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THE THEOCRATIC KINGDOM

of our

LORD JESUS, THE CHRIST,

as covenanted in

THE OLD TESTAMENT

and presented in

THE NEW TESTAMENT

by

GEORGE N. H. PETERS, A.M.

Preface by

WILBUR M. SMITH, D.D.

COMPLETE IN THREE VOLUMES

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TO

REV. S. SPRECHER, D.D., LL.D.,

EX-PRES. OF WITTENBERG COLLEGE AND PROF. OF THEOLOGY,

THIS VOLUME IS RESPECTFULLY

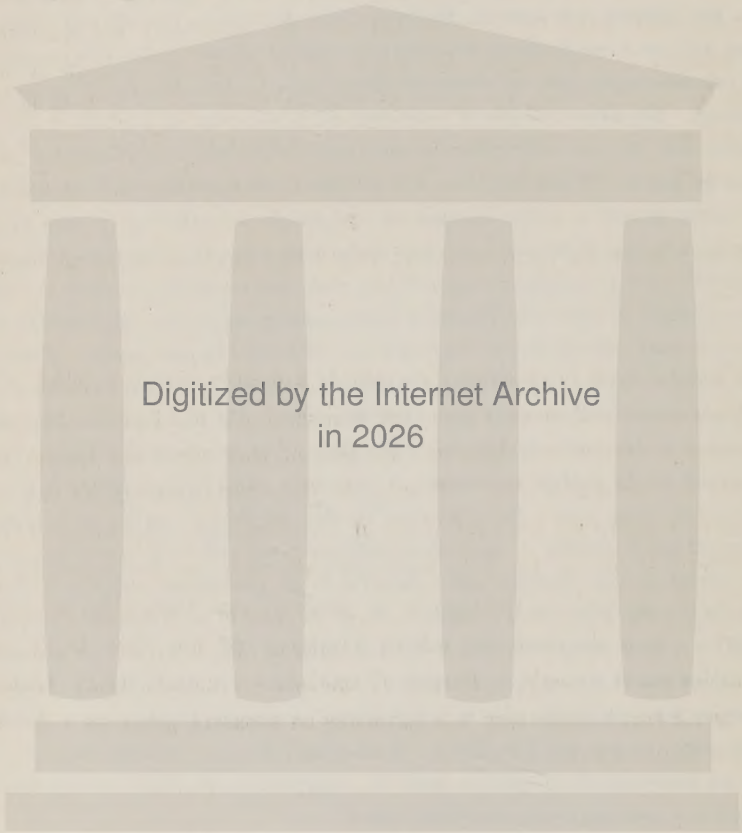
Dedicated.

REV. AND DEAR SIR: *As a token of personal regard, of due appreciation for counsel received and words of encouragement given in hours of deep despondency, of indebtedness for valuable instruction in Theology, rich suggestions in friendly and Christian converse, and for a true brotherly treatment (when needed because of the views presented within the following pages), you will excuse the liberty taken in dedicating the following volume to yourself. The esteem and love of years urge me to manifest my gratitude in this manner. Besides this, to your instructions are many indebted for being impressed with the maxim given by Bacon: "I hold every man to be a debtor to his profession, from the which, as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends to be a help and ornament thereto." The feeling thus expressed, honorable since it manifests a proper love, you have constantly instilled, and which, if even exhibited in weak and imperfect efforts, must prove a source of gratification to you, being, at least, evidence that your precepts are remembered by your pupils. These volumes, and others in course of preparation, are only an outgrowth of the spirit inculcated by yourself, and as such will meet with your favorable notice. Not that I presume that everything contained in this work will meet with your approval, for in a work abounding with so many topics (all in the field of controversy), it is scarcely likely that we should be of the same opinion on every point; but I presume on that enlightened and Christian spirit which prompted you frequently to assert that truth never will suffer when investigations after it are carried on with reverence and submission to the paramount authority of Revelation. For, as you once ingeniously remarked, even if the result of such discussion should be one-sided, or to some extent erroneous, it will lead others to enter into a renewed examination of the subject and to a more correct statement of the matter. In your official and private relations you have exemplified, what is justly regarded as a happy sententious saying, "In essentials, unity; in non essentials, liberty; in all things, charity;" and therefore I feel assured that my present tender of affection, with the imperfections attached to it, will not prove an exception to your uniformly charitable regard.*

With deep respect and brotherly affection I subscribe myself

Most fraternally yours,

GEO. N. H. PETERS.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"How accessible is the language of Scripture, although few can penetrate into its depths. What it contains, open to all, it utters like an intimate friend, to the heart of learned and unlearned alike. And what it conceals in mysteries it does not present in lofty language, which the sluggish and untaught mind dare not approach, like a pauper before a man of wealth; but inbites all in simple speech, whom it nourishes, not only by manifest truth, but excites by concealed truth—the same truth being sometimes more manifest, sometimes more concealed."—*Augustine Epis.* 137 *to Volusianus,* sec. 18.—Quoted by Dr. NEANDER, p. 214, *Mem. of Ch. Life.*

"Something of the future must libe in him who would benefit his age."—ROTHE, in *Stille Stunde.*

"We stand upon the position that there is a positibe rebelation, which is not the most distinguished product of reason, but a dibine work of redemption by him whom we appeal to as the Son of Man and the Son of God, who 'died for our sins and rose again for our justification.' It is in the Holy Scriptures that we find the rebelation which supplies the immortal wants of our conscience. Apostolical Christianity does not come to us as the first theological elaboration, the first system in a series. It is Christianity itself and consequently the primitibe type, from which we ought neber to wander. It is the norm and rule of Theology. Within these limits we freely admit the liberty of thought. Variety of opinions has nothing which frightens us: and we would regard uniformity and unanimity on secondary points as a fearful ebil."—M. DE PRESSENSÉ.

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THE

THEOCRATIC KINGDOM

OF OUR

LORD JESUS THE CHRIST.

PROPOSITION 107. *The passages referring to heaven in connection with the saints do not conflict with, but confirm our doctrine of the Kingdom.*

In urging this Kingdom it is said that such promises as Matt. 5 : 12, Matt. 19 : 21, etc., refer to the third heaven, and from thence it is inferred that the Kingdom is the state of the saved, triumphant Church in heaven. But we have already shown (Prop. 108, etc.) that Covenant and prophecy describe a Kingdom here on the earth "*under the whole heaven*"; that for wise purposes the Kingdom has been *postponed;* that Christ now remains in heaven *until* the period of manifestation arrives; that He comes *from* heaven and the Kingdom is inherited—these and other reasons indicate that there is no conflict between the two, but that, as specifically announced (as e.g. Zech. 14 : 5) the saints come with Him, and *then* follows the reign over the earth (as e.g. Zech. 14 : 9)—hence such passages must not be understood as embracing or inferring *the Kingdom itself.*

Obs. 1. That large class of writers who concede the renewal of the earth and its occupancy by the saints, etc., do not, of course, press these passages to an eternal inheritance and Kingdom in the third heaven. The concessions that they make are all that are requisite for our view (Props. 140–152).

Obs. 2. The meaning of the phrase "Kingdom of heaven," and its derivation have already been given (Props. 19, 45, etc.); we now only add that those nearest to the latter, viz., the Jews, disciples, and the early Church, found no difficulty in the phrase in applying it to a Kingdom *here on earth* established under Divine auspices and power.

It was only when men proceeded to forsake the Covenant and to spiritualize the promises that "heaven" (i.e. the third heaven) was substituted for the Kingdom, and even applied to present believers in the Church. When Augustine, Ambrose, and others (Cumming's *Lec. on Romanism*, p. 206) could interpret the word "heaven" in the Lord's Prayer to mean "the souls of all believers," it was very easy to erect the Papal views upon the same. It is surprising, however, that eminent Protestant theologians should follow such a perversion of Scripture, so that even Knapp (*Ch. Theol.*, S. 159, 2, (2) etc.) transfers the Kingdom to heaven, thus expressing the opinion of a vast multitude, but forgetting his own concessions (S. 155, 2, (2)) of the renewal of the earth for a "beautified abode of man" and "a Kingdom at the end of the world." It certainly is contradictory to adopt *both* views, for if the Kingdom is in the third heaven it cannot be on the earth, and if it is on the renewed earth, it certainly is not in heaven. The pure Popish view does not involve such an antagonism (seeing that it places the Kingdom forever in heaven), while this Protestant application, half Popish and half Chiliastic, is palpably contradictory.

Obs. 3. In the consideration of this subject it must not be overlooked, that "heaven" is employed as a symbol or figure of honor, station, authority, power, and political or civil supremacy. This is admitted by numerous writers, thus e.g. Horne (*Index to Symb. Lang., Introd.*, vol. 2, p. 465) makes it denote in Isa. 51 : 16 "a political universe," "a Kingdom and polity"; Alexander, *Com.* Isa., 34 : 4, refers it to political states or authorities and Kingdoms; several Coms. explain "the war in heaven," the casting out of heaven into the earth of Rev. 12 : 7–9, to denote the overthrow of Satan from power, etc.; Barnes, Rev. 6 : 14, makes it equivalent to "the high places of the earth," and explains this to mean places of power, station, etc.; many writers regard the "new heavens" of Isa. 65 and 66, as indicating prosperity, honor, exaltation, and others as delineating a new civil and religious union, etc. Such references, which can be found in every variety and form, show that the word is also employed to denote things *on* the earth. Hence, Prof. Bush and others define it when thus used, a symbol of "a state or position of great conspicuity"; but we incline rather to that of others which explain it as "a position or state of authority or dominion." In Luke 10 : 18 "*I beheld Satan as lightning fall from heaven*," Neander explains: "from the pinnacle of power which he had thus far held among men." * This Observation is corroborated by the use made of the word in connection with Satan, as in Eph. 6 : 12 where he is represented as being in "*the heavenly places*," *or* "*heavenlies.*" See the marginal reading, and notice that it is the *same place* precisely that the saints shall occupy, Eph. 1 : 3. Satan now has the Kingdoms or *heavenlies* of this world (hence the offer made at temptation); he is "the Prince of this world"; he is "the Prince of the power of the air" (referring to the fact that the political powers, etc., typified by Sun, Moon, and Stars, are in his power); and we are assured that the time is coming when this power shall be *taken from him* and be bestowed upon the saints. It is promised to believers that they shall possess *the greatness of the Kingdom under the whole heaven;* that they shall occupy *the high places of the earth;* and this again is represented as an occupancy of the "*principalities and powers in the heavenlies*" (Eph. 3 : 10, 11), and as

* Barnes's note *Com. loci*, is unsatisfactory, making the lightning fall from heaven instead of Satan. Saying nothing of the quibble which destroys the force of Satan's falling, we find that in other places Satan is spoken of as in heaven, as e.g. Rev. 12 : 7–9; Eph. 6 : 12, marg. reading, etc.

being "*blessed in the heavenlies in Christ,*" Eph. 1 : 3. Keeping in view that future blessings are spoken of (Prop. 65, Obs. 9) as present owing to *the present heirship* of these heavenlies in Christ and to *the certainty* of attaining to them when the appointed time comes for the overthrow of him who has usurped those heavenlies, there is no difficulty in determining *the general design* of such passages. It throws additional light upon the phrase "Kingdom of heaven," as indicative of a Kingdom of power and dominion, a Kingdom manifesting, like that of heaven itself, the highest stations of honor and irresistible power over the earth. We are now sitting "*together in heavenly places in Christ Jesus,*" just as we have arrived at the New Jerusalem (Heb. 12 : 22), that is *prospectively*, and this will be shown under the Prop. (154) of the reign of the saints. The reconciliation of things in heaven (Col. 1 : 10), and the gathering of all things in the heavenlies in Christ ("in the dispensation of the fulness of times," Eph. 1 : 10), are also in a great measure to be applied to *the restoration of authority and dominion* over the world ; for, as all prophecy unhesitatingly directs, it is still some time in the future when these Kingdoms, these heavenlies, *now* in the possession of Satan, *shall become* the Kingdom of our Lord and of His Christ. These "heavenlies" also may thus be called, because the authority in them *rightfully belongs* to God, which authority is now fettered by them and remains more or less unacknowledged.

Obs. 4. The predicted Kingdom of the Messiah, David's Son, is nowhere specified to be a Kingdom *in* the third heaven (Prop. 103), but "*of heaven*" or rather "*of heavens*" or "*of heavenlies.*" According to the Covenant it could not be *in* heaven, but it is *of* heaven ; that is, given by God, made as God designs it, fashioned after the will of heaven, and containing in itself "*heavens,*" or "*heavenlies,*" i.e. most eminent stations of power and dominion. Besides this, whatever might be allowed in this intermediate (always excepting the Kingdom itself) state, we find that at the period of time designated for the setting up of this very Kingdom, Christ Himself, as the Inheritor, the Son of man, *leaves* heaven and with His saints proceeds to establish this identical Kingdom of heaven, and His saints inherit it. The fact that He thus leaves heaven and appears on earth, that a Kingdom specially His is connected with His appearing, etc.—this should impress us not to draw *inferences* from passages and directly oppose them to the general current of the Word. Thus e.g. that class like the following : "Rejoice, for great is your reward in heaven," Matt. 5 : 12, and others of similar import. Aside from the plural form "in heavens" or "heavenlies" which is in accord with what has been stated, we might dismiss this with the remark that what "heavens" are denoted is simply taken for granted. But grant that the third heaven is meant, and that the plural form is used to impart grandeur, etc., even then it is easy of explanation without confining the parties themselves to the third heaven to obtain the reward of the Kingdom. God in heaven takes cognizance of actions and it is represented that a book of remembrance is kept (Daniel informs us that some Books are opened when the Kingdom is established), and that at the Coming of the Judge the award will be assigned. The reward of every one then in view of conduct, is awarded, and that award is kept in heaven, as in the case of the seventy returning who were (Luke 10 : 20) "*rather to rejoice because your names are written in heaven,*" and

of the disciples (Luke 12 : 32) to whom it was said "it is *your Father's* good pleasure to give you the Kingdom." The reason of this resolves itself in a reward determined on *before* the period of its reception, a principle that all theologians adopt. Christ who is our life is in heaven, and what we shall do or endure for His sake, shall elevate us as joint heirs with Him at His Coming; the reward itself being increased or diminished, so far as mere rank, position, etc., is concerned, proportioned to our use of talents, privileges, etc. But these positions are *predetermined* for certain characters; hence Jesus said, that no one should occupy His right or left hand, excepting him to whom *the Father may give* the honor. This is *the key-note* to all such passages. All positions, according to the will and foreknowledge of God, are prepared for this manifestation of the Sons of God, Mark 10 : 40. This inspires hope; hence in Col. 1 : 5 we read of "*the hope which is laid up for you in heaven,*" and which hope is to be realized *when* Christ shall appear, 1 John 3 : 2, 3; Tit. 2 : 13, etc. Just as the hope does not remain in heaven but descends to earth a blessed reality, so we find by a comparison of Scripture that in every case the reward designed for us is only realized at the Sec. Advent upon earth. Thus to illustrate: in Phil. 3 : 20, "*our conversation* (citizenship, community, political society, Parkhurst, Wahl, Bloomfield, etc.) *is in heaven*"—the predetermined order or arrangement or "administration" is there, the title or award that gives adoption or heirship or judgeship, but to avoid the very inference that so many make and to remove any objection that any might allege from the stand-point of the Covenant, the Apostle adds, "*from whence also we look for the Saviour, the Lord Jesus Christ,*" etc., thus uniting *its realization* with the Advent of Christ (comp. Meyer's *Com. loci*). So the Hebrews (Heb. 10 : 34-37) are told that in view of their enduring sufferings and spoilings "*ye have in heaven a better and an enduring substance,*" but well-knowing "*the hope of Israel,*" he guards it by adding: "*for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come and will not tarry.*" Thus placing the reception of the promise where the entire tenor of the Record does, viz., *at the Second Advent.* In 2 Tim. 4 : 8, the crown laid up in heaven for Paul is to be given *only* in the day of the Lord's appearing; in 1 Pet. 1. : 4, 5, 7, the inheritance "*reserved in heaven*" is "*ready to be revealed in the last time,*" "*at the appearing of Jesus Christ;*" in 2 Cor. 5 : 2 it is "*the house which is from heaven,*" and which when exalted to the heavenlies is eternally in the same; and in Rev. 21 : 2 the New Jerusalem, itself in heaven, is "*coming down from God out of heaven,*" and the Bible leaves it here without a withdrawal. Taking these and other illustrations, all pointing to the future, not in heaven but *here on earth*, for *a realization* of reward, crown, etc., awarded, we see the force of *the express* passages which refer this period to the time when the Son of man sits on the throne of His glory, and the inheriting of the Kingdom, the reception of the peculiar stations of honor and authority, the bestowment of "the heavenlies," once usurped by Satan, shall be duly and happily experienced.

The inferences drawn from the most simple passages (as e.g. "For of such is the Kingdom of heaven," i.e. those accounted worthy of the Kingdom have a childlike, etc, disposition, making it equivalent to entrance now into the Church or after death into heaven), of an inheritance received immediately after death in heaven, etc., has led to various extravagances. It forms e.g. the foundation upon which the Popish doctrine of

the intercession of saints is erected. This is forcibly illustrated in the case of Pope John XXII., who raised the question of "the beatific vision," declaring that none of the dead saints would enjoy it until after the Judgment Day. He was accused of heresy and of taking a course opposed to the interests of the Church. For the question was at once raised, "If the saints stand not in the presence of God, of what use is their intercession? What is the use of addressing prayers to them?" (Draper's *Intel. His. Europe*, p. 394.) It is the basis of the canonization of saints, the profuse and intemperate exaltation (i.e. rewarded, crowned, etc.) of believers in Protestant funeral discourses, and the ten thousand unscriptural works on heaven as the Christian's home, inheritance, etc. The reader will find additional reasons for our position under Props. 120, 131, 132, 135, 136, 137, etc., so that the clearer and express language, the explanatory, must give us the proper conception of such passages. When this earth has a God-man for its Ruler, a Theocratic ordering manifested in its glory, a God again dwelling with man and disseminating His blessings, the will of God done on earth as in heaven, etc., then we have "*the heavenly country*" which (Heb. 11 : 16) the Patriarchs sought, and this *is consistent* with the inheritance covenanted to them, which *then* is "filled with the glory of the Lord."

PROPOSITION 108. *The formula "Kingdom of heaven" connected with the parables confirms our doctrine of the Kingdom.*

The contrary is asserted by all opposed to us, and as the Church-Kingdom view mainly obtains as a Scriptural basis its rise and defence from it, it deserves attention.

Obs. 1. A few preliminary thoughts are, however, in place. (1) The reader will recall our Prop. concerning the mysteries of the Kingdom. The parables were given respecting the secrets of the Kingdom and were in themselves designed *to conceal* some things that were necessary. Lange (*Com.*, Matt. 13) correctly shows that the common notion (viz., that they were adapted to weak and carnal understandings) entertained, is erroneous. But Lange does not go far enough, for if we are to take the testimony of Jesus Himself, they were far from being designed for *popular* instruction, being in point of fact employed to conceal some very important truths.[1] Jesus says that He spoke *plainly* to His disciples, but *in parables* to the people, clearly distinguishing between plain and hidden truth. In Matt. 13 : 13 ; Mark 4 : 11 ; Luke 8 : 10, He says that the parable is used that the people *may not* comprehend. The reason for this lies in their *foreknown* depravity and rejection of the Messiah, in their being *unable to receive* the intended postponement of the Kingdom and contemplated ingrafting of the Gentiles. To appreciate the parables in *all* their fulness it is *absolutely necessary* to keep in view the Covenant and the Divine Purpose in its fulfilment, as shown in previous Propositions.[2] (2) The depth of these parables cannot be apprehended unless we especially keep in mind what afterward occurred, viz., *the postponement* of the Kingdom, which, impressed by the foreknowledge of Jesus, gave *a coloring* to them highly marked and distinctive. By doing this, we avoid the perplexity of commentators in reconciling the one with the other (as e.g. the parable of the Leaven with that of the Tares) ; and we make them *accurately* correspond with Covenant, prophecy, and the actual history of the Church. The parables having reference to the Kingdom of God must, as is the case, have reference to the rejection of Jesus and the consequences resulting therefrom, otherwise *they would not be adapted* to meet the exigencies of Christ's position.[3] (3) If the parables delineate the Kingdom of God in the Church as now currently believed, why is it that the Apostles did not *ascertain* this fact and use them as *now popularly* employed? If e.g. the parable of the Leaven, or of the Mustard Seed means what Neander and a multitude inform us, how comes it that those under *special instruction and guidance did not so understand them*, as admitted by Neander and these writers, and as proven beyond all dispute by Acts 1 : 6? Why did they still labor under "a sensuous interpretation," "Jewish opinions," etc., when as we are confidently told, "the reference to the Kingdom is *so plain* ;" and *why* was this ignorance of the Apostles perpetuated in the churches founded by

them ; and *why* was it left for an uninspired man (such a doubtful source) as Origen to present the leverage by which the parables were lifted to their generally accepted position? Strange that it took several centuries before men arose who were able to obtain a correct understanding of them! In this estimate of the Apostle's knowledge of the parables—for we take that given by eminent men—no account is taken of *the special private* instruction of the Apostles, but because these, as they concede, did not militate against the notion of the Kingdom as entertained by the pious Jews (witness Acts 1 : 6), did not prevent the retention of "Jewish conceptions," they are not to be regarded. If the parables really mean what so many popular works ascribe to them, the Thessalonians and others might have received a ready and crushing answer to their views of the Kingdom ; and the Apostles themselves could not have *consistently* preached a near, expectant Advent. Let any man with unprejudiced mind consider the opinions that the Disciples, Apostles and early Church entertained, and *then compare them* with those now so prevalent, and he will see *abundant reason* for a most careful re-examination of the whole subject, for between the two there is *a most decided* conflict. If the parables were designed, as some assert (Lange *Com.*, Matt., vol. 1, p. 237), to show the difference between the true Kingdom of Christ and "the carnal" expectations of the Jews ; *how* comes it then that they did not restrain such "carnal" anticipations—with private instruction and the express declaration that they should understand them added—*in the disciples and Apostles themselves?* This must *be satisfactorily answered,* or else the *very preachers* of the Kingdom stand before us *self-deceived and ignorant.* Our doctrine, however, clears them of such inconsistency, and places them in a position of *correct knowledge and proper appreciation* of the parables.[4] (4) In this discussion, the vital difference that exists between our view and that of others is, that we hold that the parables teach what is *preparatory* or *introductory to* the Kingdom, whilst they maintain that the parables refer directly to a Kingdom already in existence, and describe its condition, etc. The latter opinion is brought out in the general affirmation (Lange's *Com.*, cap. to Matt. 13), that Christ presents in them "the founding and development of His Kingdom through all its phases, from its beginning to its end." Aside from the fact that they themselves tell us that the Church was founded previously and hence could not, on their own showing, be founded then, this caption affirms *more than can be proven,* but nevertheless is taken *for granted,* without decisive—only inferential—proof, and forms *the keynote* of the entire interpretation. The former idea, forced upon us by the exact promise of the Theocratic Davidic Kingdom, prophecy, history of the Church, example of the disciples, etc., forms, on the other hand, *the guide* for our interpretation of the parables. In the application of these two principles we now propose to test the language of the parables themselves and see to which one they most accurately correspond. There is no difference, of account, between us as to the definition of a parable, and with them we hold that the main thing to be sought for is the truth pointed out, or taught by the narrative, or course of action presented.[5] (5) We are not to be understood as basing our doctrine *on the parables,* for we cheerfully adopt the rule given by Horne (vol. 1, *Introd.*, p. 395) and others, that no doctrine, or article of faith, is to be established from a parable, simply because all such, however illustrative and confirmatory, in order to be understood and appreciated, presuppose and require *a previous acquaint-*

ance with doctrine. It is in this respect that so great a man as Neander fails to give satisfaction. In the introduction to his admirable Church History, he founds his doctrine of the Church-Kingdom upon the parable of the Leaven ; and the entire History and other works are pervaded by its influence. It was in this direction that his sincere mind sought to escape from difficulties alleged against Christianity ; but whatever the motive, it certainly was a mistake to draw so important an inference from so slight a source. A doctrine permeating such noble monuments of learning and research should have had a stronger foundation underneath it than a parabolic one.[6] (6) Covenant and prophecy promise *only one*, and that a permanent, Kingdom to the Messiah, David's Son. Nothing is said of an inferior and then superior one, of one existing before the Sec. Advent as a prelude to another, of several successive stages in a progressive direction ; for the decided impression made is, that *one Kingdom alone* is described as existing under "the reign of the Messiah." Hence, this theory of successive stages, etc., so conveniently grafted on the parables to make them, if possible, consistent with each other, ought, if correct, to find corroborating evidence in its support outside of the parables, either in Covenant or prediction. But unfortunately the only proof adduced in its behalf comes from two of the parables themselves. The parabolic form is *a convenient refuge* for all mystical interpretations, being admirably adapted to secure, as some do, a Kingdom in the visible Church, or, if necessary, in the invisible, or even in both, owing to its caption. (7) Again, it must be borne in mind that quite a number of the parables, as many writers (especially Greswell) have shown, are *prophetical* in their nature. They predict matters which relate to the Kingdom of God. This prophetical meaning is so self-evident that it needs no discussion. We only refer to it to add that, if they possess such a characteristic (as any good classification at once indicates), *then* they ought to be explained, not isolated but *in accord with the general tenor* of prophecy.

[1] In addition to what was said under Props. 11-15, it may be advisable, in view of the important bearing on the subject, to introduce other writers who fully indorse our position. Thus Lange (*Com.* Matt., pp. 235 and 239) also contends that they (the parables) were designed in a measure to conceal the truth. Storr (*Diss. on Parables*, s. 10) fully admits that they "also answer the end of clothing them (the subject) in obscurity, and become obscure allegories or enigmas if propounded without any explanation." After stating that many were thus uttered, he assigns the reasons, that the Jews were not then prepared for appreciating the doctrine of the Kingdom, and that it was done to prevent them from deriding Christ, etc. (Smith, *New Test. His.*, p. 284) rejects the idea that parables were designed as "a condescension to the ignorance of the great mass of mankind," and points out the fact that Christ first taught without a parable, and only when met with unbelief and scorn does He teach in a parabolic manner. The question of the disciples (Matt. 13 : 10) implies their astonishment at this change, which indicated that "He was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples." He also says : "He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. 13 : 13), and in order that they might remain so (Mark 4 : 12)." He adds, that parables were given to reveal "the seekers after truth." Kleuker (quoted by Lisco, *Introd.* p. 17, *to Parables*), remarks : "It was the design of the parables of Christ, like the old prophetical delineations of His coming, to describe things, indeed, according to the whole compass and internal truth, yet still, like the former, to carry with them a certain darkness, so that those alone could see into the spirit of them who sought it with full sincerity of mind ; no others understood anything of it, and what they understood they made no other use of than to fret themselves and oppose Christ." Gerlach (Lange's *Com.*, vol. 1, p. 242) says : "the parables are like the pillar of the cloud and of fire, when darkness was presented to the Egyptians, but light and brightness to the Covenant people. They resem-

ble the husk which preserves the kernel from the indolent, and for the earnest and diligent." A multitude of such references, indicating that the parables are not so easily comprehended but require study and application to understand their meaning, might be presented, thus paving the way for what follows.

[2] As has been abundantly proven in previous Propositions, the foreknown and actually realized rejection of the tender of the Kingdom, conditioned by repentance, making a new ordering requisite in order to prepare for the Kingdom, gives that peculiar and distinctive aspect to the parables which was so perplexing to the Jewish hearers who anticipated an *immediate* setting up of the Messianic Kingdom, a hope from which even the disciples could not at once divest themselves. To comprehend the parables, therefore, the student must observe what Kingdom is covenanted and predicted; why it was not established at the First Advent, what was the mode of Divine Procedure during the postponement, etc., as presented in Props. 19–73. The parables cannot be opposed to the *oath-bound* Covenant.

[3] Hence it is that the peculiar teaching of the parables, in the form given, is strong proof of Divine inspiration. Reference is not now made simply to the exact fulfilment of *the prophetic element* in them, but to *the manner* in which Jesus evidences the exceeding delicate position in which He was placed. For, foreknowing the rejection of the Kingdom by the representative men of the nation and the consequent postponement of the Kingdom until a people are gathered (repentant and believing) and until His Sec. Advent, He now vindicates His foreknowledge and presents the result (that has happened thus far) in a form least repellent to the Jewish mind and expectation. We assert, in view of what has already been proven respecting the Kingdom, that no mere human intellect could have devised such *a skilfully* arranged mode of conveying the most unpalatable (i.e. to Jews) truths.

[4] The student is requested to ponder Mark 4 : 34, etc., where it is said that "*He expounded all things to His disciples*" so that it might be fulfilled (v. 11), "*Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, all these things are done in parables.*" Now the parables are given *to illustrate* things pertaining to the Kingdom; is it reasonable to suppose that the principal thing, viz., the Kingdom itself, would be *left untouched* in this private expounding, especially when these disciples were sent out to preach the Kingdom? No; and yet all this private teaching and explanation of the parables *only confirmed them in the covenanted Messianic Kingdom* (so e.g. Acts 1 : 6, etc.). Hence we affirm, that if the parables and the expounding of them privately by Jesus did not remove the Jewish conception of the Kingdom out of the minds of the disciples *specially* favored and appointed as preachers of the Kingdom, the parables *ought not* to have that influence to-day; for if it does (as many contend), it lowers the authority of the Apostles (accusing them of gross misconception and of having preached a Kingdom never to be realized), and it represents the teaching of Jesus and His sending them forth as such preachers in an invidious light. This also sets aside a favorite theory of some European and American writers, who think the parables describe "a Kingdom of God in mystery," i.e. a hidden Kingdom, because the mysteries *of* the Kingdom were given to the disciples. But we have shown (Props. 11–15) that the Kingdom is one thing and the mysteries *pertaining to it* quite another. Neither Covenant nor prophecy present us a hidden Kingdom; for, as we shall logically show, its re-establishment as a Kingdom is dependent upon the restoration of the fallen-down Davidic tabernacle. The disciples and Apostles knew nothing of such "a Kingdom in mystery"; and so also the early Church were ignorant of it.

[5] Farrar (*Life of Christ*, vol. 1, p. 324) makes the parables illustrate the reception, value, results, and extension of the Gospel of the Kingdom, i.e. the truths pertaining to the Kingdom. To this no particular exception might be taken, but when he afterward makes the Gospel of the Kingdom the exact equivalent of the Kingdom itself, *then* serious objection arises. Sirr (*The First Resurrection*, p. 37) presents a view that is deserving the attention of the critical student. He makes the Kingdom of heaven as employed in the parables to be equivalent to "the Supernal rulers," because (according to Scapula, Schleusner), the word kingdom (in Greek) often denotes "supreme power" or "king," etc. Since the plural form "heavens," or "heavenlies," is used, we then have "the supreme power or rule of the heavenlies" as thus illustrated through the parables. However this may be, it is not requisite to adopt it, being in some respects different to the general usage respecting the phrase (comp. Props. 22, 23, and 45).

[6] Trench's remarks (*On Parables*, Introd. p. 39), as corroborative, may well be quoted. "Once more, the parables may not be made the first sources of doctrine. Doctrines otherwise and already grounded may be illustrated or indeed further confirmed by them; but it is *not allowable* to constitute doctrine first by their aid. They may be the outer

ornamental fringe but not the main texture of the proof. For, from the literal to the figurative, from the clearer to the more obscure, has been ever recognized as the law of Scripture interpretation. This rule, however, has been often forgotten, and controversialists looking around for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these." He refers to Irenæus, Tertullian, etc., as entertaining the same opinion.

Obs. 2. If the Kingdom of God is what is so popularly represented, viz., "God's rule," or "God's reign in the heart," or "the body of believers," *then*, as a matter of course, if they are synonymous, it would be appropriate to substitute one or the other of these in the place of the heading of the parables. Let any one test this, and he must see by its evident *unfitness* that such is not the case. Hence having found by Covenant and prophecy in the Old Test. the Kingdom of God, let us come to the parables and regard them *from this position*, and see whether they do not fully correspond with the one Kingdom promised and predicted. In this way we avoid making the unfounded distinction of a select higher measure of information for the initiated and an inferior degree for the unlearned, which Fairbairn justly condemns; and at the same time preserve the more private instruction afforded to the disciples from degenerating into substantially (Acts 1 : 6) what all received, i.e. they remained, with their special advantages (*according to our opposers*) just as ignorant. This removes the notion that there are secret doctrines imparted by them that should not be made known to all over against the precise declaration, Matt. 10 : 27. And also, it proposes to correct the idea entertained by many writers, that the parables "tended virtually with the mass of His hearers *to increase their ignorance and misapprehension of the truth*" (Fairbairn, note to p. 26, *Introd.* to Lisco's *Parables*). This sadly reflects on the ministry of Jesus. If the Kingdom is what Fairbairn pronounces it to be, a purely spiritual affair, *then* indeed we admit this was the case, and Christ the Light appears with an obscured disk. But take our doctrine of the Kingdom and apply it, and the Light is untarnished, for *then*, instead, the Kingdom is truthfully and correctly represented, *its postponement* intimated, *the preparatory stage* of gathering out portrayed, and the unbelief and rejection of the truth by the Jews is rendered the more culpable. We unhesitatingly say that, if the Kingdom, the main leading covenanted subject preached, is what so many style it, *then it was the duty of Christ to so plainly proclaim it* that, at least, His own disciples should not say what they did, Acts 1 : 6. Having already vindicated Christ's preaching, it is not necessary to enlarge. Therefore, we only add : that the Jews did not receive the truth because a spiritual Kingdom was presented in it for their acceptance, but for the reason that these parables, *before the setting up of the Kingdom*, imposed upon them preparatory duties and intimated a period of time to intervene, which was unpalatable to their hearts and expectations. Hence the parable itself, the real truth contained in it, proved to be instrumental, just as Paul indicates 2 Cor. 2 : 14–17. Truths hitherto concealed may indeed be found in them, reference to higher truths still future may be indicated, but *never is the leading subject*, that of the Kingdom, thus concealed. *Covenanted* as it is, firmly bound by *the oath* of the Almighty, it cannot be transmuted into a mystical or spiritual Kingdom by a hidden process, *without a violation of unity, language, and Covenant.*

Attention is again called to the fact that the peculiar teaching of the parables in the form given is strong proof of Divine inspiration. Reference is not now made simply to

the exact fulfilment of the prophetic element in them, but to the delicate position of Jesus and the extraordinary tact evidenced by them. The Jews expected the Messianic Kingdom ; Jesus foreknew His rejection by them and the subsequent postponement of the Kingdom ; now in these parables this foreknowledge is clearly shown, and the result is presented in a form least repellent to the Jewish mind. The change from the direct form of teaching to the parabolic which excited the astonishment (Mark 13 : 10) of the disciples is readily accounted for *in view of this contemplated postponement*, especially when it is considered that the parabolic form was introduced (so numerous Harmonies) after the representative men of the nation had commenced consulting and conspiring against Jesus. Because of the moral obliquity (Matt. 13 : 13) evidenced by the nation, He now teaches in parables in order that they may remain in it (Mark 4 : 12), and carry out their plans to the end ; the parabolic form being intended only for those who humbly sought the truth, believing in Jesus. The direct appeal being rejected, repentance being refused by the nation, the postponement of the Kingdom and the processes in preparation for its ultimate re-establishment demand the veilment of the parabolic—a form admirably adapted to the contingencies then sprung up. For, aside from other considerations, the caution thus exercised by Jesus avoided an unnecessary persecution by the Roman power ; the Kingdom being thus veiled under a form and preparatory measures that had the least tendency to excite jealousy and animosity.

Obs. 3. In passing over the parables we shall only select that class which have the formula "Kingdom of heaven" attached to them, being supposed specially to favor the prevailing view. If these are satisfactorily explained, the rest will need none.

1. The parable of the Tares and Wheat, Matt. 13 : 24–30 and 37–43. Keeping in view *the covenanted* Kingdom as it was promised, the peculiar position of hearers and the Speaker, the former expecting this Kingdom and the latter foreknowing its rejection and postponement, we have *the only practical key* to the formula itself. Something is understood, which the then present general expectations of the Jewish hearers (Prop. 20, etc.), *supplied*, viz., the Kingdom you expect *is to be introduced* as follows ; or the Kingdom of heaven that you anticipate *requires* the following. As a preacher of "*the Gospel of the Kingdom*," the parables fall *within* His Mission, and above all things His hearers desire to know *when* it will be established. The call to repentance leaves it indefinite and dependent ; hence Jesus, as the Divine Teacher, proceeds to satisfy a pious curiosity or laudable desire, and in this parable locates the establishment of the Kingdom *at the period of the harvest*. To obtain the force of the parable it is requisite to supply the idea of the setting up of the Kingdom as to manner and time and *then* notice what things Jesus teaches are required *before* this will be done. The Kingdom is *not* likened to any particular one thing in the parable *but to the final result, the end*. For if it were, then it would be likened to "a man," for, taking the theories prevailing, that is expressly asserted. But it is *not* likened to "a man" or to his acts, or to "the good seed" which grows into wheat, or to "the field" which is the world, or to "the tares" which are mixed with the wheat, or even to "the harvest ;" but all these are used to indicate *how certain things must be accomplished until "the end of the age," when* the righteous, the gathered wheat, shall "*shine forth as the Sun*" *in the Kingdom*. That this is a correct interpretation of the parable will appear from the following : (1) by linking the Kingdom *only with the harvest* as do Joel and John ; (2) by expressly mentioning the Kingdom as *following* the harvest ; (3) by locating the Kingdom *at the end of the age ;* (4) by *the correspondence* existing between the parable and Matt. 25 : 31–46 ; (5) by otherwise making the Kingdom (if the Church) a mixed one, *utterly opposed* to covenant promise ; (6) a

mixed condition of tares and wheat down to the very end of the age itself, *forbids* the fulfilment of Millennial descriptions, as e.g. "all shall be righteous," etc. The positive manner in which Christ puts His language is also expressive of what Paul says Rom. 4 : 17, "*calleth those things which be not as though they were*,"—the present tense is employed, as the Kingdom, although future, is regarded by the Divine Mind as a certainty, a determined realization. Hence the Kingdom of heaven, an ordained, fixed arrangement, is *to be obtained in this way and time.* This is the meaning of Jesus, *a meaning in accord* with all other Scripture.[1]

2. Then follows the parable of the Mustard Seed, Matt. 13 : 31, 32, to which the same principle must be applied. According to our position it would denote that the promised Kingdom of heaven is not brought into existence *at once* as they, the hearers, expected ; it demands *time and preparation ;* it requires small beginnings, a small seed, a Christian Church, or first an individual, then a family, then a nation, then a people adopted into that nation, until finally, when all this preparative growth has been experienced, *the tree*, i.e. the Kingdom appears and it will be found greater than all herbs (i.e. other kingdoms), affording abundant shelter. The tree *alone* represents the Kingdom, and this Kingdom is shown *to be the result of an intervening* growth or work, a constant accretion or gathering. A tree too is *significant* of a Kingdom, Dan. 4 : 10, 20 ; Ezek. 31 : 3. The small flock by constant accessions to its number will ultimately *at the manifestation* of the Sons of God become a mighty nation, a strong people, etc. "*When it is grown*" it "*becometh a tree.*" If we turn to Mark 4 : 34 in immediate connection with this parable, it is said, "*and when they were alone He expounded all things to His disciples.*" In this private *explanation*, the interpretation suggested by us was *undoubtedly* the one impressed upon the disciples as *their preaching the Kingdom proves*, for they knew nothing of the modern ideas grafted on this parable, *as Acts* 1 : 6 *clearly indicates.* Either the expounding of Jesus amounted to nothing or availed nothing, or else it confirmed the disciples in the covenanted Kingdom as believed in by them. The latter is the truth, honorable both to Jesus and Apostles.[2]

3. The most important of the parables is that of the Leaven. Matt. 13 : 33 ; Luke 13 : 20–21 ; it being employed more than any other in the development Church-Kingdom theory. The opinion that this refers to the Church is beset with difficulties, for *then* this parable *contradicts* that of the Tares and Wheat, which asserts that instead of the whole being leavened there shall be down to the Advent a mixed condition. Many passages corroborate this, that neither the world nor the Church shall be *Thus leavened.* Besides this, if the leavening process is carried out, it is *constantly progressive*, and does *not accord* with the relapses, retrogressions that history records. In the efforts to reconcile this parable with a theory, one (Lange, vol. 1, 248) says : "*the woman* is an apt figure of the Church ;" another (as Trench, Lisco, etc.) makes *the leaven* the Kingdom ; another (Lange, *loci*) informs us that the *three measures of meal* is the visible Church (Welt-Kirche). Many find refuge in the invisible Church, others in the Gospel Kingdom, or the Gospel truth, or Christianity. Some, to avoid a contradiction of the parable of Tares and Wheat, confine it exclusively to a delineation of piety in the heart of the *individual* believer, and make the Kingdom existing in the individual. Another class (as e.g. Vitringa, Gurtler, Teelman, Cyril, Darby, Paine, Seiss, etc.) make this

leaven used in a bad sense, equivalent to error, false doctrine, corruption, and apply it in the history of the Church. Thus a *variety* of views are entertained concerning its meaning, indicating that, from the desire of nearly all to unite it in some way with an existing Kingdom, the Church is selected, either visible or invisible, either in its aggregate or individuality, as the Kingdom denoted.

But remove the notion, taken *for granted*, that the Kingdom must now be found and the parable corresponds with the preceding ones. As in usage the leavening process is only *a preparatory one*, so it is here; the leaven is the Divine Word of the Kingdom, it leavens a definite measure of meal, i.e. a predetermined number who are to be adopted as the Sons of God. *The gathering out process, and the detention* of the Kingdom *until* this is accomplished, is thus presented, preserving *the unity* of Scripture. The leavened meal is *initiatory* to the formation of bread, so this Divine Process is *introductory* to the Divine Purpose of establishing the Kingdom. The people and the disciples are taught, that *previous* to the setting up of the Kingdom *a definite number of the elect* must first be obtained, and the manner in which this is done, by gradual appropriation through Divine truth, is also intimated. If it denotes, what so many believe, is it not strange that the disciples, *preachers of the Kingdom and having the advantages of private instruction concerning it*, should not be able to comprehend its meaning to be, as alleged, a complete overthrow of *their expectations* of a covenanted Kingdom. It is true, that Christ most delicately, and thus vindicating His Divine foreknowledge, teaches them that their hopes cannot be at *once* realized, that *a postponement or preparatory stage or leavening process is necessary, but He does not, and cannot as a Covenant-sealing Saviour*, destroy their hopes of the Kingdom. The confidence with which *they preached* the Kingdom proclaims this fact. With this view we can adopt and incorporate many valuable remarks recorded by the various writers on the parables, discarding the engrafted Origenistic Church-Kingdom idea, and adhering to the one that the Kingdom of heaven will appear when the certain number, represented by the three (sacred number) measures of meal, are obtained by the power of the truth. In this manner we preserve the unity of Scripture, the consistent preaching of instructed disciples. Again, by reference to the connection of this parable in Matt. 13 : 34, 35, we find that it embraces "things which have been kept secret from the foundation of the world." Now it is taken for granted that "the secret thing" pertains to the nature, the spirituality of the Kingdom, but that this is a wrong inference is apparent from the declarations of the Apostles who found this secret or mystery in the postponement and consequent call of the Gentiles, as is proven by Eph., 3 : 4–6 ; Col. 1 : 26, 27, etc., thus *fully according* with our interpretation.[3]

4. The parables of the Treasure and of the Pearl, Matt. 13 : 44–46, need no special notice, as the simple idea running through them is this : that as men exhibit their interest in, and willingness to sacrifice all for, something that is very precious and costly, so we ought to do the same *in behalf* of the Kingdom of God. It again indicates a *preparatory* stage in the individual and that he can obtain an abiding interest, inheritance, in the Kingdom itself. No one but can see that if we press the captions of these two parables, as is done in others, they become at once contradictory — for the one likens the Kingdom to the treasure and the other likens the Kingdom, not to the pearl but to the merchantman, thus indicating that Christ's

design was only to show *what spirit should actuate us in seeking* His Kingdom. This excludes all those forced and constrained expositions which abound in several writers, especially in Vitringa. Faith seizes upon the treasure God offers, and is willing to surrender all to obtain the abiding hope which it inspires, and its ultimate enjoyment.[4]

5. The parable of the Net, Matt. 13 : 47–50, resembles that of the Tares and Wheat, and therefore requires no explanation. The *design* of this dispensation is represented, the *postponement* indicated in a preparatory gathering which shall continue *until* the end of the age. The mixed condition until the final separation is a prominent feature. The Kingdom, owing to its rejection by the nation, requires *this previous casting of the net* and its results.[5]

6. The parable of the King and his Servants, or of the Unmerciful Servant, Matt. 18 : 23–35, shows the correctness of our deductions concerning the heading of the parable ; for *our entrance into* the Kingdom of heaven is here *conditioned* on our brotherly forgiveness. As the servants render their account to the King, so shall we also finally to the great King. A *preparatory qualification* is requisite. Of the same tenor is the one of the Laborers in the Vineyard, Matt. 20 : 1–16, showing that *previous* to the bestowment of the reward a *preparatory service* is demanded, and that all thus engaged will receive their just dues. Lange, and others, make the vineyard the Kingdom of God, but it is likened to the householder who is represented as following *a certain course of action*, illustrative of what God will also do in the final settlement. We are taught that certain things are necessary *before* we can enter into that Kingdom, and that the principle actuating the householder will *eventually* influence the Judge in his arbitration of affairs. The parable of the Royal Wedding, or the Wedding Garment, Matt. 22 : 1–14, clearly points out that the Church is *not* the Kingdom of God, because the parties are represented merely *as invited* to the wedding. *Before* the Kingdom is introduced, represented under the figure of the Son's wedding, a *preliminary* stage is introduced ; and owing to the conduct of the guests first invited a further *postponement* is indicated *until* a certain gathering is obtained, *thus accurately corresponding* with our line of argument. This dispensation of grace, resulting from the perverse refusal of the invited Jewish nation, is designed to secure *the requisite* guests for the marriage feast *at the end of the age.*

7. As we proceed the parables become still more distinctive of our position. The parable of the Ten Virgins, Matt. 25 : 1–13, refers us by the word "*then*" directly *to the period* of the Second Advent, as is admitted by all our best critics. We are by its peculiar arrangement and connection *limited* to a certain period of time *when* such a separation of the wise and foolish shall be made. The time of the Kingdom and that of the coming of the Bridegroom and marriage are the same ; and in view of *an indefinite* (i.e. to man) *postponement* of the same, and of *a preparatory state* of preparation, we are exhorted to be watchful, occupying the position of wise virgins.[6] The parable following, that of the Talents, Matt. 25 : 14–13, inculcates still more forcibly this *preliminary, intervening* period before the Kingdom can be established. For we have (1) the allotment of specific duties, (2) the withdrawal of the person into "*a far country,*" leaving his servants behind, (3) "*after a long time* the lord of these servants cometh and reckoneth with them," (4) the reward of the faithful servants is *the assignment of rulership* in the Kingdom, (5) and its connection with what

follows, verses 31–46. Here is a pointed and significant delineation of *the postponement of the Kingdom* as various Propositions inculcate.

8. Thus we might pass over all the parables and in each case show how they fully correspond with the interpretation given. This, however, is unnecessary in view of the ample illustrations already presented. But we cannot in justice to ourselves close without directing *marked* attention to the parable of the Ten Pounds, Luke 19 : 11–27, which most forcibly *confirms* our position. This parable was introduced as follows : "He added and spake a parable, because He was nigh to Jerusalem, and *because they thought that the Kingdom of God should immediately appear.*" It is reasonable to suppose that the parable will throw *light* on the anticipated appearance of the Kingdom, especially as it was supposed to be connected with His *then* visit to Jerusalem. Now let any unprejudiced reader study this Divine utterance, *expressly given* to meet the notion of a speedy establishment of the Kingdom, and he must, *if language has any force,* arise from such a contemplation of it with *a deep conviction* that it teaches *distinctly and vividly a protracted postponement* of the Kingdom, the identical postponement so repeatedly advocated in these pages. We have (1) a nobleman *going* into a far country ; (2) the *design* of going is to obtain the title, right, etc., to a Kingdom ; (3) *then* he will *return ;* (4) but his stay is *a prolonged* one, for time is given for trading, etc. (as in the parable of the Talents "*after a long time* the lord of those servants cometh," etc.) ; (5) the Kingdom that he receives is located *where* the nobleman lived, "his citizens," etc. ; (6) he *returns,* having received the right of ruling ; (7) during his absence his servants are required to be *faithful* to an imposed trust ; (8) when he comes back to reign he has a *reckoning* with his servants ; (9) and assigns to the faithful *a rulership* in his received Kingdom. Here is *a decided answer* to the theory that the Kingdom was established at the First Advent or shortly after, for we have in the nobleman an *undoubted representation of Jesus, of His removal,* of His injunctions upon His servants *during the period of His departure, of His return* with authority to appear as the covenanted King, *of* "*His appearing in His Kingdom*" (2 Tim. 4 : 1), *and of His awarding stations* of honor and ruling to the faithful.[1]

[1] The parable has reference to the ultimate Theocratic purpose, and hence Krummacher (quoted by Trench, *On Parables,* p. 42), however he vitiates his utterance by making the parables illustrative of the Kingdom's (i.e. Church's) "progressive development," is correct in saying : "The parables of Jesus have not primarily a moral but *a politico-religious, or Theocratic purpose.*" Our position fully indicates this and makes them teach, in view of the intended postponement, what are the *preparations for* the Theocratic Kingdom. Let the reader now observe how utterly antagonistic this parable is to the Church-Kingdom theory. The prevailing view is that the Kingdom is now within the hearts of believers, but *how* reconcile it with this mixture, as e.g. Dräseke says (Lange's *Com.* Matt., p. 249) : "*what a strange mixture* in the Kingdom of heaven,"—yes, indeed, strange if it were true. Fairbairn (*On Proph.,* p. 397, foot-note) remarks : "The parable of the Tares and Wheat represents *the Divine Kingdom* as continually to the end, more or less, intermingled with corrupt principles and false members." We know that this is true of the Church (for alas ! experience and history as well as prediction proclaim it), but *how* does Fairbairn explain this *when,* in other places, he makes the Kingdom equivalent to God's reign in the heart, and *how* does he reconcile it with the purity, universal righteousness, etc., ascribed to Christ's Kingdom, or even to the preparatives, as given to Nicodemus, essential to entrance therein ? *How* can they reconcile it with their leaven theory of progressive development ? Every one who indorses a Church-Kingdom theory comes to this parable to find insuperable difficulties, as e.g. seen in Olshausen's exposition (*Com. loci*), to whose help Dr. Ebrard comes with this aid by way of explanation : "The King-

dom of God exists not in visible separation from the world, but as mingled with the world as a Church. Hence again, the Church is not identical with the Kingdom of God, but a blending of the Kingdom of God and the world." Comment is unnecessary at such a wide departure from primitive simplicity, and the less so in view of the comments of these men on the text, "My Kingdom is not of this world." In the days of the Donatist contest the Catholic party (Augustine, etc.) declared the field to be the visible Church, and the tares and wheat were mixed in it, while the Donatists held that the field was the world and the tares and wheat were mixed, not in the Church but in the world. Neander (*His. Dogmas*, vol. 2, p. 395) remarks that "the distinction in the idea of the Church as visible and invisible might have led to an agreement." Scarcely; but the idea of the world having the Church in it and the same thing being predicated of the Church in the world, might have produced it.

Three points connected with this parable are worthy of attention by the student. 1. Dr. Brown (*Ch. Sec. Com.*, ed. 1879, p. 276), *after* claiming that the parable teaches "a simultaneous judgment of all the wicked and righteous both dead and living," *acknowledges* in a foot-note that there is "*a defect*" in the parable because it could not properly represent the dead tares of past ages, and this defect *he assumes* (in view of the Saviour's deficiency) *to supply:* "The defect here is that it cannot represent those corrupt members of the Church visible who have been in the field (to use the figure of the parables), but are removed out of it by death, generation after generation, before Christ comes. And yet we have seen above" (viz., his opinion of a simultaneous res. and judgment of all with which comp. Props. 125–129, etc.) "that all these are meant as the tares to be gathered and burned when Christ comes. Though the figure represents only the wicked *then living*, the parable as a whole teaches that the tares represent the children of the devil at large." We presume that *the Saviour used language sufficiently precise* to convey His intended meaning, and this is corroborated by the numerous statements of *the actual result* at the Sec. Advent which this parable illustrates. 2. Again, Dr. Brown (part 2, ch. 2) objects to our use of the parable on the ground that we have tares, more or less, existing in the Mill. age, as seen e.g. in Isa. 65, Zech. 14, and in the admissions of Pre-Millenarians as McNeile, Elliott, etc., which, he claims, involves an inconsistency, viz., that the tares ought to cease. But (1) we claim the parable as specially teaching the following points: (*a*) the non-conversion of the world *during this dispensation;* (*b*) the general admixture of tares and wheat *until the harvest;* (*c*) the exhibition of such a mixture *at the time* of the harvest; (*d*) the *separation* at Sec. Advent, (*e*) *the time* when this is done, not sooner than the harvest; (*f*) the exaltation of the righteous, *following* the harvest; (*g*) *the destruction* of the tares; (*h*) and claim that, with McNeile, Elliott, etc., there is no Millennium as predicted and described during this dispensational mixture of tares and wheat, as proven e.g. by the condition of the field at the time of the harvest, and by the harvest itself. And (2) in reply to Brown's objection that tares also exist in the Mill. age; (*a*) allow them to be there, this parable and its application *is limited* by the harvest; (*b*) we show that so far as the Jewish nation is concerned (whatever may be the initiatory result) "all are righteous," and that as the Kingdom extends its sway (Zech. 14, Isa. 60, etc.), righteousness is extended over the nations; (*c*) that in the Kingdom itself no such admixture of tares and wheat as now exists is admissible; (*d*) that under the Theocratic sway the ultimate outcome is a universal righteousness over the whole earth; (*e*) that the results of the present dispensation and of the Millennial are widely different as represented by the Holy Spirit; (*f*) that if, as Dr. B. holds, the parable represents the condition—mixed down to the end of the Mill. age and then a transference to an eternal state, there is no possible way for the fulfilment of Mill. descriptions as written, and the predictions must be set aside as exaggerated; (*g*) that in justice to our views, our opponents must distinguish—as we do—between the glorified and unglorified conditions coexisting. 3. For the advanced student (thus forestalling a point cleared up in some of the last propositions), attention is called to the statement of the Teacher that the tares are to be gathered first. Now how can this be reconciled with a previous gathering of the saints, the first-fruits, who escape the tribulation, etc. There is no discrepancy, but a beautiful harmony, simply because the parable relates *to the time of the harvest and not* to the gathering of the first-fruits. After "the first-fruits" are gathered the tares continue and the wheat also, as seen by those coming out of the tribulation; the mixed condition is *not changed* by the taking out of the 144,000, but exists down *to the time* of the harvest, at which time *this parable is realized* both in the Church and in the Jewish nation. We have no occasion for Barbour's mental ideal gathering, for the plain, direct teaching of the Scriptures is that *before* the Messianic Kingdom is exhibited in the place of manifested royalty, *before* the Kingdom is established in visible power and glory and the righteous shine forth as the sun in that Kingdom, the wicked *are first removed and de-*

stroyed. This is the divine order as illustrated e.g. in Mal. chs. 3 and 4, Rev. chs. 19 and 20, etc. Jesus in the parable only brings forth the general results and does not introduce every particular. Barbour's theory (making this the time of the harvest, wicked churches the bundles, himself and others the wheat driven out and thus separated) is *a perversion* of the parable, a misapplication of its teaching, and an ignoring of the general analogy on the future separation at the Sec. Advent.

Graff, in *Lay Sermons*, No. 8, says : " The Kingdom of heaven—which literally signifies the rule of the heavens –is the phrase employed in the Scriptures to denote the Church in its earthly relation, composed of good and bad." We may well ask *where?* For (1) we have proven in detail that the phrase has *a definite* distinctive meaning relating to the *express covenanted* Kingdom (which Graff admits is still future) ; (2) such an application overrides the reasons assigned against it under the previous Propositions, and is itself opposed by multitudes of those who reject this admixture in the Kingdom ; (3) if derived from the parabolic teaching it makes a parable the foundation (and not illustrator) of doctrine ; (4) it makes the parables contradictory, for the same formula is applied to the parable of the Mustard Seed, Leaven, etc. The fact is noticeable that these things in the parables illustrate how ultimately this rule of the heavens predicted by Daniel (as given at a set time by the Father) and enforced by the Covenant, is to be manifested. All these things relate to (as in parable of the Sower " the seed " is " the word of the Kingdom," i.e. a word which tells of and prepares for the Kingdom ; and in that of the tares " the seed are the children of the Kingdom"—a Jewish phrase—i.e. children pertaining or relating to –i.e. such as shall receive the Kingdom) the Kingdom. It will be well to consider that in *the interpretation* the seed is sown *not* in the Church *but in* the world, that the tares come up afterward among the wheat (thus descriptive not of the world but of a certain class), but it is not requisite to push it to the extreme (as Barbour, etc.) that " the bundles" are Church organizations, etc. We insist that as Jesus positively interprets " *the field is the world* " (and as a consequence the implication follows, that the Church is in this field), it is vain for persons (as e.g. Calvin, Lisco *On Par.*, p. 69) to make " field and Church" synonymous. It is simply a perversion of the parable to interpret it as Fowle (*Contemp. Review*, May, 1872), viz., as foretelling the fall of Judaism : " the good seed are the children of Christ's Kingdom, the bad seed is perverted Judaism, the harvest is its coming complete downfall," (he adds that " perhaps" the destruction of Paganism was also foreshadowed). The " harvest " has a far more definitive future Scriptural application than this one imposed.

[2] The early Church, thoroughly Millenarian, understood the Tree to be manifested under Christ at His Sec. Coming. Somewhat similar figures were introduced, as e.g. the Vine mentioned by Clement (First and Sec. Epis.) the ripened fruit of which they only hoped to enjoy in the age to come. One of the earliest writers who made the tree equivalent to the Church in its present state, was Nicetas. In the Fragments (*Ante-Nicene Lib.*, sec. 4), we learn something of the fanciful manner in which this parable was treated, thus : " Matt. 13 : 31, 32, The word which proclaims the Kingdom of heaven is sharp and pungent as mustard and represses bile, that is, anger, and checks inflammation, that is, pride, and from this word the soul's true health and eternal soundness flow. To such increased size did the growth of the word come, that the tree which sprang from it (that is the Church of Christ established over the whole earth), filled the world, so that fowls of the air—that is, divine angels and lofty souls, ' dwelt in its branches,' " (so comp. Vitringa's medicinal allusions to mustard and his fanciful comparisons, which others, possessing but little taste and sense of propriety, have imitated). While more recent commentators have justly rejected the nonsense engrafted upon the parable, yet many of them infer from it a condition of things that was never intended when e.g. Lange applies it to " the visible Church generally" or Barnes to " piety in the renewed heart or the Church," or Alford to the inward Church-form. (They differ also concerning the seed, some making it Jesus, others piety, and others the Christian Church, without observing that piety and the Church existed previously, etc.) Much better is the interpretation of Alford that " we must beware of imagining that the outward Church-form is meant," or of Judge Jones, " it is *the tree* which represented the Kingdom, but the tree was the slow product of the seed then about to be planted," or as a learned divine (Dr. Sprecher, in personal conversation), that " the seed was not necessarily the Kingdom, for the tree, *when* it was grown, was *more likely* to represent it." The consistent interpretation must be one that applies the seed and growth to *a preparative* process by which from small beginnings—insignificant to many—a Theocratic ordering will ultimately be realized. The Divine Purpose has planted that which will finally, when all things are ready, stand forth in manifested power and glory.

Brown (the evangelist) and others make the whole parable illustrative of the progress

of evil, the birds also being symbolical of evil, and the tree, like Daniel's, is to be cut down and extirpated. Whatever force such a view may have we are not prepared to receive the same, preferring the good sense usually attributed to it rather than the bad one thus engrafted. For the Kingdom of heaven cannot be either likened to, or be introduced by, that which only is evil. Hence when Lincoln (*Lec. on Rev.*, vol. 2, p. 103), as the Plymouth Brethren generally do, makes the tree "the great Babylonish tree," and the birds "clericals," it is done more to enforce preconceived views than to sustain *harmony* between the relation of the Kingdom idea and the parable. Dr. Tregelles (*On Dan.*, p. 202) suggests the correct train of thought when he points out that such a tree should spring from so small a seed. This is true: the seed was in the Theocracy which history almost entirely ignores (and at which unbelief makes itself merry) in contrast with the mighty empires of the Gentiles—it is in the Church, gathering out by degrees *its rulers*, which men now deride, etc., but it will spring up into the tree with its sheltering branches. Brookes (*Maranatha*, p. 267) has well observed: "No interpretation of the parable of the Mustard Seed, or of any subsequent parable can be sound which makes our Lord utter a flat contradiction to His own testimony as given in the two first parables which He Himself explained," for as Trench (*On Par.*) has pertinently stated, Jesus in explaining the two first "intended to furnish us with *a key* for the interpretation of all." This is eminently correct as to the application of the whole (i.e. they cannot be contradictory to each other, etc.), but it certainly cannot apply to the imagery and details of every other parable, seeing that they introduce others. Hence we need not, if so minded, to follow Brookes in making the birds of the air to represent wicked ones, and thus introduce into the parable the notion of a mixed condition of good and evil, because wicked ones are thus represented as seeking and obtaining a place or lodgment in the Church. It does not necessarily follow that because something is used in a bad sense it must invariably retain, whenever employed, the same sense, not being susceptible of a good one. The introduction of such a principle and a persistent adhesion to it would introduce confusion, as every student of the Bible knows. The usage of a word, etc., must be determined by the general design or scope of the passage.

[3] Drs. Seiss, Brookes, Tregelles, etc., make the Leaven the emblem of evil, and certainly introduce weighty reasons worthy of consideration arising from the scriptural usage of the word. These are the only ones that affect the position taken here, seeing that the others proposed against the prevailing view (such as, that the world is not thoroughly leavened or converted, and not continuously, to the Advent, that it must be explained not in conflict with the parable of the Tares, etc.), do not exist against us. We prefer the good sense of leaven, simply because of its connection with the Kingdom idea as stated under the previous parable. The same principle must in consistency be applied to both. Aside from this, "leavening the whole lump" can only be applied in the way indicated or as next in preference to the individual believer (the three measures of meal being supposed by some to have a reference to the threefold—spirit, soul, and body—nature of man), because evil does *not* leaven all, even at the Second Advent, for this would contradict two of the parables, that of the tares and that of the drag-net, seeing that wheat and good fish exist down to the end. If applied to the period of tribulation even when Antichrist is triumphant and the Church driven to dire extremity by persecution, even then the multitude coming out of tribulation shows that not all are leavened by evil. Notwithstanding, as the opinion preserves the unity of teaching (i.e. does not make them contradictory as to the conversion of the world through the Gospel), and has strong reasons in its behalf, it is worthy of attention. Indeed, the one given by us, or the application to grace in the individual (which gives a good meaning), or this reference to evil, must be accepted as most consistent with the express covenanted Kingdom.

[4] Tregelles (*On Dan.*, p. 206), denies that this parable of the Treasure hid in the field can be individualized, for then, he alleges, the doctrine is taught, opposed to Christian faith, that if we give up all for Christ we procure salvation, saying: it "shows us what Christ did for His people; they were in the world, and because they were given into His hands to redeem, He bought the whole for their sake." We prefer the common view, making it equivalent to take up the cross, denying ourselves, forsaking all for Christ, which is the practical evidence of an exercise of Christian faith. So Tregelles (p. 207) makes the Pearl the elect Church and Christ the purchaser. Brookes (*The Truth*, vol. 4, No. 9), makes the Saviour the seeker (leaving the ninety-nine, etc., Luke 15 : 4 and 19 : 10), the saints being the Pearl. Rev. Fox (*The Truth*, vol. 4, No. 3) interprets: "The Pearl of pre-eminent value is the ransomed Church. The Purchaser is the Lord of Glory. The price was His own blood. He gave up all and bought the field, and now the treasure remains hidden until the redemption of the purchased possession. Rom. 8. Then will be the glorious manifestation, Eph. 5 : 25-27."

[5] The Kingdom is not (as Heubner) "the apostolic or ministerial office in the Church," or (as another) "the Church as an institution of grace," etc., but it is, as covenanted, the Theocratic-Davidic Kingdom to which men are called by the Gospel, and for which they are gathered in the Church, and the fitness for which is finally to be tested at the end of the age.

[6] Lange (*Com.* Matt., p. 447) correctly makes this parable to be verified at the beginning of the thousand years, and in this he is sustained by the early Church and a multitude of interpreters. Even Neander (*Life of Christ*, s. 258) admits that it was designed to set vividly before the disciples the necessity of constant preparation for the uncertain time of Christ's Sec. Advent, but he fails to see *how much* this concession opposes his favorite Church-Kingdom theory, seeing that such a constant looking for the Advent is hostile to his universal leavening process, etc. Barnes (*Com. loci*) concedes the validity of our position, when he makes the phrase "then the Kingdom of heaven shall be likened," to be applicable only to the period of the Sec. Advent of the Son of man. We add, the lowest possible form of interpretation is that employed by many, who take portions of this parable (e.g. v. 13) and, wresting it from its connection, apply it to death—a procedure utterly misleading and calculated to injure the truth. Compare Prop. 181.

[7] This parable *alone conclusively proves* the strictly scriptural and logical attitude of the early Church (whose faith is now derided by the substituted wisdom of man), and, if received in its entire connection, repudiates the far-fetched inferences that it taught (so Lisco, etc.) that no "earthly and visible Kingdom" would be established. How can such a doctrine be possibly engrafted on it when (1) it forms a reply to the immediate establishment of such a Kingdom and contains no repudiation of it, (2) but (as Calvin admits, quoted by Lisco, against his own theory) teaches (*a*) that there is no "hope of a present Kingdom," (*b*) that it is postponed by his departure, (*c*) that, without any change of meaning but, in continued answer to the inquiry, at his return the Kingdom anticipated will be set up. The whole parable enforces (1) that during this postponement there is no Kingdom here (as Lisco, Calvin, etc.), (2) but that it will appear *at His Sec. Coming*. The treatment that this parable has received under the influence and prejudice of a preconceived Church-Kingdom dogma is certainly a remarkable one in the history of interpretation. Judge Jones (*Essays, Literalist*, vol. 3, p. 41) remarks: "in reference to this parable Greswell (*On Parables*, vol. 4) says, 'that the difficulty or rather the impossibility of explaining it *satisfactorily and consistently*, upon any other principle than that of a reference to the Millenary dispensation, contributed as much as anything else to confirm his own belief in the futurity of that dispensation and in fact, first to draw his attention seriously to this subject. The difficulty which was felt by himself he is persuaded will be felt by any other person who shall attempt to explain the parable without doing violence to it, and to find a counterpart for it in any economy or in reference to any Kingdom of Christ whether past or to come but that.'" Waggoner (*Ref. of Age*), to build up his theory of a thousand years' reign in heaven lays much stress on the phrase "having received the Kingdom," forgetting that the actual reign is connected with his return (comp. Props. 83-90), that the whole scene *after* the return (as many writers have noticed) is laid *here on the earth*, and that no mention is made (as Waggoner's notion demands) of a transfer of this Kingdom from earth to heaven. It is a matter of surprise to find concessions where we would scarcely expect them. Thus e.g. Henry (*Com. loci*) says: "That which they thought should immediately appear Christ tells them will not appear till this same Jesus, which is taken into heaven, shall in like manner come again, see Acts 1 : 11." Dean Trench says: "He went to receive solemn investiture of that Kingdom which He had purchased with His blood, and which hereafter He shall return and claim as His own, sitting on the throne of His father David." The critical student will observe that the force of the postponement leaves no room *for the substitution* of another Kingdom in the place of this one, or the making of a germinal one to develop into the covenanted Messianic one. The subject matter, the general analogy, refers all along to but *one* Messianic Kingdom. To indicate the manner in which our opponents have to deal with this parable in order to make it fit into their theory of the Kingdom and to wrest it from us, we give, without comment, Williamson's (*Letters to a Millenarian*, p. 61) view, viz., that "the return" is "a returning after His resurrection" (!) which he calls a coming "the second time" (!). We thus set aside the broad statement of Russell (*Our Lord's Return*, p. 54), when he says: "The Scriptures everywhere recognize the Church as the Kingdom of God," but as proof only refers to the parables. The Church in no sense, in no manifestations, in no peculiarities, is the same as the covenanted and predicted Kingdom of God, and Russell constantly falls into the error of substituting the Divine Sovereignty or the preparatory for the Kingdom itself.

Obs. 4. It would be an easy matter to criticise the inconsistencies and contradictions engrafted on these parables by the Church-Kingdom theory, but such a course is not needed by our argument, seeing that they are readily detected and exposed. Yet an illustration may be in place because of the influence exerted by the distinguished writer. If we take the last parable we find that Dr. Neander, in order to make the Church the Kingdom, handles it in a very illogical manner. He makes this absence of Christ, His return, and the establishment of the Kingdom to refer to *a very brief period*—to His death, ascension, and immediate return (the servants having a few days to trade in, etc.). He vainly endeavors to conceal the difficulties environing his interpretation by general phrases (which do not exclude the Second Coming), and utterly fails to make his interpretation fit into his own theory. The proof is this : Previously (*Life of Christ*) he informs us that the Kingdom of God had *already* come, that it was even then in progress of development, and declares that while Christ is absent during this brief interval "His agents advanced *His* Kingdom," that *when* Christ ascended to heaven He was "*appointed* Theocratic King," and immediately after such an appointment returns (spiritually is our conjecture) *to exercise* His royal power. Here he has a Kingdom *already* founded, *then* this Kingdom is left for the purpose of *being appointed* "Theocratic King," and *then* a return is made to exercise this kingly authority *thus received*, so that the reply that Christ gave to those who thought that the Kingdom would *immediately appear* was in substance the following : You are mistaken ; the Kingdom *is already here ;* the interval of my absence makes *no difference* in its existence ; that interval embraces but a few years at most, etc. (see p. 239 *Life of Christ*). But even this interval is reduced to a few days, for in Sec. 243 he interprets the triumphal entry into Jerusalem as expressive "that the Kingdom of God *had come* and that He was the promised Theocratic King," so that the departure and the appointment were *unnecessary* for the appearing of the Kingdom. Such a style of interpretation *needs no comment* beside the language of the parable itself ; and, we may add, it never would have been attempted by so able a man if he had not been *fettered by* a preconceived doctrine that the Church is the Kingdom of God. Alas ! when so great and good men fall into such palpable contradictions.

The reader can extend the self-evident contradictions involved. Thus e.g. after this supposed immediate return the bestowal of rewards is to be engrafted to accord with the parable. But this resolves itself into, as facts attest, an assignment to suffering, persecution, and martyrdom. Can we credit such a forced interpretation ? The student will also observe how it utterly demolishes Dr. McCosh's (with many others) theory, that the Kingdom is "God's reign in the heart." If this is true, *how* could the truthful Jesus present a parable in answer to such an introductory question, which places the Kingdom not as then present in the hearts of believers, but as future—*dependent upon His going away and future return.* The absurdity and unscripturalness of the Church-Kingdom theory is seen on all sides as the converging testimony of Scripture appears. We now append as a fitting conclusion Dr. Craven's (Lange's *Com.* Rev. p. 100) remarks : "Matt. 13 : 31–52. It is contended that in the parables of the Mustard Seed and the Leaven especially Jesus taught concerning the Kingdom, that it begins silently and imperceptibly in the heart and in the community, and gradually increases. The force of the argument is derived from the assumption that in these parables *the thing next to the verb of comparison* is that to which the Kingdom is compared—that in one case it is compared to the mustard *seed* and in the other to the *little* leaven which the woman hid. But if this rule hold good in one case it must in all others ; and under its operation we have the Kingdom likened (v. 24) to the *sower*, (v. 45) to the *merchantman*, (22 : 1) to the *householder*, (22 : 2) to the *King*, etc. Manifestly in all these instances we must pass over the

next thing to the verb of comparison to seek for the object of comparison. Doubtless the true explanation of the phrase ' the Kingdom is likened,' etc., is the one given by Alford on Matt. 13 : 24, ' *is like the whole circumstances about to be detailed,*' i.e. the entire parable presents a truth concerning the Kingdom. With this explanation, unity as to the nature of the Kingdom (which on the current interpretation is lacking) is brought into this whole series of parables, and these and all the other parables are brought into beautiful consistency with all the other teachings of our Lord. The series in Matt. may be regarded as setting forth that nothing impure, imperfect, or immature, can have place in the Kingdom—in such case the good grain, the mighty tree, the thoroughly leavened lump, the treasure separated from the field, the pearl, the good fish, will represent it."

PROPOSITION 109. *An examination of the passages of Scripture supposed to teach the Church-Kingdom theory will confirm our doctrine of the Kingdom.*

The Propositions already given, and the concessions of candid writers like Neander concerning the apostolic views, indicate that all such passages are susceptible, by a fair comparison of the Word and interpretation, of a consistent explanation *in accord* with covenant, prophecy, and the position of the early Church.

Obs. 1. The passage usually quoted against us is the one in John 18 : 36, "My Kingdom is *not of this world;* if my Kingdom were *of* this world, then would my servants fight that I should not be delivered to the Jews, *but now* is my Kingdom not from hence." There is not *the remotest* declaration here that the Church is the Kingdom, but it is *inferred* on the ground that a Kingdom *was established* and that this describes a *purely* spiritual one which must be the Church. Leaving the parties who use this Scripture against our doctrine of a visible, real world-dominion to reconcile it with their own alleged objections drawn from it, when advocating the same visible world-dominion in describing Millennial portrayals, etc., we content ourselves with merely giving the reasons why this passage is not only *not* hostile but *in actual harmony* with our doctrine. The view that we have all along maintained is this, viz., that this Kingdom, Theocratic-Davidic, is *of* divine origin and is specially claimed *as* God's, *He Himself* being the Ruler in and through the reigning King ; that this Kingdom, being *not* of worldly but divine outgrowth, is promised to Jesus Christ as the promised David's Son ; and that, owing to the foreknown rejection of the Messiah, etc., is postponed to the ending of this age or dispensation. The language of Christ accurately corresponds with our previous propositions, for we have (1) "*My Kingdom,*" a Kingdom belonging to Jesus as covenanted ; (2) "*is not of this world*"—it is a Kingdom, as we have already shown, *not* of a human-devised order of arrangement, *not* of earthly derivation, but heaven-derived and belonging to a renewed order of arrangement, in the future, to "*the world to come,*" having been, as prophets and as Jesus Himself, previously predicted, postponed ; (3) "*if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews,*" i.e. if it were not of "*the world to come,*" if it were not postponed to the end of the age and to a new order of things, *then* would I not be in the power of the Jews for then even my servants would fight, but the Kingdom being postponed from the First to the Second Advent, my servants do not interfere with the authority of Cæsar ; (4) "*but now is My Kingdom not from hence,*" i.e. but *now, during the present* order of things, owing to this very postponement my Kingdom is not of this world. This itself would forbid the idea of the Church Kingdom, and as the emphasis

is on the word "*now*" there is implied *that at some future time*, as our argument demands, His Kingdom would be established. Besides this, the peculiar and significant "*but now*" implies even more, viz., that His Kingdom will ultimately, although not at present, embrace a jurisdiction or dominion over the world, crushing and overcoming all resistance, which corresponds with what is predicted, Rev. 11 : 15, "the Kingdoms *of this world* are become the Kingdom of our Lord and His Christ, and He shall reign forever and ever." Our view causes *no antagonism* between the two passages, but receives and harmonizes both of them ; for, as the prophets describe the Kingdom, it is *not world-derived* but will at a certain period of time manifest itself in the appearing of the King and exhibit a world-dominion.

The way this passage is pressed beyond its natural meaning reminds us of the interpretation given by some fanatics to another, "all things are lawful for me." We commend, on the other hand, the language of Van Oosterzee (*Ch. Dog.*, vol. 2, p. 621) : "With regard to the nature of this Kingly dominion it is to be observed that it must be ascribed to the Lord, not in a metaphorical but in a natural sense. Wrongly would any derive the opposite from the frequently misinterpreted words of John 18 : 36. This saying of the Lord indicates only that—which no one doubts—this Kingdom is not of worldly origin, but as the Kingdom of truth establishes itself in the hearts of men ; *but by no means that it is not at all a Kingdom, destined also visibly to come.*" Thus, without denying its plain meaning, he endeavors to incorporate with it his Church-Kingdom view. Schlegel (*Philos. His.*, s. 10) does the same, as follows : "The expression 'My Kingdom is not *of* this world,' does not imply that it was not to be *in* this world a real and effective power, with a form and organization clearly defined. Many have read so much or inferred so much from this declaration, that they could not adopt an easier or more polite method of shutting out this divine Empire of truth from the world." So Schmidt (*Bib. Theol.*, p. 247) remarks : "According to Matt. 12 : 28 and 11 : 12 ; Luke 17 : 20, 21, the Kingdom exists on earth, and all nations on the earth shall receive it, Matt. 13 : 31, 33 ; 8 : 11, 12 ; 24 : 14." Compare Seiss's view, p. 338, *Last Times*, and his quotations from Tholuck, Stier, Krummacher, Trench, Alford, Luther, and King. Turning from these utterances (opposed to the idea of invisibility), we give a few others in accord with our view. Demarest and Gordon (*Christology*, quoted p. 192, *Nathanael*, vol. 11), say : "Christ said 'My Kingdom is not of this world' (Cosmos), John 18 : 36 ; but He also said to His Apostles, 'Ye are not of the world' (Cosmos), John 15 : 19. The two propositions are identical ; if the first one proves that Christ's Kingdom shall never be literally on the earth, then the second proves that the disciples, to whom He addressed these words, were not then literally on the earth, because neither were of the 'Cosmos.' On the other hand, if it be true that while the disciples 'were not of this world' (John 16 : 16), they might remain *in* it (John 17 : 25), it is also true that *the Kingdom* is not *of* this world, and yet shall be *in* it ; for what may be said of Christ and His disciples can also be said of His Kingdom. The import of the passage is transparent. Christ's Kingdom, in its origin, form, spirit, economy, nature, and object, is not in any of these respects like the kingdoms of earth, such as Cæsar's. The anticipation of the saints will be realized, Rev. 5 : 10, 'we shall reign on the earth.'" Comp. Brookes's *El. Proph. Interp.*, p. 149, and his quotation from Koppe, which however misapprehends the real facts in the case at the future setting up of the Kingdom, when denying that a resort will be made to violence—which is contradicted by *the predicted action* of the stone, the war with Christ and His army, Rev. 19, the overthrow of Antichrist and all enemies (see e.g. Props. 115, 123, 147, 161, 162, 163, etc.). Christ's servants were not *then* to fight, and to say that they *never will*, is *to contradict* the most express predictions in God's Word. Sirr (*The First Resurrection*, p. 89), "My Kingdom is not of this world, is not derived from it, if My Kingdom were out of this world, that is, were world-derived, then would my servants fight that I should not be delivered to the Jews, but My Kingdom is not now, henceforward, or here, that is, in the world. From this place we learn that the Messiah's Kingdom was not to be world-derived. It is to be *given directly* by the Father, and to be based on the ruins of every earthly dynasty. It was not to be set up at that time. There is a time to come, viz., the *Palingenesia*, commencing in the restitution of all things, when it shall thenceforward be set up here. Such is the direct, plain, natural import of the place before us. Were this the only passage in the Bible bearing on the subject, I would here take my

stand and assert that Christ must yet be King over all the earth." Judge Jones (*Notes*, p. 343, etc.) has excellent remarks, insisting upon a Kingdom in the future, world-embracing, etc., but vitiates much by not properly discriminating between the Divine Sovereignty (Props. 80, 89), and the covenanted Kingdom of David's Son. He correctly notices that as Christ assumed that He should have a Kingdom in the future and hence that He was a King, this was observed by Pilate, who instantly drew the inference, "Thou art a King, then." The impression left on Pilate's mind is evinced by the superscription of the cross, "This is the King of the Jews." The student can easily add to such quotations. Christ positively asserts that His Kingdom was not then in existence (Props. 56, 57, 58), and hence not the Church, but would be at some time in the future.

The student will observe that the stress lies on the two statements, "*not of this world*," and "*but now*." King (*Mors. of Criticism*, vol. 1, p. 421), correctly says of the first clause: "It might be translated or at least paraphrased, My Kingdom is not derived from any powers or authority in this world." This is precisely the truth concerning *a Theocracy*, for to be such it must be heaven or God-derived. Now mark well: it is *of this Theocracy* that the declaration is made, and that it was not then to be established (being, as we have shown, postponed to the Second Advent). This language, therefore, in its appropriateness and force, *alone harmonizes* with our position. For if the spiritual Kingdom (invisible reign, etc.), were denoted, the latter clause would not be true, for our opponents say that was in existence. The emphasis that may be laid on "*this* world" (and which confirms our view) has been well expressed by Krummacher (*Suffering Saviour*, p. 248): "He only asserts that His Kingdom was not of *this* world, and clearly intimates by laying the emphasis on the word 'this,' that another *αἰὼν* than the present would certainly see His delegates seated on thrones, and His word and Gospel the *magna charta* of all nations" (comp. Steir, *Words of Jesus*, *loci*). In opposition to our view, our opponents push the first clause to an extreme which (comp. Schlegel's *Philos. of His.*, sec. 10) will not allow a Kingdom in the world at all of "a real and effective power with a form and organization clearly defined," but which expressed opinion they themselves again flatly contradict when—*overlooking this passage*—commenting e.g. on Dan. chs. 2 and 7, Rev. 11 : 15, etc. The history of the interpretation and application of this passage would form in itself an interesting essay: the primitive view, the Papal opinion, how it was used in the struggle against the Popes (as e.g. in the contest of Louis XIV. in 1682, when—Mosheim's *Ch. His.*, vol. 3, p. 309, note 81—it was employed as evidence that the civil and temporal should be separated from the spiritual power), how it was understood by the Reformers and their successors (as e.g. what inconsistencies were observable in its use, being employed against the Popes when those using it claimed for the Church a kind of Theocracy which could enforce obedience, etc., through the civil power, etc.), the various interpretations succeeding (and the contradictions again involved, etc.). The perversion and abuse of this Scripture is something remarkable, and a sad commentary on the weakness and prejudice of human nature. Employed as a weapon against others it became a deadly shaft when turned against themselves—charging others with forming a Kingdom of this world, they proceeded to do the same thing, only claiming a higher degree of spirituality. In view of the great stress constantly laid on this passage, we may refer to the decided opinion expressed by Dr. Craven in his "*Excursus on the Kingdom*" in Lange's *Com.* Rev., a most admirable paper. He remarks (p. 100) that the "now" "may be regarded as a particle of time: My Kingdom is not *now* established," and then pertinently asks whether Jesus would inform "a heathen" of the truth (alleged by our opponents) and conceal it from His disciples after the experience of Luke 22 : 29,30, and continued to conceal it after the experience of Acts 1 : 3; Luke 24 : 45. Craven's view makes a consistent whole, avoiding antagonisms between the preaching and teaching of disciple and Master. It is the only interpretation that will do it.

Obs. 2. Rom. 14 : 17, "*For the Kingdom of God is not meat or drink;* but righteousness and peace and joy in the Holy Ghost." From this is inferred that the Church or piety is the Kingdom. But this passage must be explained in accordance with *the general tenor* of the Word, and if this is done then the idea of the Apostle is that the Kingdom we hope to enter is not one of (leading to or tending to, e.g. Rom. 8 : 6, etc.) meat and drink (hence no need of the contention, etc., *previously* mentioned concerning meats), but one of righteousness, peace, and joy. Or, the Kingdom is not

obtained by meat and drink but by righteousness, etc. If we are to understand it differently and by way of inference, then some passage direct and explicit, teaching that the Church is the Kingdom, ought to be produced to prove its correctness (comp. Meyer, *Com. loci*). Matt. 6 : 32, "*But seek ye first the Kingdom of God and His righteousness*" only has reference to seeking an interest in the Kingdom ; for, as many commentators admit, the connection in which it stands in Luke 12 : 31 shows this, Jesus having immediately added : "*Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom,*" etc. The passage in Luke 16 : 16, " the law and the prophets were until John ; since that time the Kingdom of God is preached and every man presseth into it" (also Matt. 11 : 11–12) has already been alluded to, and the satisfactory explanation given by Judge Jones (*Notes* on Matt. 11 : 12) proves that instead of every man pressing into it, every man, i.e. the generality of men pressed against or resisted it, which accords with the historical facts as given by John 1 : 11 ; 12 : 37 ; Rom. 11 : 8, 11, 12 ; Matt. 23 : 13, etc. This interpretation sustained by the language prevents it becoming contradictory to others.* The passages found in Matt. 16 : 28 ; Mark 9 : 1 ; Luke 9 : 27 ; Matt. 10 : 23, will be examined in connection with the transfiguration, Prop. 153. The language addressed to Nicodemus, John 3 : 3, 5, is of such a nature that we have *a preparatory work* described preliminary to a future seeing and entering into the Kingdom, or, as will be shown under the Prop. relating to the resurrection it is so far-reaching that it also includes *that birth of the Spirit which Jesus Himself experienced,* viz., that of the resurrection from the dead, which is *preliminary* to the inheriting, etc., of the future Kingdom.

Meyer, *Com.* on Rom. 14 : 17, makes a direct reference to " the Messianic Kingdom which shall be set up at the Sec. Coming of Christ." Other writers, as Craven, Lummis, " Senex," etc., give the same interpretation. Matt. 11 : 11 has been already sufficiently noticed ; but it may be observed additionally that if the current explanation of Matt. 11 : 11, 12, and Luke 16 : 16 is the correct one then it proves too much for the Church-Kingdom advocates, for (1) it ignores the theory that the Christian Church or Kingdom was only established on the day of Pentecost ; (2) it makes a Church or Kingdom existing from the days of John into which persons entered and John the Baptist the least one of all that entered ; (3) and it introduces an antagonism between two supposed Kingdoms. The palpable contradictions into which leading popular commentaries fall can readily be tested by any reader if he will take the trouble to compare their comments on these passages, and then see how quickly they *forget* them when explaining the day of Pentecost or even Acts 1 : 6, etc. A theory that introduces such confusion and antagonism is, to say the least, open to grave suspicion of unsoundness.

Obs. 3. It is supposed that the most direct Scripture in support of the Church-Kingdom theory is found in Col. 1 : 13, " Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son." This undoubtedly is the strongest proof text that can be presented in favor of the prevailing view. But (1) if we receive our version as it stands the language is easily reconcilable with the principle that future blessings are spoken of as present, as exemplified in Heb. 12 : 22, 23, etc. (comp. Prop. 65, Obs. 9). This is a peculiarity of Paul's, so that in Rom. 8 : 30 he has those who are justified *also* glorified, when, as is taught in the

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*Let the student see the excellent and satisfactory explanation of Dr. Craven, p. 96, Lange's *Com.* Rev., as well as the statement given, in detail, under a previous Proposition.

same chapter, the period of glorification is still future. In the context itself the allusion to the inheritance of the saints and deliverance from darkness indicates the same, seeing that "the inheritance" is *only* bestowed at the Sec. Advent and that *a complete* deliverance from darkness (which includes death and the grave) is *only* obtained at the Coming of Christ. This Scripture must be explained according to *the general analogy* of Scripture, and it is too indefinite to form the foundation of so important a doctrine as that of the Church-Kingdom. (2) Some authors, however, give a different rendering from our version, making the reading "changed us *for* the Kingdom of His dear Son," contending that the preposition "eis" should be translated "for" as, e.g. in Luke 9 : 62, etc. Either view will secure uniformity of promise, etc.[1] A passage from which it is inferred that John was then in the Kingdom (i.e. Church) is found in Rev. 1 : 9, "*I, John, who am your brother and companion in tribulation and in the Kingdom and patience of Christ.*" The best comment on this is to be found in 2 Tim. 2 : 12, "*If we suffer, we shall also reign with Him,*" or in Rom. 8 : 17, "*If children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.*" Commentators (as e.g. Bloomfield, *loci*) frankly admit this explanation and think that reference is made to *the hope* of the Kingdom expressed in verse 6. Hence John declares in the most decided manner his strong faith and hope of sharing in the Kingdom.[2]

[1] Thus Reed, etc., renders : "Who hath delivered us from the power of darkness, and changed us for" (or unto, in respect of, in order to, see Graves on Prep. eis) "the Kingdom of the Son of His love." Lyon and others "and hath transferred us over unto the Kingdom," etc. Ward "hath changed us into a better way toward the Kingdom," etc. Wakefield : "For delivering us from the power of darkness and removing us into the Kingdom of His beloved Son." We are content to receive the version as it stands, satisfied to explain it by the general analogy of the Word. Comp. the remarks of Craven (Lange's *Com. loci* and *Excursus*), who, if the common rendering is to be received, gives it a *de jure* force. Comp. *Variorum.*

[2] Other renderings are given, as e.g. Wakefield's, "I, John, a sharer with you in enduring the affliction of the Kingdom," etc., but we are satisfied with our version. Rev. Hosford (*Bib. Sacra*, Ap., 1866, p. 310) explains it, "sharer with you *in the hope* of the Kingdom," and this explanation is presented by numerous writers. Ward (*Proph. Times*, vol. 12, p. 39) well observes that "the idea that John is with us in tribulation, and is at the same time in the Kingdom of heaven, is inconsistent with itself and with 'the glorious Gospel of the blessed God,'" and, therefore, he regards the passage as equivalent to saying, I, John, who also am your brother and companion in tribulation and "in patient waiting for the Coming and Kingdom of Jesus Christ." That is, being now in tribulation, he patiently hopes for deliverance in that Kingdom of Christ's which he is about to delineate. The critical reader is reminded that such phraseology as our version gives was current among the Jews (Knapp's *Ch. Theol.*, s. 99, 1), so that "when a proselyte was received, he was said to be admitted into the Kingdom of heaven, or, of God"—that is, he then became one of "the children of the Kingdom," and as such was *entitled* to the Kingdom with the other sons or heirs. The certainty of future inheritance was thus expressively denominated. The critical student will observe one feature, in the next Prop. we meet the prevailing view that the Kingdom is not something *into which* John or a man enters, but is something *which enters into* John or a person—so conflicting and directly opposite are the views we have to oppose. Tischendorf's *New Test., loci*, has the MSS., S. and A. to give, "in tribulation and the Kingdom and patience in Jesus (A. in Christ)." The passage evidently must be interpreted by the general analogy. Comp. *Variorum*, etc. ; especially Craven, Lange's *Com.* Rev., p. 103, who quotes Trench as saying : "As yet, however, while the tribulation is present, the Kingdom is *only in hope;* therefore he adds to these, as that which is the link between them, 'and *patience* (endurance) *of Jesus Christ;*' cf. *Acts* 14 : 22, where exactly these same three, the tribulation, the patience, and the Kingdom occur," etc.

Obs. 4. Several other passages are occasionally urged against our view that may be worthy of attention. Thus 1 Cor. 4 : 20, "*For the Kingdom of God is not in word but in power,*" is thus employed, but it really sustains our position because we all along contend that it is not produced or established by "word" but by "power," not by speech but by authority. If the ancient (Bloomfield, *loci*) and some modern commentators are correct in making the word "power" an equivalent for "miraculous power," *then* it is still stronger on our side. At least the language is a rebuke to certain ones who thought that they *were* rulers, possessed authority, etc., and the appeal is that if they were *such* their power should be manifested, although Paul himself professes not yet to reign. But if the passage does refer to the power exhibited through the Apostle himself (as in ch. 2 : 4), then the idea is that the Kingdom of God is proclaimed, preached by him not in word, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In any case the verb, being omitted, must be supplied by the force of the context, and therefore is not very decisive in a question of this kind, especially as the word "power," on which critics differ, has a material influence in deciding what is to be supplied. Again, such passages as Luke 22 : 16 ; Matt. 26 : 29 ; Mark 14 : 25, require no particular notice, since over against the few who make a fulfilment in the Church in the sacrament of the Lord's Supper, the immense majority of those who hold to the Church-Kingdom view concede that it has no reference to the Church here in this dispensation. They indeed refer it to the third heaven, etc., while we regard its fulfilment connected with Luke 22 : 29, 30. Finally many inconclusive inferences are drawn from the phrase in the Lord's Prayer "Thy Kingdom come," the main one being that it is praying for a Kingdom already present, and that its power, etc., may be extended, etc. But this is in direct opposition to the words of the petition which is—as the last saint will do—praying for something *to come ;* the force of which is admitted by later Fathers, commentators, and others, so that they (as e.g. Cyprian, Augustine, etc.) tell us that the Kingdom meant is the Kingdom of glory or the third heaven. That it has *an undoubted reference* to the future is evident from the annexed clause, "*Thy will be done in earth as it is in heaven,*" which by numerous passages we find will not be done *before* but *after* the Second Advent. Besides this the prayer is given to the people with the *then* prevailing belief that the Kingdom of promise was still future, and as we have seen from Jewish expectations, etc., fully accords with the preaching of the Kingdom. A theory must be hard pressed for argument that can change "Thy Kingdom come" into a present, existing one. The Church-Kingdom is grafted upon it irrespective of real fitness and against the protests even of many of our opposers.

Having several times referred to the Lord's Prayer (see Prop. 105), but little need be added. Against the prevailing view which would engraft upon it "the spread of Christianity," "the extension of the Christian Church," "the increase of God's reign in the hearts of the children of men," "the development of the power of religion," "the Church now and the Kingdom of glory in heaven," the Church in its development, the completion at the Sec. Advent, and the events which shall lead to its glorious transformation," etc., etc., we only now, in behalf of Meyer's (*Com. loci*) scriptural interpretation of the Kingdom prayed for being "the Messianic Kingdom" (understood in the Millenarian sense), propose to the reader two considerations. (1) How comes it that those nearest to the Apostles, and who, it is reasonable to suppose, ought to be the best acquainted with the nature of the Kingdom petitioned for, *adopted the Chiliastic* view

and prayed for a Kingdom still future to be ushered in at the Sec. Advent? How, with their views of the Advent, etc., could they entertain the modern notions? Hence, *the use* of the prayer in the apostolic and immediate age enforces our position. (2) It has been proven by Lightfoot, Schoettgen, Gregory, etc., and which is indorsed by various commentators. that Jesus brought together in this prayer what was *already* in use by the Jews, since they give every sentiment in full taken from Jewish sources. If this is so, then it strongly corroborates our attitude. For, Jesus thus incorporating them without explanation, virtually and emphatically indorsed the Jewish view of the Messianic Kingdom. This He does, too, framing them in the form of a prayer, which in itself is so sacred as to exclude the notion of prevarication, accommodation, etc. It was given to Jews, and *mark it*, to Jews who went forth and preached the Jewish conception of the Kingdom (Prop. 43, etc., comp. Acts 1 : 6), and hence when they prayed it they did so with Jewish conceptions. Now is it credible that Jesus would give a prayer so framed that He knew His disciples would thus employ and understand it, when He, as modern theologians assert, placed another sense on the words? No! never. We only add that all other passages are readily incorporated and consistently applied by our doctrine. Thus e.g. 1 Thess. 2 : 12, "who hath called you unto His Kingdom and glory" (Lange's *loci* calleth you into His own, or Amer. Bible Union, "is calling you into His," and comp. Notes of Alford and Lange), only asserts, what we firmly hold, our high calling to both—united—Kingdom and glory. The *nearness* of Matt. 3 : 2, etc., has been fully explained ; the Kingship of Jesus, John 18 : 37, etc., for He was "born King of the Jews," only evidences that in His humiliation we must distinguish—as our whole argument proves—between a King *de jure* and a King *de facto*. (Craven in Lange's *Rev.*, p. 95, points this out and adds : "The fact that He is now exalted to the throne of universal dominion, Eph. 1 : 20–22, no more proves that the Kingdom is now established *on earth*, than did the universal government of God in the days of Daniel prove that *the Kingdom of God* was then established *on earth*. We must distinguish between a Kingdom *on* earth and a Kingdom *over* earth, which includes earth as a revolted province." With this compare e.g. Props. 79 and 80.) All passages, either directly or indirectly bearing on the subject have been, or will hereafter be, introduced, so that the reader can in every case judge for himself in reference to the consistency of our application.

PROPOSITION 110. *The passage most relied on to prove the Church-Kingdom theory utterly disproves it.*

Desirous to call especial attention to this passage of Scripture, it is reserved for a separate Proposition. In a careful reading and study of the Church-Kingdom theory, it will be found *the most frequently* quoted, and adduced as an authority, from Origen down to recent writers as Dr. McCosh, and including a host. In view of the learning, ability, and high standing of those who thus employ it, this Scripture (viz., Luke 17 : 21) deserves marked attention.

Obs. 1. Before discussing the passage itself we may briefly advert to the manner in which it is employed. It is amazing that, notwithstanding the just criticisms of able commentators, the most prominent men will continue to quote it in support of a spiritual Kingdom without *the least attempt to show how* it can be *consistently and logically* thus applied. They use it as if *no difficulties* of any kind were attached to it, and as if it did not prove *too much* for their own theory. To give a recent example : Dr. McCosh in replying to Renan (*Christ. and Posit.*, p. 245) adduces the passage to prove that " the Kingdom was *to be a reign of God in men's hearts*" without seeing that if such is its meaning *then* the wicked Pharisees *had already* this Kingdom "*within*" *them*, for the words were *directly* addressed to them. When men of acknowledged ability will quote Scripture *so loosely* it is saddening to the heart, and causes but little hope that many will duly weigh and examine the passage. It is true some allowance must be made for the manner in which such an interpretation is intrenched in the Church itself, and thus becomes unless particular attention is directed to it, part of its theological equipments. Thus, e.g. Dr. Woodhouse (*Transl. of Apoc.*) lays down as a canon of interpretation that the Kingdom predicted in Revelation is a spiritual Kingdom and to prove it quotes, italicizing it, "*the Kingdom of God, says our Lord, is within you,* Luke 17 : 21," which canon is indorsed and adopted by Horne (*Introd.*, vol. 2, p. 383). Thus it is erected even as *a foundation* upon which to build an interpretation. Neander is more guarded, translating (*Life of Christ*, s. 213) " Behold the Kingdom of God *is among you,*" and in a foot-note opposes the rendering " within you" as inconsistent because it " would *not suit* the persons addressed, for they were *as yet strangers* to the Kingdom of God," etc. But bound by his theory to find the spiritual Kingdom he apprehends it in the preceding phrase, which he renders "*the Kingdom of God cometh not with outward show* (cannot be outwardly seen by human eyes), and in a note adds : " The antithesis is, that it reveals itself *invisibly*, so as to be seen *only* by the eye of faith." He afterward *forgets and contradicts* his own definition of this Kingdom, making it in the course of development *a real, out-*

ward, visible world-dominion. Many such illustrations can be given, found in commentaries, etc., which find here a spiritual Kingdom in one or the other of these sentences, and then make this same inward, invisible Kingdom—a Kingdom only seen by the eye of faith—*transform* itself somehow into a *visible outward* Kingdom. This singular transformation notion, so hostile to what they call "a higher spiritual conception," is evidence that there must be something *faulty* in the theory itself. The reader need scarcely be reminded that this passage, with the interpretation that it denotes "God's reign in the heart," is a favorite one with Spiritualists, etc., to confirm spirit revelations, claims to inspiration, etc. Various sects have built largely on it as indicating special inward light, knowledge, authority, etc.

The interpretation given by believers is well adapted to the use made of it by unbelievers. Thus e.g. Renan (*Life of Christ*, p. 106) employs it in the interest of humanitarianism as "a true Kingdom of God which each one bears in his heart"; it is "the universal Fatherhood of God," etc., but remarks that later in the life of Jesus it took more of a Jewish complexion which was connected with "a speedy renewal of the world." Rob. Dale Owen (*The Deb. Land*) employs it as Dr. McCosh and others, to denote a Kingdom in the heart, or "the divine, indwelling spirit of truth," or a kind of ethical, spiritual development. This is the old mistake of confounding the Divine Sovereignty with the covenanted Theocracy, which e.g. Jerome (quoted by Neander, *Christian Life*, p. 241) expounds, in "From Jerusalem and from Britain the Kingdom of heaven is equally open to you, for the Kingdom of God is within you." Sermons in every variety not only reproduce Jerome's statement but (as Dr. Lowrey and others) actually apply the Millennial predictions, *en masse*, to this Kingdom in the heart, as e.g. illustrated thus: "When we read that the wilderness and the desert shall be made glad we must understand this to refer to the wilderness and desert places of our own hearts." Writers, whose earnest piety must be admired, thus confound the Divine Sovereignty, God's universal rule, with the Covenanted Kingdom (comp. Props. 79–90), and chiefly base their conclusions upon this passage misinterpreted, as illustrated e.g. in Flavel's *Fountain of Life*. One distinguishing feature in this class of writers is, that without any regard to the context of passages, or their reference to dispensation or time, they are all equally quoted as applicable. Others (as e.g. a writer in *Proph. Times*, vol. 11, p. 156) have (1) "the reign of God over the heart," (2) God's reign in and over the Church, (3) and a Kingdom "to come—something future." But this is only a reiteration of the old misapprehension, a confounding of things that materially differ, a mistaking the means for the end intended, a substituting of sovereignty for the Kingdom covenanted to the Son of man, and an ignoring of express Covenant promises and the strictly logical facts connected with the Kingdom. It is calculated to prevent a proper conception of the Kingdom *covenanted* to David's Son. Farrar (*Life of Christ*, vol. 2, p. 137) takes the common view, and says that "even they (the disciples) did not fully realize that the Kingdom *had already* come," and that they looked forward to some glorious future for its arrival. We only now say that *the preachers* of a Kingdom, specially appointed and sent forth by Jesus, were *far better* qualified (comp. Props. 43, 44, etc.) to judge in this matter, and form an estimate of the Kingdom than men are at this late day. Of course, Farrar's view ignores the abounding passages relating to the postponement (Props. 58, 66, 67, 68, etc.). Even so excellent a writer as Christlieb (*Mod. Doubt*, p. 416) falls into the error of quoting this passage to sustain the notion of an existing Kingdom "*within man*," and adds, "and yet this opinion gains ground." Alas! this is but too true that it is gaining ground, rooting out the early Church belief, and *preparing both* the Church and the world for the predicted state of unbelief on this very subject. This *heart-Kingdom* theory put in the place of the covenanted Kingdom cannot be sustained by the Covenants, by the predictions, by the bestowal of the Kingdom to David's Son, by the postponement, by the time when it is to be inaugurated, by the means employed at its establishment, etc. It is simply an unwarranted substitution of something, which has always existed (Prop. 84) for *a specifically covenanted Theocracy pertaining to David's Son*. Beecher (*Ch. Union*, Jan. 15th, 1879) gives this increasing belief as follows: "I (Jesus) came to establish a Kingdom that consists in man's dispositions, and not in an outward and visible Kingdom." This passage is a favorite with all the mystical and spiritualistic theories, making the Kingdom to be "the pre-

dominance in the soul of man of right dispositions," etc. Entire works, as e.g. *The Inner Kingdom*, are based on a wrong inference taken for granted, viz., "The Kingdom of heaven, Christ said is within us; it is not a physical state; it is a condition of the soul." The Swedenborgian (*Christ is Coming; but how?* p. 14) is more consistent when he spiritualizes not merely a part but the whole, and makes the Lord Jesus's Coming into the heart to raise up this Kingdom, His Second Coming. Alas!

Obs. 2. The passage, Luke 17 : 20, 21, must be taken in its *entire* connection. (1) "And when He was demanded of the Pharisees *when the Kingdom of God should come.*" The question *when* the Kingdom should come *determines* the answer. And we may well ask the question whether Jesus will give that information to the Pharisees which He *uniformly denied* to His own disciples during His ministry (Mark 13 : 32) and even after His resurrection (Acts 1 : 7). Would He give that (i.e. exact time) to His enemies which He withheld from His friends? (2) "*He answered them and said, the Kingdom of God cometh not with observation.*" Perhaps no word has received such singular treatment as the word "*observation*" here; its primary, distinctive meaning is discarded and a meaning given to it which Judge Jones (*Essays on the Com. of the Kingdom of God*, p. 51) justly remarks "cannot be extracted from it," and as a further proof of it the reader may be challenged to produce another place, either in sacred or secular literature, where any critic has attempted to force any one of these meanings (i.e. outward show, pomp, splendor, etc.) either upon the word '*paratercsis*' *or* '*observatio.*'" Discarding then all those *far-fetched* secondary engrafted meanings, and leaving even the highly ingenious (perhaps correct) and critical interpretation of Judge Jones, we are willing to accept of the plain meaning of the word as given by critics, viz., denoting (Olshausen) "the act of perceiving or of observing," (Kype) "scrupulous attention or observation," etc. Thus then, the Kingdom of God cometh, not as something whose approach may be attentively perceived, observed, considered, i.e. like that of a visible object gradually or even swiftly approaching. It will not come indicating its coming by sending forth any observable signs. This is the simple meaning and it corresponds with *the general tenor* of the word. This Kingdom is linked, as we have shown, *with the Sec. Advent;* "the appearing and the Kingdom" (as in the following verses) are united, 2 Tim. 4 : 1. No one will be able to observe its coming, for it comes as the Advent itself, *suddenly, unexpectedly, like a thief,* illustrated in the parable of the Ten Virgins and by its comparison with the lightning and the days of Noah. So concealed is its approach that it becomes "*a snare*" to the world, and even to the Church; for its coming is *dependent* on the fulfilment of "the times of the Gentiles," the completion of a certain number of the elect, the Advent of Christ Himself, which things are *not observable* to man, being *known* only to God. There is nothing in the Kingdom itself to indicate the time of its establishment. (3) "Neither shall they say, Lo here! or Lo there!" Not being observable for the reasons just assigned no one is able to direct attention to it in the manner indicated.[1]

(4) "*For, behold, the Kingdom of God is within you.*" Surely He did not mean that the Pharisees who addressed Him and *to whom* He spoke, had the Kingdom *within them* individually, personally. The phrase "within you" is susceptible of an easy and consistent solution. Let the reader consider the Propositions in which we showed conclusively that this Kingdom is covenanted *to* the Jewish nation; that it is an *elect* nation;

that this Kingdom belonged so *exclusively to* them that the public ministry of John, Jesus and the disciples was *confined* (Prop. 54) to that nation; that the Kingdom was *tendered* to it; that on its refusal (through its representative men) to repent, the Kingdom is postponed and the people who are to receive it as an inheritance with Christ are grafted into that elect nation, etc., and all these considerations show at once *how* this Kingdom was "*within*" them. It was truly "*within*" the nation, it being the elect nation. The persons addressed were part of the nation and chief men of it, and Christ, *in strict accordance with* covenant relationship and fact, told those very unbelievers, that in view of *the tender* of this Kingdom to the people of the nation, and of its being preached within the nation, and of its being identified with the nation in the throne and Kingdom of David, this Kingdom is within them. It is *connected with them, and within their reach* on condition of repentance. It is also equivalent to the expression in Luke 11 : 20, "*the Kingdom of God is come upon you*," or Matt. 12 : 28, "*come unto you*," i.e. has attained unto you or pertains to you. The word "within" receives its force from *the restriction* thrown around the Kingdom *by the covenant relationship* of the nation, and therefore it has or it is, come "*upon*" them, "*among*" them, "*within*" them, as it could not at that time come to any other nation or people. This is evidenced from the fact that this very Kingdom thus come *within* the nation is taken *from* it and given to another engrafted people. If it did not *in a high and peculiar* sense *belong to* the nation, it could not be taken *from* it. Hence the "*within you*" addressed to these unbelieving Jews is *most expressive of their covenanted relationship* and *the glorious privileges* that they as a nation enjoyed. Restricted as it was to that nation, *the opportunity* was presented of a blessed change, but instead of repentance and faith and a consequent establishment of the Kingdom, a sad history of wickedness intervened.[2]

(5) If the *context following* is noticed it confirms our interpretation. He *now* addresses the disciples: "*the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it*" (v. 22). This, *in reply* to the question *when* the Kingdom shall come, indicates what we have already proven, *the indefinite postponement* of the Kingdom; for the line of Christ's remarks makes the decided impression that the Kingdom will *not soon* be established, owing to His departure, and *that the time of His return* and *its manifestation is concealed.* None of the disciples then living shall see and enjoy it during their lives; and, comparing John 17 : 11, 12, 13; Matt. 9 : 15, etc., these days of absence extend down to our own time, and will only end when *the day* of the Lord Jesus (Phil. 1 : 6; 1 Cor. 1 : 5, 8; 2 Cor. 1 : 14; 1 Thess. 5 : 2, etc.) shall be revealed. In verse 23 He cautions against deceivers who shall pretend to found this Kingdom, which again intimates that it will not come very soon. In reply to the question *when*, He, taking *the fundamental fact* that the Kingdom itself *is dependent on His appearing*, directs attention to the sudden and unmistakable (v. 24) Coming of the King, of the Son of man "*in His day.*" And (v. 25) directly shows that the Kingdom cannot soon appear, because of His suffering and rejection by that generation. Then He points out the condition of the world at the period of His Advent, that it will be a season of forgetfulness, unbelief, etc., as in the days of Noah and Lot. And yet at such a period, when men almost generally shall *discard* the notion of the imminency of His coming and the setting up of His Kingdom, this question of the Pharisees shall be realized, for "*even thus will it be in the day when the Son of man is*

revealed." This is followed up by a parable representing a period of trial as *intervening*, that although such trials were before them men should pray and not faint, because although God "*bear long with them*" (expressive of delay) He shall finally deliver them, concluding with the deeply impressive question (alas, so abundantly verified in this day), "*Nevertheless, when the Son of man cometh, shall He find faith on the earth?*" Jews and Gentiles, with here and there an exception, discard all faith in this personal Coming of the Son of man, and the Kingdom covenanted to Him and identified with that Coming. The delay is to them ample evidence that *it never will be witnessed.* Now in the direct answer to the Pharisees, and the added remarks to the disciples, together with the corroborating state of the Church and world, we have *reiterated*, what has already been proven, that the Kingdom *was nigh* to the Jewish nation, that, owing to their sinfulness, it *was not established but is postponed* to an indefinite period in the future, viz., "*to the day when the Son of man is revealed*" (comp. Props. 56–68).[3]

[1] Bloomfield, *Com. loci*, has well observed that many professed versions are rather interpretations sought out. Van Oosterzee (Lange's *Com.* Luke, *loci*) explains: "literally, with or under observation, so that it can be recognized and observed by outward tokens, and that one could exclaim with assurance, *Lo here, lo there!*" To this Craven (Lange's *Rev.*, p. 96, foot-note) attributes the idea "it cometh not with the signs of a gradual approach." The idea of a sudden, unexpected Coming—especially to the Jewish nation, to whom this is specially addressed—is particularly impressed; and *how* this will be verified is stated in immediate connection with the Advent. Various propositions, hereafter, will develop, in detail, this very feature.

[2] Dean Alford, *Com. loci*—"The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense 'in your hearts,' should have been prevented by reflecting that they are addressed to *the Pharisees*, in whose hearts it certainly was not. We have the very expression, *Xen. Anab.*, 1 : 3, *entos auton.* See also John 1 : 26, and 12 : 35, both of which are analogous expressions" (comp. Neander, Obs. 1). It is noticeable that even those who in some form admit of a present existing spiritual Kingdom are unwilling to concede that this expression teaches it. Thus e.g. Steir (*Words of Jesus, loci*) expressly says: "It does not, as superficial expositors dream (here and verse 37), refer the Kingdom of Christ to the invisible region of the heart." Dr. Brown (*Com. loci*) cannot, with his views of the Church, make this a purely "internal and spiritual character," declaring, "But it has its external side too." They find especial difficulty to harmonize this saying with their engrafted spiritual views, with e.g. their (Fairbairn, etc.) expressed opinions of the Kingdom portrayed in the parable of the Tares. It is sufficient to say that if this Kingdom is "God's reign in the hearts," or "pious dispositions," it is only requisite to apply it (as synonymous) to e.g. Matt. 3 : 2, or 4 : 23, or 8 : 12, or 11 : 11, or 16 : 28, etc., and notice the absurdities introduced. An interpretation to be valid must be consistent and in agreement with the Kingdom wherever mentioned. The prevailing view is that of the Romanist, Dr. Rutter (*Life of Jesus*, p. 358), who says that "the Kingdom of God within you" denotes "that interior one (Kingdom) which God possesses in the souls of the just, after destroying these the empire of the devil, by the doctrine of the Gospel and by the infusion of the Holy Ghost; in other words, by faith and charity he reigns triumphantly in the hearts of all his elect." Lyon, Thomas, and others render "the majesty of the heavens is among you," but while this introduces a more consistent application (thus avoiding the contradictions by a reference to the person of Jesus) this is not the usual meaning of the phrase (as is readily seen by attempting to make it synonymous with numerous other passages where the phrase occurs), and is not the Jewish conception and usage, thus violating the general analogy of Scripture on the subject.

[3] We have purposely avoided taking any liberties with our version, accepting of its rendering, although if we were to take those made by Neander, MacKnight, Phavorinus, Jones, and others, it would, in several places, confirm still more our view. But such aid is not necessary and therefore no appeal is made to it.

Obs. 3. Because of the free use made of this passage, a few more remarks on the meaning of "*observation*" are in place. Coming to this Scripture

with a preconceived notion of a Kingdom spiritual and invisible in this dispensation, the multitude engraft on the original word such expressions as "outward show," "splendor," "pomp," "outward display," "external display of majesty," etc., which do not legitimately belong to the word translated "observation," but are given to it, *to suit* a theory, on the ground *that such things are observed!* As Judge Jones (Philo-Basilicus, *Essays*) has at length shown, nowhere else is it even attempted to render such a meaning.* Commentators who employ this secondary sense (as e.g. Bloomfield, Olshausen, etc.) frankly admit that this secondary sense only becomes a *conjectural* one, because they cannot find another example to verify it. Surely this in itself should be *already sufficient reason* for the student to regard the secondary sense with suspicion, but we have two additional ones to add. (1) This secondary sense is *not true* even of the Church. The Church comes with observation, as e.g. on the day of Pentecost. It was established with "outward show" and is perpetuated with the same, having a preached Word, ministers, officers, external ordinances, etc., and the saints are to be a light, a witness of the truth to the world. The faithful body of believers is to manifest itself as a testimony to all, and, of course, this cannot be done unless they can be observed, etc. (2) This secondary sense is *not correct* concerning the Kingdom of Christ. Let the reader notice what the Covenant demands, what the prophets predict, respecting this Kingdom. Is it not to come with such "outward show," such "splendor" and "external majesty," that it shall arrest the attention of, and be witnessed by, all living? Is it not to occupy the place of other kingdoms and to be exalted to the sovereignty of the world? Multitudes of passages teach this; and the least consideration of *the predicted glory* of the Kingdom, *its universality, the restoration* of the Jews connected with it, *the worship* of nations, etc., will at once show that, when it arrives, it will be *the great and absorbing object of "observation."* Indeed so evident is this, that we find admissions on all sides conceding it, even although opposed to a previous interpretation of the first part of the passage Thus, e.g. Schmidt (*Bib. Theol. of the N. T.*, p. 246), after spiritualizing this Kingdom, admits that "the Lord also depicts in v. 24 this same Kingdom *as appearing visibly.*" Olshausen (*Com. loci*) advocating the spirituality of the Kingdom in the reply to the Pharisees also claims that in the same chapter it is alluded to *as external*, external in its perfection. Having already pointed out the inconsistency of this development theory of a claimed higher (spiritual) position to a lower one, it is only necessary to add that all such admissions prove the correctness of our interpretation of the chapter, and the incoherency of their own theory.

Van Oosterzee (Lange's *Com.* Luke, p. 268) rejects the idea that this is to be pressed to exclude the visibility of the Kingdom. While we cannot receive his explanation entire (because contradictory), yet we indorse this utterance: "Not seldom has the saying, that 'the Kingdom of God comes not with observation,' been misused and exaggerated, in the sense that this Kingdom will never on earth display itself in a glorious form worthy of itself. No; the Kingdom of God comes not with observation, but when

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* See Philo-Basilicus's *Essays* in *Literalist*, vol. 3, and *Essay* No. 4, where reference is made to Campbell, Ravanelli, Munthe, Scott, Cartwright, Illyricus, Michaelis, Bloomfield, Kype, etc. So also compare Dr. Clarke (*Com. loci*), who refers to Kype and others having shown from Greek writers that it means "scrupulous observation," i.e. it will be easily discerned. Olshausen (*Com. loci*) says: "It denotes literally the act of perceiving, of observing, and then, secondarily, everything that excites observation."

it has once come, we shall nevertheless be well able to say : Lo here !" But he rejects (p. 266) the view of Chrysostom, Luther, etc., that "within you" means "in your hearts," and gives his reasons for preferring the translation "in the midst of you." The fact is, that the elect condition of the nation necessitating the offer of the Kingdom—bringing it nigh to it—is too much overlooked, and that the relationship of these "children of the Kingdom" to the tender offers the most ample and satisfactory explanation. Spiritualize it, and then ask whether such spiritualisms can explain either the language of the prophets as to its world-dominion, or what Kingdom was really taken from the Jews.

Obs. 4. The meaning that so many deduce from the expression "*within you,*" is not only opposed by ourselves but finds opponents among many who have no sympathy with our doctrine, and who are in doctrinal position with the Church-Kingdom party. Advocating a spiritual Kingdom, yet they cannot find it a consistent measure to take the phrase "within you" as indicative of God's reign in the heart," etc., for, as they tell us, this would prove *too much* of the unbelieving party addressed. Hence Neander takes the position (see Obs. 1, above) that it ought to be rendered "*among you.*" Olshausen informs us that Paulus, Fleck, Borneman, De Wette explain it, "*among you.*" The marg. reading also gives "among you." Bloomfield (*loci*) gives "among you." Barnes (*Com. loci*) gives both "within" and "among you." On the other hand Dr. Campbell, Dr. Jones, and many others insist on retaining "*within you.*" So far as the sense of the passage is concerned, either one or the other would suffice, although our preference is for the latter. Again, in the efforts to avoid the prevailing application of the "within you," some, as Dr. Neander, assert that "the Kingdom of God was manifested in his own appearance," and, as Prof. Whiting explains it, "the King is among you." So also Dr. Thomas and the Christadelphians generally. Whatever truth (Prop. 56) there may be in King and Kingdom being convertible, yet the peculiarity of the expression embracing a word that legitimately means "*within,*" and the use of the previous word "observation" *forbids the application* of this to the person of Jesus Christ, for then He would be "*within*" those unbelievers and He could not be observed. Besides this, such an explanation is forced, being derived from the third one given by Cornelius à Lapide,* and which was based on the Divine Sovereignty of God ; while the Kingship of Christ, in view of the foreseen rejection, is held *in abeyance,* being founded on His covenanted humanity and His relationship to God, after the performance of an allotted mission (Props. 81–90). The explanation given under Obs. 2 is *in correspondence with and unites* the statements of the Old and New Testaments, and *accurately accords* with the then existing status of the Jewish nation.

Obs. 5. This Kingdom "*within you*" could not be the Christian Church, for that was *afterward* instituted and it was not anything that the Pharisees were in personal actual enjoyment of, and to apply it either to the person of Christ or to a spiritual reign is to bring it into conflict with covenanted expectations and the preaching of John the Baptist, Jesus, and the disciples (Props. 19–23 and 38–49).

Hence, even Bloomfield (*loci*) says, that to make this phrase significant of "the internal and spiritual principle" "is forbidden by the context." How he can reconcile

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* *Vide* Philo. Basilicus's quotations from Cornelius á Lapide, p. 17 *Essays, Lit.,* vol. 3.

his own view with such an admission is something that we cannot understand. Enemies and friends concede to us all that we require.

Obs. 6. While the approach of *the Kingdom itself* is not discoverable by any observation, being dependent on the secret knowledge of God Himself as to the time and to the completion of the number of the elect, yet this does not forbid a certain approximative knowledge concerning the period of its approach. While not *in itself* giving forth *any visible signs* of its Coming, yet the Divine Spirit has given us other signs, other events as a kind of guide by which we may know, more or less, the nearness of its Coming. Jesus Himself enumerates a lengthy series of events, and emphatically adds, Luke 21 : 31 ; "*So likewise, ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.*" Having already used this passage in sustaining the postponement of the Kingdom, it is only necessary to say that neither the Church, visible or invisible, nor "God's reign in the heart," could be denoted, since "*these things*" specified are running their course down to the present day. Still attention is directed to "these things" to urge us *to watchfulness and anticipation* of the Coming of the Kingdom undiscoverable by any outward, visible signs. Even the believing, owing to this lack of external observation of the Kingdom, are represented as in danger of having its approach coming upon them most unexpectedly, while the world, rejecting those merciful and gracious predictions, is buried in slumber and caught in "a snare," or "net." But few, wholly dependent on faith and not on the Kingdom itself presenting preliminary external signs for observation, will accept of the prophecies pertaining to this matter and be looking for, watching for, and awaiting with hope the Kingdom. These signs, not of the Kingdom itself but of things existing when it is to come, will be enumerated under another Proposition (comp. Props. 173 and 174).

We may in conclusion quote several writers who reject the prevailing interpretation. Rev. H. Dana Ward, in an interesting article, "The Inhabited Earth Shortly to Come" (*Proph. Times*, vol. 12, p. 37), resists the notion that the Church is the visible Kingdom of the Messiah, and among other texts examines Luke 17 : 21-26. He justly repudiates a Kingdom existing *in* the Pharisees, and also "among you" (i.e. in the person of the King then present), for the former would honor the Pharisees above His disciples, and the latter is opposed by the context following and the references to this Kingdom being still future. He makes the "observation" to be "outward watching," and the "within you" to be an inward looking for it and preparation for it. This, however, is to lose the force of "within" pertaining—*not to believers but*—to the Jewish nation, viz., the Kingdom actually tendered to them in view of the elect position occupied. We thus preserve its depth of meaning, so pregnant with tremendous results. Craven (Lange's *Rev.*, p. 67) points out that the question and answer are both in the present tense, the Pharisees asking : "When cometh the Kingdom of God?" and adds : "The question and the answer are but illustrations of that law proper to all languages, but preeminently to the Greek, by which a *certain* future may be represented by a verb in the present ; illustrations may be found, Matt. 26 : 2 ; 1 Cor. 15 : 42-44 (see Jelf, Winer, Kühner, and grammarians generally). To the conclusion that the language of our Lord must be understood as having reference to the future, it may also be remarked, we are shut up by the following considerations : The supposition that He indicated an existing Kingdom (*a*) implies that it was set up in (or among) the Pharisees ; (*b*) disconnects His words from the immediately following address to the disciples, while the contrary supposition brings them into manifest and beautiful connection therewith, and with His other utterances." In a foot-note on "observation" and "within," he adds : "The Pharisees ask 'when cometh the Kingdom of God?' He answers, 'It cometh not with the signs of a gradual approach ; neither shall they say, Lo here, or lo there, for the Kingdom of God is in the midst of you.' Then turning to His disciples, He says : 'The

days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo here, or lo there : go not after nor follow. For as the lightning that lighteneth (flashing) from one part under heaven shineth to the other part under heaven (*comes not with the signs of a gradual approach*), so also shall the Son of man be in His day,' etc. Does not the very unity perceptible in the entire address—the vividness of the scene it presents– the manifest oneness of the doctrine with that elsewhere taught by our Lord, especially on the Mount of Olives—place the stamp of truth on the hypothesis? Does it not become manifest that this passage, *so far* from teaching the doctrine of a present establishment of the Kingdom, *must be numbered among those that connect the establishment with the Sec. Advent.*"

PROPOSITION 111. *The Kingdom being identified with the elect Jewish nation, it cannot be established without the restoration of that nation.*

This has been proven in preceding Propositions, but as the proof is *abundant and cumulative*, additional ones may be assigned. For, if the Kingdom is the Theocratic-Davidic, *then* embracing the throne, Kingdom, and land of David, it must also include *the nation* to whom it was *alone specially covenanted;* that is, the Jewish people, one branch of Abraham's natural seed, viz., in the line of the Patriarchs and their descendants. Hence, the restoration of this nation naturally *falls in* with the Divine Purpose—is fully identified with it.

All those who deny the restoration of the Jewish nation confine themselves to *isolated* predictions which they endeavor either to spiritualize or make conditional, forgetting that *the main* foundation of our doctrine is left untouched by them, viz., the necessity imposed by *oath-bound Covenant* for such a restoration. The purpose of Redemption, as exhibited in the Theocratic Plan, makes such a restoration *imperative*. Hence, the Millenarian scheme makes the restoration of the Jews *an integral* part of its system. But the reader will observe that, aside from this basis of ours, many who are opposed to our doctrine as a whole *still* accept, being forced to it by Scripture testimony, of this restoration as something future to be realized. Thus e.g. Faber in *Diss. on the Proph.*, and *Sac. Calendar of Proph.*, ably presents the subject. Brookes (*El. Proph. Interp.*, p. 63) mentions Cyprian, Jerome, Chrysostom, Theophilus, Alexandrinus, Augustine, Bede, Hugo, Lyra, Dean Prideaux, Hilary, Ambrose, Aquinas, Scotus, Cajetan, and others (for the list might be indefinitely swelled, including Origen, Locke, Clarke, Doddridge, Erasmus, Poole, Simeon, Primasius, Owen, Scott, McKnight, etc.), who hold to a national restoration of the Jews while being neutral or opposed to Millenarian tenets, and points out how Lorinus, the Jesuit, even rejected this restoration on the ground "because it leads to the heresy of Chiliasm, which Pope Damasus had condemned in Apollinaris." The Jesuit, at least, had the perception to see that this tenet was *an important* feature in our system of faith. Many evidently entertained this belief of whom we have no direct account, as of "the many" alluded to by Jerome, and so e.g. indirectly mentioned, as by Evelyn (*Diary*, vol. 1, p. 325), who states that the "renowned mathematician, Mr. Oughtred, entertained the belief that the Jews would be converted by the personal appearance of the Saviour."

Obs. 1. The only objection of force that can be urged against our view is, that these promises of restoration are conditional, but this has been met under Props. 18 and 46–52. If we can make the Covenant—confirmed by God's oath, and its ultimate fulfilment again and again affirmed by holy men—conditional, *then* everything else is conditional; *then* the foundations of Christian hope crumble away beneath us, and *nothing stable* remains. It is a fact of weight in this discussion to note, that a vast number of writers, opposed to our doctrine, and inclined to spiritualize the predictions as much as possible, are *still forced* by the singularly effective language of the prophets *to admit* a restoration of the Jews to their own land. The powerfully converging testimony is *too strong* even

for them to refuse credence to it; and they give us, urging with just and conclusive reasons, the scriptural ground for such a faith, although it badly fits into their system, owing to its being, more or less, in antagonism to their theory of exclusive spiritual blessings, of the abandonment of the wall of partition between nations, and of the remaining portions attached to the same predictions. Even such a writer as Whitby acknowledges, owing to the force of Luke 21 : 24; Jer. 31 : 27–40, etc., such a restoration and the rebuilding of Jerusalem. Indeed, some even see that its *unconditionality* is asserted in various places; that they are restored not on account of their own holiness but to preserve *the faithfulness* of God; and that Israel being carefully distinguished from the Gentiles (as e.g. Isa. 49, Marg. reading, etc.) must, in order to preserve the Divine arrangement, *also* be gathered. The application of passages relating to the earthly Jerusalem by Waggoner (*Ref. of Age to Come*) to the New Jerusalem, because the Old is cast out and the Son of the Free Woman is the heir, *misapprehends* the Barren Woman (see Prop. 118), does *not* distinguish between the heir and the subject, unites things which God has *separated, violates the promises* of God to His own ancient city and people, and, in brief, *ignores* the inheritance of Christ, as David's Son.

Obs. 2. This too is shown by *the election* of this Jewish nation (see Props. 24, 54, 55, 59, 60, 61, 62, 63, etc., on Election). No nation on earth, saving the Jewish, has God chosen, over whom He condescends to act in the capacity of *an earthly Ruler*. No nation save it *alone* has been thus favored with a Theocratic rule. Owing to the sinfulness of the nation this Kingdom was indeed overthrown, and the nation itself, as a nation, driven from its land and placed in a scattered and subject condition among the nations of the earth. It has abundantly been shown that they are still the elect nation, not *perpetually* cut off. Indeed, if this election were to entirely cease, or if it were diverted to any other nation or nations, *then* it would be *impossible* to verify the Covenant promises made *directly* to it. This subject having been elucidated, it is only necessary to add: the election of the nation, evidenced even now by the necessity Gentiles are under to *be grafted into it*, continues on by virtue of its covenanted relationship to the Theocratic-Davidic Kingdom, and if such election is manifested in the establishment of the Kingdom, it involves, fully embraces, its *restoration* to Palestine.

It is essential to notice what has been proven under various Propositions, viz., that the Theocratic ordering, pertaining as it does to the Jewish nation as a nation (for how else can the Theocratic-Davidic throne and Kingdom related as it is to the nation and of which Jesus, as David's Son, is the heir—Props. 49, 116—be re-established), constitutes the Jewish nation an elect nation. The careful student will ponder the expressive language based on this Theocratic relationship connected with a restoration, such as "*the tribes of Thine inheritance*," "*the cities of Thy holiness*," "*Thy people*," "*Thy holy mountain*," etc. Men may make sport of this feature, and, with Froude (*Short Studies*, p. 239) may speak of "the narrow littleness of 'the peculiar people,'" or with learning contend in order to exalt Gentileism, against its reception; but against all such we simply oppose God's covenants, and the simple facts of history, and the fulfilment of prophecy, down to the present day, with the abundant assurances that this cast-away condition of the nation is *only temporary and not perpetual*. Otherwise—mark it well—the government of God over the Jewish nation would prove a failure, and thus God instituted a form of government in the world, which He is unable to have realized (comp. Prop. 201). But God will not fail in His purpose, and hence the strong assertions given, as e.g. Jer. 33 : 15, 26 (with which comp. Props. 47 and 52).

Obs. 3. It is important to keep in view, in the consideration of this subject, that the Jews, living at the time of the First Advent and afterward, believed that the prophets *linked* a complete restoration of the nation *with* the Kingdom of the Messiah. This is admitted by all ; but if the admission is made, *then* the question arises, unless the doctrine is true, *how* comes it that the New Test. employs (as e.g. Rom. 11) language *to confirm* the Jews in their opinions? Ernesti's one-sided criticism making Rom. 11 to mean a mere possibility of being saved or restored without its being accomplished, is contradicted by *the positive* language of Paul, his eulogy of the nation, his confident expressions, and the accordance of the same with generally entertained expectations. The application of New Test. passages solely to a conversion of the Jews, and not to a future restoration, is met not only by the same, but also by the directness of passages which teach that the dispersion, desolation, and the treading down of Jerusalem shall continue for *an appointed time* (and then cease), as well as by *the references* to this election and covenanted relationship, and by *the connection* in which such a conversion stands to a restoration to the land.

Fairbairn (*On Proph.*, p. 249, etc.) and others are very unjust and one-sided in their estimate of the New Test. argument in favor of the restoration. They proceed on the principle that whatever is not distinctively repeated, and in detail given, in the New Test. must be rejected, which is derogatory and destructive to the Old Test. (comp. Prop. 16). We dare not overlook the intimate connection existing between the Old and the New ; and if we find that the New does not recall or cancel the Old as to promises, that in itself should be sufficient to excite faith in God fulfilling His Word. But we have *more* than this : we have, as will be shown, confirmatory and express evidence in the New sustaining our position. So clear and decisive is this fact that many of our opponents concede the same to us. Let the reader turn e.g. to Prop. 50, Obs. 24, note, and see the concessions of one of our chief opponents, Dr. Brown. When Williamson (*Letters*) refers to the silence of Jesus, or of the New Test., he simply ignores *what* is pointedly stated on the subject. The objections of Oswald (*The Kingdom*), Waggoner (*Refut. of Age to Come*), and others, will be fully met as we proceed in the argument, it being sufficient for the present to say that the Jewish view (e.g. Reuss, *His. Chris. Theol. Apos. Age*, p. 55) is most positively confirmed by the language of the New Test., so that the doctrine was indorsed and perpetuated, without dispute, in the Primitive Church. So clear is this, that even writers largely addicted to spiritualizing the prophecies frankly admit it.

Obs. 4. The Jews, influenced by the plain language of Covenant and prophecy, *universally held* that the Messianic Kingdom was to be accompanied by a complete restoration of the nation ; both ideas were inseparably united, the one being regarded an impossibility without the other. So wedded were they to this view, that they objected to Jesus being the Messiah because it was not realized at the First Advent (the early Christians answered by locating the fulfilment at the Second Advent of this Jesus). Now observe, that with this prevailing Jewish doctrine, so dear to the Jewish heart, before them, Jesus and the Apostles use the very language *pre-eminently calculated* to cherish and confirm the Jews in their opinion of restoration, and the proof that it was thus adapted and intended is found in the simple historical fact, that both believing Jews and Gentiles in the early Church held to, and taught, the doctrine. A glance at various passages—keeping in mind the existing belief of the hearers—is amply sufficient to show this distinctly. Thus e.g. "*the regeneration*," Matt. 19 : 28, the removal of *the desolation* from "*the house*" Matt. 23 : 37–39, the Messianic reign over *the house of Jacob on the throne of David*, Luke 1 : 32, 33, *the deliverance* from enemies, Luke 1 : 74, the

removal of Jerusalem's *down-trodden* condition *when* the times of the Gentiles are fulfilled, Luke 21 : 24, *the times of refreshing and restitution,* Acts 3 : 19–21, the *rebuilding* again of the fallen-down Davidic tabernacle, Acts 15 : 16, *the Jewish hope* to be realized, Acts 26 : 6, 7, etc.—all is adapted to strengthen the hope of ultimate restoration, just as Covenant and prophecy promise. Hence we need not be surprised at the Apostolic and Primative Church cleaving to such a future restoration at the Sec. Advent of the Messiah.

If no restoration was intended ; if all was to be understood typically, or spiritually, or conditionally, *then* surely the language was most eminently calculated to deceive the hearers, and simple justice demanded such an explanation as would have prevented the Ch. Church from following in the Jewish belief. But since there is no denial of the prevailing faith, but, on the contrary, a confirmation of it, we are forced to accept of it. The fact is, that it is so unmistakably taught that men addicted to spiritualizing freely admit it. Scott (*Com.*) even allows the restoration to be distinctly taught in Matt. 23 : 38, 39 (Luke 13 : 34, 35), Acts 3 : 21, etc., and so many others, as Tomlinson (*Ser. on the Mill.* and *Appendix*), Doddridge (*Com.*), etc. Nast (*Com.* Matt. 24 : 15–28) expresses the view of a large number, when he says, " We are taught in other passages of Holy Writ (that) the Millennial state of the Church of Christ shall not commence before the restoration of Israel." The Mormons also hold to the restoration of the Jews, but in accordance with their eclecticism, giving a Mormon bias to every incorporated doctrine, the Jews are to be gathered to their " Western Zion" (see Art. on " Mormons, M'Clintock & Strong's *Cyclop.*).

Obs. 5. As in the following Props. our proof, given in detail, shall be mainly drawn from the Old Test., it may be well to state why the New Test. does not enter into the subject of the restoration so extendedly as the Old. For, although pointedly mentioned and often implied, yet such magnificent portraitures of it as the Old Test. contains,are lacking. (1) It is taken *for granted* that the instruction of the New *will be combined* with the Old (both being one, etc., comp. Prop. 16), where a sufficiency is given to every one who will " search the Scriptures." (2) The union of the doctrine of the restoration with the events of the Second Advent make it easy for any believer *to join* the declarations of the Old with those of the New Test. (3) In the condition of the early Church and of the Jewish nation at, and after, the First Advent, a more detailed statement would *unnecessarily* (in view of the lengthy postponement) have prejudiced the Roman Power (already embittered) against the nation and Church.

That the reader may have a fair specimen of the quibbling of passages in the New Test. when arrayed against us, we direct attention to Fairbairn (*Typology,* vol. 1, p. 361, etc.). Well knowing how essential to our system is the doctrine of the restoration of the Jews to their own land and of the Theocratic polity, he strives, under the specious plea of his *typical* application, to discard it. Thus e.g. after making " Zion" (Rom. 11 : 26) equivalent to " the Church of the New Testament," and that Jesus therefore " must come *out of it* at the same time He comes *for it,*" saying : " It (the promise) holds out none, indeed, in respect to the cherished hope of a literal re-establishment of their ancient polity. It rather tends to discourage any such expectations ; for the Zion, in connection with which it tells us the Messiah is to come, is the one in which He *at present* dwells—the Zion of the New. Test. Church ; *to* which He can no longer come, except at the same time coming *out of it.*" It is surprising that so able a writer should shield his faith under *an absurdity* of his own creating, and which, if true, would forbid the personal Second Coming of Jesus *to* His Church for her deliverance. Jesus ascended to heaven (not Zion) where He now remains at the Father's right hand as Mediator and Intercessor, and is only spiritually present in His Church through the imparted Comforter. Now, when He comes again, He is predicted to come *to* Zion, and *out of* that Zion He is to exert His power as Deliverer, and even to go personally out of it (see Prop. 113) to meet the tribes in the wilderness. Let the Word give its own

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testimony, and the plain grammatical sense will always be found to be the true one—*in unity* with all Scripture. But to allow Fairbairn to show his reasons for his typical application, we give them as specially stated in Appendix, pp. 395–399, in reply to the question, "Does the original relation of the seed of Abraham to the land of Canaan afford any ground for expecting their final return to it?" This he answers negatively: (1) The possession of the land of Canaan only a type, earnest, or pledge, of the possession of the renovated earth by the glorified saints—hence the nation excluded. (Answer: how could it be a type, earnest, or pledge to Abraham who never—as he affirms correctly in another place—possessed the land, and how could it be an earnest, etc., to the exiled ones?) (2) That things are spoken of in relation to this future inheritance which cannot be realized within the bounds of the earthly Canaan. (Answer: that depends entirely on the amount of faith we have in the plain grammatical promises of God, and in the One who is to inaugurate the changes.) (3) The inheritance is one that can only (p. 317) be enjoyed by the children of the resurrection, hence only designed for the redeemed and glorified saints; this excludes nations in the flesh, and therefore such a restoration. (Answer: Let the whole Record speak, and not merely one passage, and then the Scriptures clearly distinguish between "heirs" and subjects—between the glorified and the unglorified—between the Kings and those over whom they reign.) (4) That being a type, it cannot foreshadow another occupation, just as eating manna in the desert does not typify a future eating of the same. (Answer: He has not yet proven that the possession of the land was a type, for all prophecy forbids it, as we shall show in next Propositions, specifying a return to the identical land, etc. Besides: unbelief might turn this principle against his own theory, thus: he makes part of the earth to typify the whole earth renovated.) (5) That those who make it a type of a future occupation must include as also types the resuscitation of the Levitical priesthood, sacrifices, etc. (Answer: We do not make it a type but a real possession to which there is a return, and hence are not driven to the position indicated.) (6) That the Mosaic economy is abolished and a spiritual dispensation takes its place, and, therefore, no restoration can be expected. (Answer: We leave God to tell us the nature of the dispensations, and find that this one is to be succeeded by one more glorious that includes this very restoration.) (7) The natural seed are types of the spiritual seed, the national Israel of the spiritual Israel, and hence no restoration. (Answer: (1) Were none of the natural seed also of the believing, spiritual seed? and if so, were they types of themselves? (2) If this is so, why the proceess of engrafting? Why necessary?). (8) Abraham's seed are the heirs, i.e. the believing portion only inherit. (Answer: Granted; but they inherit a coming Kingdom and reign over others, including the restored Jewish nation.) (9) The type is lost in the antitype, as the Paschal Lamb in Christ. (Answer: Granted, where really a type exists.) We are sorry to say that, admirable as this and similar works are in some respects, their whole tendency and spirit is to lead the Church away from Covenant promises, and inducing to that unbelief so sadly predicted.

When the typical theory is deemed insufficient, recourse is had to other methods. An illustration may be in place. The *Interior* (quoted by *The Luth. Observer*, Dec. 27th, 1877) rejects the restoration of the Jews on mathematical grounds, thus presented: "The present population of Palestine is 300,000—all that it will support in the most starveling way. The area of Palestine is 12,000 square miles. The present number of Jews in the world is 6,000,000. If located in Palestine the population would be 500 to the square mile. But the population of China is only 303 to the square mile; of France, 173; of Hindoostan, 130. If a third of the Jews were to go back to Palestine they would starve to death. Now, we call the attention of the exegetes to the fact that this showing appeals directly to their bowels of compassion. Are they willing to starve a matter of 5,000,000 of Jews to death for the sake of vindicating their exegesis." *This effort* at witticism and sharpness, evincing no faith in the Word, exhibiting ignorance of its real teaching on the subject, and making natural impossibility the measurer of God's promise, evidently takes the position that such a restoration is advocated only as one of the results of national movements. It overlooks (1) that this is *a supernatural* restoration under the Messiah, who will provide for the maintenance of the nation; (2) that the dimensions of Palestine, to accord with the original grant, will be greatly extended, even from the Nile to the Euphrates; (3) that it will have its population largely in cities; (4) that special fruitfulness of the land, special commerce with nations, special prosperity, wealth, etc., are promised; (5) that if divinely promised that should suffice, God being *abundantly able* to perform whatever promises He makes. Surely, if the writer had lived before the Exodus from Egypt, his mathematical acumen would have demonstrated the absurdity of entering the wilderness with such a host; or had he lived before the

First Advent, he would have demonstrated *from scientific data*, the utter impossibility of a virgin giving birth to a Son. This favorite cry of "impossible" from professed believers comes with a bad grace, when so many divine truths are denied on that ground by unbelievers. We are not surprised that *The Princeton Review* (Ap. 1850, p. 329) complacently speaks of a "modern and more spiritual view of the Millennium, which has gained general prevalence of late years in this country. It rejects the doctrine of the return of the Jews to their own land; of the personal appearance and reign of Christ for a thousand years, but retains the idea of a Millennium." Surely, in the light of Covenant and prophecy, an *emasculated* Millennium without a personal Christ, reign, and restoration. This the reader will more clearly see as he follows our argument step by step.

Obs. 6. In view of the elect position of the nation (Prop. 24) and its consequent Theocratic position, the restoration is so essential, such a prerequisite, that two remarkable forms of expression are employed to indicate it. (1) God restores the nation for His own sake, to vindicate His covenant-keeping mercy, and thus magnify His own name. For example, Ezek. 36 : 22 declares, in connection with a restoration which has never yet been realized, "Thus saith the Lord God : I do not this *for your sakes*, O house of Israel, *but for mine holy name's sake*, which ye have profaned among the heathen, whither ye went," and v. 32, "Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel." The condition in which both Judah and Israel are *at the time* of the restoration, viz., that of unbelief, shows that God evidences mercy because the time has eventually arrived for the re-establishment of the Theocratic Kingdom, and hence to exalt His own truthfulness, "because" the nation has been overthrown and its uplifting is a necessity, "because" the heathen ridicule the Covenant and its promises, *God will perform this work*, and, by an astonishing process, bring this rebellious nation to heart-felt obedience and most fervent allegiance. (2) He will do it for *the Father's sake*, in behalf of that portion who have been believing and God-fearing. Paul appeals to this, Rom. 11 : 28, "*beloved for the fathers' sakes*," to whom the Covenant was given. Now turn to Lev. 26 : 42–45, which Paul evidently had in view, and it is asserted, that although the nation be dispersed, God "*will remember*" *His* "*Covenant*" *and* "*the land*," and it is affirmed that in their dispersion He will not "*utterly cast them away, or abhor, or destroy*" and thus (by an utter destruction) "*break His covenant with them, for I am the Lord, their God. But I will for their sakes remember the Covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am the Lord.*" The restoration, therefore, is impregnably fixed, upon *God's honor* as a covenant-keeping God, and upon His promises given to the Fathers, which will be realized.

The reader will observe that two things in the future history of the Jews show conclusively that *after* the saints, sufficient to form the predetermined number of kings and priests, have been gathered out, God then, for His own sake and for the Fathers' sakes, manifests His amazing mercy in restoring the nation, when still in unbelief against Him. For, as to one portion of the nation (the two tribes) it is converted and saved by the open Parousia of Jesus and His saints, as we shall explain, and as to the other portion (the ten tribes) they afterward shall be converted and saved. The unbelief at the Sec. Advent is proven by the hearty repentance and mourning of Judah, and the trial and selection of Israel in the wilderness before qualified to enter the land. Thus it is true that God does not restore the nation because of moral worthiness at the period when He comes for that purpose, but He does it because the time has arrived for the fulfilment of *His own Covenant promises* made to the Fathers ; and it is likewise true, that morally unqualified as the nation then is for a restoration to Theocratic rule and

privileges, He will so impress, teach, and guide the nation at His Coming, that it will acknowledge its guilt, and most earnestly and devotedly receive Jesus as the mighty Theocratic King promised to it. God's Word will be *amply vindicated*, and every declaration will find its realization. With the magnificent destiny before it, it is saddening to find a portion of the nation casting away its hope as founded in the prophecies. Thus, *Reformed Judaism* (see Art. on, by Felix Adler, in *North Amer. Review*, Sept., Oct., 1877), following its Rationalistic tendencies and rejecting the glorious prophecies "abandons the idea of a national restoration," and, of course, with it a future Advent of Messiah, in the Davidic line; the nation, according to its modernized conceptions, becoming its own Messiah. This, to say the least, is degrading Moses and their prophets into virtual impostors, making the past noble faith of the nation an idle dream, and casting mud upon the most exalted Records in existence. How *can* a Jew engage in such work?

PROPOSITION 112. *The Kingdom, if established as predicted, demands the national restoration of the Jews in their own land.*

This we have all along proven, viz., that such a connection is *positively required* by Covenant and election, promise and prophecy. Now it remains to prove in a more specific form a national re-establishment of the nation, which, of course, confirms our doctrinal position. Besides, the reign and Kingdom, as will be seen, is invariably associated with such a restoration (comp. preceding Prop.).

We are the more encouraged to insist upon a restoration to the land, because it is freely admitted by some of the most prominent opposers to Millenarianism. Thus e.g. Brown (*Christ's Sec. Coming*, p. 434) frankly concedes "a territorial restoration," saying that "the people and the land of Israel" are "*so connected* in numerous prophecies of the Old Test. that whatever literality and perpetuity are ascribed to the one must, one would think, *on all strict principles of interpretation*, be attributed to the other also." The "Millerites" or "Adventists" (Art. on, M'Clintock & Strong's *Cyclop.*), and others (comp. next Prop.) make the restoration of the Jews to comprise only the resurrected and glorified Jews and adopted Gentile believers (Israelites), on the ground of "an everlasting possession of the land," because "mortal Jews cannot possess it forever—glorified and immortal ones can." But this is one-sided, ignoring the return of mortal men in the flesh, who repent and are converted, who perpetuate the nation in the flesh, etc.; overlooking that the saints are engrafted into the nation and that the everlasting possession of the land is promised to the nation in virtue of this incorporation of glorified ones who bear the rule; passing by a number of clearly related doctrines such as the nature of the Theocratic Kingdom, its relation to the Jewish nation, the reign of the saints over the nations, the perpetuity of the race after the Advent, the requirements of Redemption to give it completeness, etc. On the other hand, Swedenborgianism (comp. e.g. Works of Swedenborg and a recent—1878—*Address to the Clergy*) spiritualizes everything future relating to the Jews, and takes the predictions of Jewish restoration, the blessings particularly, and applies them to the Swedenborgian new Church. This is true of many others; but it is sufficient to say that it is done at the sacrifice of the plain grammatical sense, and the careful avoidance of appropriating the curses which *logically and grammatically* (if language has any meaning) belong to *the same* people that are restored. We say nothing of the unenviable position in which it places the Divine Word, making it to contain a sense which was pre-eminently calculated to deceive, and did—if this is true—deceive generation after generation of Jews, and the Primitive Church established under inspired guidance. The time is coming when the dreadful persecution of the Church—now arrogant—by claiming these Jewish blessings—shall sweep away all such false interpretations and applications of prophecy. We turn from such expositions with relief to those given by Bickersteth, the Bonars, Seiss, Brookes, Bonhomme, Wilson, Nicholson, Faber, Lord, Clarke, Herschell, McNeile, Wood, Tyso, Thomas, Pym, Arnold, Pirie, Noel, Molyneux, McCaul, Maton, Frey, Cunninghame, Cox, besides many others, who hold with Rev. Rizer (Art. on Restoration, *Proph. Times*, July, 1877) "That the Jews will ultimately be restored to the land which was promised and given to Abraham and his posterity for an everlasting possession, *cannot be successfully controverted* by those who believe the inspired prophecies." Even works of fiction incorporate the idea as seen in Lord Beaconsfield's (D'Israeli) *Lothair*, and George Eliot's *Deronda*. One caution is requisite: as the subject itself is a vast one and complicated, requiring the close study and comparison of numerous predictions (some exceedingly concise, others abrupt, and still others obscure), it is reasonable to expect *a diversity* of view respecting the exact order and manner of fulfilment. We can only

anticipate a unity in *the grand outlines* pertaining to the subject, viz., in its being associated with the Second Advent, Pre-Millennial in its accomplishment, repentant and converted under direct Messianic influence, exalted during the Mill. age, etc. Too many writers regard the restoration separate and distinct from the Covenant and Theocratic relationship of the nation, and thus *materially weaken* the force of their representations; casting away or overlooking the golden key which opens before us the nation's grand destiny.

Obs. 1. Before continuing our proof, several preliminaries must be considered which materially add to the force of the prophecies. (*a*) The *perpetuity* of the Jewish nation, owing to their election, is asserted, and with it their separation from all other nations. This is distinctly stated in Numb. 23 : 9, and from this arises the declarations of God not to make *a full end* of them as He may do with other nations, Lev. 26 : 44; Jer. 30 : 11; Jer. 46 : 28, etc.; Deut. 32 : 26, 27; Amos 9 : 8; Ezek. 11 : 16. As explained in previous Props. this nation is chosen, out of all others, to be the peculiar instrumentality by which *the Divine Purpose in Redemption and Government* is to be carried out, and hence of them it is said, 1 Chron. 17 : 21, 22; Psl. 136 : 4; Jer. 31 : 35–37, etc. This, of course, is an indispensable feature in our argument which must by no means be overlooked.[1] (*b*) This perpetuity of the nation thus promised, together with the reasons which impose it, and with the added predictions derived from it, *involves* the final restoration of the nation to its old state of special favor and nearness to God. Several writers, as McNeile, Noel, Bh. Newton, Kurtz, etc., employ this promised perpetuity as a powerful reason favoring the restoration. (*c*) This nation, owing to unfaithfulness, is driven from its land and scattered among the nations. History has made this so familiar, that a mere mention of it will suffice. (*d*) But such removal, as Moses and the prophets taught, being designed for correction and punishment is *not perpetual.* It is for a limited, appointed time, the knowledge of which God has reserved to Himself. That this period of tribulation, long as it may be, is a limited one, all the prophets testify and Christ Himself pointedly specifies. To deny this, is simply to reject some of *the plainest statements* in the Word of God and the entire current of prediction. The Scripture bearing on this point has already been partly given, and hence needs no repetition. (*e*) The Jews, therefore, owing to their nationally promised perpetuity and future position as a nation in the yet unfulfilled Purposes of God, *are preserved* down to the present day as a people, separate and distinct from all others, who, if such were the Divine Will, can at any moment be reorganized into a distinctive nationality among the nations. The preservation of the people is distinctly predicted, not in the possession of king, government, etc., characteristic of a nation properly organized but, in *a dispersed and utterly disorganized* condition, retaining national peculiarities, such as rites, practices, customs, doctrines, etc. The astonishing verification of these predictions in the history of the Jews has been noticed by numerous able writers, and has been aptly styled "a standing miracle"; and from it also has been derived an argument favoring the literal restoration.[2] Many writers of history, science, etc., have noticed, that while some individuals have been absorbed by other nations yet the vast body of them, in the midst of the nations, have preserved their Jewish individuality and national peculiarities, remaining a separate, and for ages an isolated, people.[3] The confident prediction of Celsus that the Jews as a race would become extinct is not verified. Dis-

persed among powerful nations, they continue to exist, while these nations disappear. Denied the privilege of living under their own magistrates, etc., debarred for centuries from all civil rights; suffering frequently the most terrible persecutions that ever afflicted a people; driven from country to country and made a "hissing," "by-word," etc., among nations not wise, but cruel; in brief, enduring, as history shows, what no other nation on earth has ever passed through, yet they still remain a peculiar, distinctive people, ready at almost any time, if the way were prepared, for a national reorganization. Their powerful enemies have perished or decayed, and they remain numerous and *a significant power* in the earth. But all this is necessary, *preparatory* to another phase in their remarkable history. If God intends to fulfil His promises concerning their national restoration, it certainly is *essential* to preserve them, while the preservation itself thus becomes—being predicted and fulfilled—evidence that the Divine Purpose in reference to them is in regular course of fulfilment, and leads on *to the ultimate end* intended. God has been, even when scattered, "*a little sanctuary*" (Ezek. 11 : 16) to them, thus saving them from extinction that His own Word may stand. (*f*) The plaintive representation of Isa. 63 : 18, "*The people of thy holiness have possessed it but a little while,*" contrasted with the promises and with the protracted tribulation, has pertinence. The comparative *brief* possession of the Holy Land *when* compared with the prophetic intimations, clearly evinces that something great and lasting in this direction must be held in abeyance for this same nation. (*g*) Certain promises of restoration are made *to* the Jewish nation, *not to* Gentile nations or even to Gentiles adopted into the nation (although the latter are included in the way hereafter shown, viz., as inheritors, etc.), *but to the one* distinctive Jewish nation. The Church is *not* composed of "*the outcasts of Israel,*" of those cut off under the anger of God, possessing the sad traits and experiencing the forsaken condition attributed to this nation. The Church has *not* the throne and Kingdom of David in ruins, the city of God desolate and in the hands of enemies, etc., and hence the Church *cannot* be denoted. The *same nation* which experienced this heavy tribulation is *also* to realize the blessings of restoration. There is nothing so sad and absurd in the interpretation of the Bible as that, alas! so prevalent with many, to give all the threatenings, curses, and afflictions *to* the Jews, and appropriate the promises and blessings *to* the Gentiles or *to* the Church.[4] It is not only *wrong but dishonoring* to the Word, and opens a wide field of *arbitrary* exposition. The threatenings and reverses have been *literally* fulfilled, even to the minutest particular, so *also must* the predicted blessings, standing as they do in *the same connection* with this scattered, etc., people. History indorses a literal interpretation of these prophecies, and its testimony thus far forbids the seeking and applying a hidden, mystical, or spiritual meaning to the remainder. God Himself appeals to the justness of such a conclusion, Jer. 32 : 42, 44, "*For thus saith the Lord: Like as I have brought this great evil upon this people, so I will bring upon them all the good that I have promised them.*" "*For, I will cause their captivity to return, saith the Lord.*" Let the reader compare as unanswerable, Jer. 31 : 27, 28. (*h*) The dispersion and the restoration, the tribulation and the blessings cannot be *contemporaneous.* In the predictions, the latter invariably *follows* the former. To reverse this Divine Order is *to violate* all propriety of language; and yet this is done by multitudes of even learned and able divines, under the mis-

taken notion that the Jewish nation having forfeited the blessings, they are now bestowed upon the Gentiles. And what confirms them in the opinion is, that some Scriptures are quoted by the Apostles merely to prove that Gentiles are also called, shall also participate in the blessings, etc. (just as the Jews also at that day believed), and the conclusion is formed that this denotes that the Gentiles take the place assigned at one time to the Jews. But before such deductions, *so destructive* to the unity and symmetry of prophecy, are drawn, would it not be best to ask and decide, whether the nation, as such, has *forever* forfeited these blessings; and whether there is not *a specific period* appointed during which the nation is to experience the just anger of God; and whether the mention of the present era as "the times of the Gentiles" is not *sufficiently suggestive* of their ending, etc.; Important considerations, which we have passed over, are brought in view which forbid this wholesale appropriation of promises given *only* to the Jewish nation. The fact that the threatenings prophesied run down to the present day and continue on in the future (for they are not quite all fulfilled, as e.g. Zech. 14 : 1), is positive evidence, if we will only receive it, that the blessings are still future. Those blessings cannot be applied to the Church; for it is highly improper and a dissevering of prophecy, to say that the evils predicted of the nation and the blessings prophesied of the same nation can *coexist*. (*i*) The promise that this nation shall be restored *to their own land* cannot be understood of the Church. It is *fashionable* to make the land of Canaan a type of the Church or of heaven. Aside from the reasons already urged against such a perversion of the prophecies, it would appear sufficient to consider, that it is *the same land out of which* the nation has been driven; a land lying *desolate* for many generations until the restoration; a land that shall be tilled and sown, *its ruined cities rebuilt* and inhabited, *man and beast* multiplied upon it; a land *specially covenanted* to the Fathers who lived in it at one time, and which shall be settled again *after* "*the old estates*" and as at "*the first;*" a land for a long time *in the possession of their enemies;* a land formerly occupied *by the Kingdom of David;* a land *whose geographical boundaries* are fixed; in brief, a land which, by a great variety of allusions and specifications, *can only be Palestine*. To convert this land into something else is not only *most arbitrary;* impossible to reconcile with language, unity of prediction, etc., but it is a virtual impeachment of *the veracity* of the Word, and an expressed doubt of God's intention to fulfil His Word *as written*. If no reliability is found here in *the plainest* of all predictions; if to obtain the true meaning an astonishing and most awkward transposition of a spiritual nature must take place; *then* truly the Bible may denote almost anything that fancy can attribute to it. (*j*) In the investigation of this subject, other things are worthy of notice, which can only be briefly alluded to, such as (1) that certain prophecies have never, in any sense, been fulfilled, as Ezek. chs. 36, 39, etc.; Isa. 11 : 11, 12, etc.; (2) that the promises of Deut. and Lev. cannot be explained in any other way than referring to the Jewish nation; (3) that the prophecies referring to restoration distinguish between Judah and Israel; (4) that the division into "two kingdoms," formerly existing, is stated and the union into "one nation" in the same land predicted; (5) Jerusalem and the Jewish nation are in the restoration distinguished from the Gentiles; (6) the action, position, etc., assigned to the Jewish nation at and after the restoration; (7) the prosperity and the results of the restoration point to the future; (8)

the astounding reception and acknowledgment of the crucified Saviour by the nation, which can only be predicted of the personal interview described by the prophets ; (9) the refining process, terrible but glorious.

[1] If we are to receive Dr. Draper's rule (*His. Intel. Devel. of Europe*) that nations, like individuals, die and are succeeded by others, we find an exception in this Jewish nation. This exception, as the Bible assures us, flows from an overruling, superintending Providence (e.g. Deut. 32 : 26, 27). The vitality of the nation is specially notable in the list of eminent names that it possesses as statesmen, senators, legislators, bankers, mayors, officials in places of great trust, artists, scholars, etc.

[2] Basnage (*His. Jews*) has well said : " The preservation of the Jews in the midst of the miseries which they have undergone during 1700 years is the greatest prodigy that can be imagined." An Art. in the *Eclectic Mag.* (taken from the *Saturday Review*), Ap., 1877, entitled *The Jews in Europe*, asserts : ' The Jews really stand by themselves as the case of a whole nation dispersed in all parts of the world, *yet* remaining a nation, cherishing a national feeling, but having no local country of its own anywhere." Speaking of the purity of Jewish descent, the writer adds : " The *gens* remains a *gens* by birth, and not by legal fiction. The phenomenon is one of *the strangest in all history ;* the more it is thought of the more its thorough strangeness comes out."

[3] Milman's *His. of the Jews*, Jost's *His.*, Gibbon, Edeisborn, Laurence on *Physiology*, p. 468, Smith, S. M. Smucker, C. and A. Rothschild's *His.*, Bicheno, Rule, Neal, etc. Milman frequently refers to the fact that neither in the Eastern nor Western part of the world were they absorbed by other nations. Thus e.g. (p. 140) " However opposite the institutions, the usages, the manners of the people among whom they dwell, whether the government be mild or intolerant ; the Jews, equally inflexible and unsocial, maintain their seclusion from the rest of mankind. The same principles operate on the banks of the Yellow River, and on those of the Tiber, or the Seine ; the Jew, severed for ages from all intercourse with his brethren, amid the inaccessible regions of the Celestial Empire, in most respects remains as he would have been, if he had continued to inhabit the valley of Palestine." Clarke (*Ten Religions*, p. 421) says : " Dispersed as they are, they are still a distinct people, a nation within other nations. Like drops of oil floating on the water, but never mingling with it, so the Jews are found everywhere floating drops of national life in the midst of other nationalities." Such testimony from Anti-Millenarians, etc., could be multiplied. The Jewish nation is an exception to the general law of decay laid down by Draper (*His. Intel. Dev. of Europe*), and this arises that behind and underneath the natural law there is a controlling power, a higher law, which preserves the nation for a glorious purpose.

[4] Whether men will receive it or not, there is propriety in the reproach ascribed to David Levi (quoted by Bickersteth, *Guide*, p. 84), " Can anything be more absurd than to explain the prophecies which foretell the calamity which is to befall the Jews in a literal sense, and those which speak of their future felicity in a spiritual and mystical sense." We add : Equally absurd is the typical theory so prevalent, because the nation and land made typical still exists—the alleged type having suffered, and still suffers, its threatened downfall and punishment—and of them prediction has still much to say relating to the future. It is preposterous that a type should be the subject of such evils, so continuous, etc.

Obs. 2. It is requisite here to meet another objection urged against our view, on the ground that the predictions of restoration were met by the return from Babylon. Having noticed this before, some repetition is necessary to bring it before the reader in this connection. Leaving the reasons first announced in this and preceding Propositions which bear against such a theory it is sufficient to add, that the promises of restoration were *never* realized in the return from Babylon ; not in *the King* that was to reign over them, not in *the magnitude* of the return, not in the dwelling *safely*, removal *of sorrow*, imparting of *prosperity*, etc., not in the *union* of the two Kingdoms, or in the *protection* from enemies and *perpetuity* of the Kingdom, or in *a manifestation* of the Branch, or in *repentance* of the nation occurring as described, or in *an engrafting* of Gentiles, or in *a gathering* of nations against Jerusalem and a sudden deliverance, or in *a*

fearful overthrow of nations and corresponding exaltation of the nation, or in *a removal* from nations so far off that they then did not know them (Zech. 7 : 14), etc. Such reasons can be multiplied by looking over the prophecies ; and this notion is even more groundless and objectionable than that which makes the predictions conditional, seeing that they *belittle* the Word, making the Spirit give *an exaggerated* (after Oriental style) bombastic description of a restoration which, as history attests, falls *far short* of the description. No ! The Divine Spirit deals in sober, actual, blessed truth and, as fulfilment down to the present day abundantly testifies, never deals in Oriental eulogies with their engrafted exaggerations. It is amazing that believers in Holy Writ can overlook the fact that not only prophets before, but prophets at and *after, the return from Babylon* predict *the same* glorious restoration. Let any one e.g. compare Zechariah, Haggai, Malachi, with previous prophets and a restoration *very different* from the one experienced is seen to be foretold. The one from Babylon was designed and carried out to provide the necessary preliminary conditions for the First Advent ; the one in the future is identified with the Second Advent. To bring up the rule of the Maccabees as a fulfilment against our view, is *to overlook the requirements* of prophecy, which demand that not Asmoneans or Levites but *those of the lineage of David* are to bear rule ; that *not tributary* princes should govern, but One independent of, and superior to, all others should have dominion. It is sad to reflect on the *lack of faith* existing in God's promises, and how, to accommodate such want of faith, human reason seeks after *an apologetic* fulfilment which diminishes the lustre of the Divine Record, bringing its prophetic portion down to the level of the uninspired productions of man. Well may it be asked, if the return from Babylon with its small colony, under Persian rule, struggling painfully on, etc, is all that is meant by those glowing portrayals of restoration, dominion, and exaltation, where, in the light of historical fact, is the boasted *foreknowledge* of the Spirit which these prophets professed to be guided by, and what becomes then of *the credibility* of their utterances in other respects? Such manipulation of Scripture is not only *unwarranted* but *dangerous*, leading as it does (as infidels have shown in seizing this Maccabean theory) to a direct impeachment of the truthfulness of the Divine Word.

Obs. 3. Unless the student keeps before him *the actual condition* of the Jewish nation at the time of this great deliverance and restoration, it is impossible for him to preserve *the unity* of the Divine statements on the subject, or to locate *the period* of the restoration at the time assigned to it by the Spirit. That condition has been briefly noticed, and shows us that when the restoration, and the Theocratic Kingdom united with it, is to be witnessed, it will find the Jews and Jerusalem in *a fearful extremity.* It was, as commentaries, etc., inform us, an opinion current among the Jews, derived from prophecy, that only in *a time of sore trial* would the Messiah come to deliver and establish His Kingdom.[1] This opinion *is correct*, and is fully indorsed by Christ Himself, who in Matt. 24, etc., identifies His Coming, the deliverance, etc., with the direful situation of an oppressed nation and down-trodden city. The tribulation described by Jesus is by no means confined to that inflicted by the Romans, it continues down, *as expressly stated*, through Gentile nations, until these " times of the Gentiles" are fulfilled. That they are not yet fulfilled, the condition

of the city and nation painfully indicate. What the future has in store for the same, is also described by the sacred writers. Planting ourselves on the past literal fulfilment, *unswerving faith* accepts of what is recorded *still relating to the future* of city and nation, as that which shall become historical verity. Occupying this stand-point, there is no difficulty in ascertaining *the exact position* in which these will be placed when God will arise to be again merciful to His ancient people, and restore the Theocratic-Davidic rule. If the reader will turn to Zech. 12 : 1–14, he has (1) the multitude *gathered against* Jerusalem besieging it ; (2) the Lord interfering *in behalf* of the people ; (3) Jerusalem becomes "*a cup of trembling*," "*a burdensome stone*" to the nations ; (4) the complete *overthrow* of all enemies ; (5) the subsequent exaltation of "*the house of David*," etc. In Zech. 14 we have, taking the preceding context, (1) the smiting of the Shepherd, (2) the scattering of the sheep, (3) a period of tribulation, (4) the gathering of nations *against Jerusalem*, (4) the Lord interfering, "*his feet standing upon the mount of Olives*," (5) *the saints* coming with Him, (6) *the destruction* of the enemies, (7) *the reign* of Christ, (8) *Jerusalem* safely inhabited, exalted, etc. Dan. 12 has, (1) a time of trouble, resulting from a gathering of nations *against* Jerusalem, (2) special Divine *interposition* in behalf of the nation, (3) a gracious *deliverance* vouchsafed. *Joel* 3 has (1) the same *gathering* of nations, (2) *deliverance* by the Lord and His "mighty ones," (3) the complete *removal* of all enemies, (4) *the Lord dwelling* in the holy mountain, (5) the safety, happiness, etc., *of Jerusalem*. Without discussing the order of events, or how they are to be brought about, the simple fact of the Jews being *in a state of extremity* at this stage, just *immediately before* their national deliverance, is proven by these passages. It is impossible to apply them to the extremity under the Romans, for the events represented to follow, *did not then take place ;* there was *no* deliverance and triumph of the nation, *no* Divine interposition and destruction of enemies, *no* Millennial glory, etc. The same all-wise Spirit, as if *to direct attention* to the matter, repeats this testimony again and again. The leading predictions are those found in Ezek. chs. 38, 39, where (1) *a confederation* of nations is formed against Jerusalem, (2) the Lord will *directly interfere* for the land of Israel and His people, (3) *a terrible overthrow* of those nations, (4) the cessation of captivity and gathering of the Jews "*out of their enemies' lands*" "*unto their own land*," etc. References to this period are scattered here and there through the Word, which only become distinctive when viewed by the medium of the more enlarged, detailed prophecies. Thus, e.g. Jer. 30 : 4–11, where the same order comes in, (1) a time of dire *trouble*, (2) *deliverance*, (3) the nation "*shall return from the land of their captivity*," (4) and in that time "*they shall serve the Lord their God and David their king.*" Comp. Zeph. 3 : 8–20, Psl. 124 (which would be even more expressive if it be allowable to take the rendering of some in the last verse : "Our help is in the name of the Word of the Lord" (Dr. Clarke *Com. loci*), taking that Word to be the one described by John), Isa. 51 : 17–23 ; Isa. 11 : 4 ; Isa. 1 : 27, 28, etc. The introduction of a number of Millennial descriptions accords with what we have stated, viz., the straitened condition of the people, the triumph of God's enemies cut short by His righteous judgments, etc. Hence, the conclusion must be formed that the nation has *not yet experienced its full tribulation*, and that *until all is fulfilled* respecting them the restoration bestowed directly by God (not by a

nation, as may, and in all probability will, partially be done), *cannot possibly* be effected. It will also be noticed, how *this still future* extremity of the Jews helps us to estimate the theories of fulfilment at return from Babylon, in the Church, etc.[2]

[1] In addition to previous quotations : Milman (*His. Jews*, vol. 3, p. 98) remarks : "It was an opinion, deeply rooted in the hearts of all faithful Israelites, that in the darkest hour of the race of Abraham, when his children were at the extreme point of degradation and wretchedness, that even then the arm of the Lord would be revealed and the expected Messiah would make his sudden and glorious appearance." This view is evidently based on plain prophecies (as e.g. Zech. 14, etc.), and will hereafter be shown to be correctly founded. Their restoration immediately follows a fearful period of distress, so that deliverance from enemies that sorely distressed, and triumphant exultation over their downfall, is mingled with national rejoicings. Many of the Jewish Rabbins link the restoration of the Jews with the destruction of Rome (under the name of "Edom," see e.g. Mede's *Works*, B. 3 and 5). A singular and fanciful notion is mentioned by Mr. Calman (*Mis. of Inquiry to Jews*, p. 403) : Some Jews of Birlat told him that the Messiah "is to come when their nation is either very corrupt or very pure, even as the leper, Lev. 13 : 6, 13, was counted clean either when his whole body was white, or when there was so sign of leprosy at all."

[2] The critical student will observe that the feast of the Passover has reference, *as Jesus teaches*, to this final restoration of the Jews. Consider, what we have already abundantly proven, that Jesus foreseeing His rejection and death, the refusal of the nation to accept of the Kingdom on the condition of repentance, and the consequent postponement of the Kingdom, could not therefore proclaim the deliverance of the nation from the Roman yoke, but, in place of it, predicted a long-continued tribulation and captivity. Hence when Jesus eats the Passover, commemorating deliverance, not then experienced according to *the intent and spirit* of the feast (a feast designed for freemen and not for those in bondage to others), he says, Luke 22 : 16. "*For I say unto you I will not any more eat thereof, until it be fulfilled in the Kingdom of God.*" Now, the Passover *belongs* to the Jews, and it was enjoined as *a national* observance. The Lord's Supper instituted in its place belongs to the Christian Church in this dispensation. Christ is the Paschal Lamb in both these feasts. The Lord's Supper points us on to the Coming Saviour (for we "show forth His death until He come") for perfected deliverance ; so also the Passover directs the Jewish nation to a contemplated, covenanted, and predicted deliverance, and Jesus calls attention to this fulfilment which occurs when the Theocratic-Davidic Kingdom, or the Kingdom of God, is re-established. A scene similar in nature and fearfulness to that witnessed in Egypt at the Exodus will be (Isa. 26 : 20, 21, etc., comp. Props. 115, 147, 161, 162, 163, etc.) *repeated on a grander scale.* Dr. Ethridge (*Introd. Targums*) says that the Jews "contemplate the Passover as a prophetic signal of their future release and restoration to Canaan." He adduces abundant proof of this, and quotes from the Targums and Paschal ritual. In the ritual the Passover is "for a sign of protection and deliverance, escape and salvation."

Obs. 4. Finally we come to additional prophecies which, taken in their entire scope, leave no doubt of the national restoration of the Jews and of the Theocratic-Davidic Kingdom. Isa. 11 : 10–16 is conceded by many commentators, as even by Scott, Nägelsbach, etc., to teach a literal restoration. The "*second time*," v. 11, cannot refer either to deliverance from Egypt or from Babylon because in neither case were the Jews recovered from the lands here enumerated ; and it cannot refer merely to a conversion (as some hold) of the people because it is linked with "*a cutting off of the adversaries of Judah*" (Obs. 9), with "*a gathering of the outcasts of Israel and the dispersed of Judah from the four corners of the earth,*" with a removal of *the enmity* between the two kingdoms, etc. It must relate to the future, and the miraculous events "*like it was to Israel in the day that he came out of the land of Egypt,*" the special Divine interposition, the "spoil" that shall then accrue to them (comp. Zech. 14, etc.), the power that shall be given, its connection with Millennial era (context preceding

and following) *fully identify* it with the period of time and manner of introduction held by us.[1] But even this prediction must be regarded in the light of plainer ones. Thus in Ezek. 36 : 8–38 there is a profusion of circumstances irreconcilable with any other view than the one adopted. In the enumeration of them there are (1) the *gathering out of all countries and the bringing again into their own land;* (2) they shall dwell *in the land given to their fathers;* (3) they shall be *also converted;* (4) the *desolate land* is to be tilled and sown ; (5) man and *beast* are to be multiplied on it ; (6) *the cities* shall again be inherited and *the wastes* builded ; (7) they shall be settled *after their "old estates";* (8) God "*will do better unto you than at your beginnings";* (9) *the land* shall be for an inheritance ; (10) *the land* shall no more be bereaved ; (11) it shall not *be burdened* with the shame of the heathen ; (12) *the identical land* defiled by Israel's sins is the one thus again obtained ; (13) *the removal from the land* caused by sin ; (14) *the return* to it caused by God's mercy and faithfulness ; (15) the fruit *of the tree* and the increase *of the field* so sure as to prevent famine ; (17) the land *once desolate* to become like the Garden of Eden ; (18) *the heathen* that are left shall acknowledge the Lord's power when this is done ; (19) *the house of Israel* shall be increased with flocks of men and the waste cities with the same. So circumstantial and minute are details given that *no unprejudiced mind can resist* their force.* But in the very next chapter (37th) the prophet reiterates and adds to them. After describing the resurrection which (as shown Prop. 126) is also related to this period, he tells us (1) that the children of Israel shall be gathered from among the heathen and be brought *into their own land;* (2) that they shall be "one nation" and not "*two kingdoms*" as of old ; (3) that they shall have "*one king,*" even "*David my servant";* (4) that they shall no more be "*defiled*" being "*cleansed";* (5) that "*they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt";* (6) that they and their descendants "*shall dwell in it forever*" (for the ages, so some) ; (7) that *during* these ages, or forever, David shall be their Prince ; (8) that they shall have *peace and be multiplied;* (9) that God's sanctuary shall be in the midst of them *forever;* (10) that their situation shall be *as in* Rev. 21 : 3 ; (11) that the Gentiles shall acknowledge the great power of God when this is accomplished. Comp. Jer. 32 : 37–44 (notice contrast with which comp. Jer. 31 : 28) ; Jer. 33 (noticing "*the building as at first,*" the cities and even "*streets of Jerusalem*" filled with rejoicing, the reigning of the Branch a descendant of David's, the Covenant shall not be broken, etc.) ; Jer. 3 : 14–18 (observing that then Jerusalem shall be called "*the throne of the Lord,*" that nations shall be gathered unto it, and that they come "*to the land that I have given for an inheritance unto your fathers*"); Ezek. 11 : 16–20 ("*cast far off*" shall still be brought into "*the land of Israel,*" etc.) ; Jer. 23 : 5–8 (so complete is this restoration under the supervision of David's seed that it is compared with that from Egypt, etc.) ; Ezek. 34 : 11–31 (sheep delivered "*in a dark and cloudy day,*" and the

* When Fairbairn (*Ezekiel*), Schröder (*Ezekiel* in Lange's *Com.*), and others, by a wholesale spiritualizing of the plain grammatical meaning (with great learning, etc.) make out that all this is fulfilled in the Christian Church or world, the Jewish nation and land (and all particulars) being only typical of something else, this is the result of deep-rooted prejudice, that overrides everything, bends everything, substitutes everything to make it correspond with its preconceived spiritual theory. We envy not the labors and results of such writers.

"servant David" shall be "the Prince," delivering them from "*the yoke*" so that they shall no longer be "*a prey*"); Zeph. 3 : 8–20; Zech. 8; Jer. 31; Micah, chs. 4, 5, and 8; Hos. 2 : 14, etc; Isa. 43 and 52, etc. Bp. Newton well remarked, "*innumerable* are the prophecies concerning the conversion and restoration of this people"; for we find them on all sides, imbedded in nearly all prophetic utterances; and, as the reader must observe, if the Covenant and its fulfilment, if the promises of God respecting Kingdom and perfected salvation are *so directly and fundamentally identified* with this people, *then* it is reasonable to anticipate that much should be said of it. If the reason be asked why, although not ignored but expressly mentioned and implied, comparatively so little is stated on the subject in the New Test. the answer is given by Jesus and the Apostles themselves, viz., that *the prophets are to be fulfilled*, and that *it is taken for granted* that we possess, read, study and *believe* in them. The Old Test. is not superseded by the New (Prop. 16), and we are urged to observe *the intimate and enduring connection* existing between them. Both form the Word of God, and therefore it is our duty on a subject like this to consult both, and ascertain what God has been pleased to reveal. If we take the particulars thus given; notice of whom they are predicted; how they are related to each other; that they never have been fulfilled; that they cannot without violence be applied to any other people; how the most sacred of all pledges support them, etc., *the only consistent* conclusion that we can arrive at is that contained in the Proposition. If some will be like those spoken of in Ezek. 11 : 15, saying that the land shall not be given to this people in possession but pertains to others, the *reply* coming from God Himself immediately follows, for *He will sanctify Himself* (Ezek. 20 : 41–44) before the Gentiles, and manifest (Zech. 8 : 6) that the work is not difficult of accomplishment. Hence the Spirit of the New Test. as we show in various places, accords in upholding "*the hope of Israel.*" [2]

[1] We refer to another point which Nägelsbach (Lange's *Com.* Isa., ch. 11 : 10–16) brings out prominently, viz., "The return of Israel takes place *only* when the Messiah has appeared, and the heathen have gathered to Him." The order laid down is plain : (1) a previous gathering out of Gentiles; (2) then a glorious restoration to follow; (3) this is a universal, and not a partial, return; (4) this, like the deliverance from Egypt, will be accompanied by an extraordinary manifestation of the supernatural.

[2] The student desirous to investigate this highly interesting subject will find abundant material in the prophets. Thus e.g. let him compare the concluding part of Isa. 42, where the judgments brought upon the nation are delineated, and contrast this with the promised restoration, which God appeals to as His special work that He may be glorified, as contained in the following chapter. The miraculous power exerted in that day is presented in Isa. 30 : 26, which even our opponents, as Barnes, *Com. loci*, apply "to the times of the Messiah" as something that cannot be doubted, and on the healing the wound, etc., remark : "Jehovah would heal it by restoring them to their own land and to their former privileges." The context indisputably shows that it is allied with the same period of time (Rev. 19, etc.) that precedes and follows the Sec. Advent of the Messiah. Isa. 61 is connected with the restoration of the Jewish nation, seeing that it is allied with a "day of vengeance," with a "building the old wastes," a "raising up the former desolations," a "repairing the waste cities, the desolations of many generations," etc. If we were at liberty to receive the remarkable rendering (MSS. Pachom and 1 D., 11 of the Sep.) of the phrase "in their land they shall possess double," viz., "they shall possess their land a second time," it would increase the force of it; but this is not necessary. Various distinctive predictions will follow under the Propositions relating to Jewish conversion and supremacy, the period of violence, the inheritance of Jesus, etc.

Obs. 5. There is only one objection that at first thought appears plausible urged against this restoration, which we feel unable to answer as it

probably deserves. It is this : "*the whole house of Israel,*" *both* "*Judah and Israel*" are to be restored, but if so, where are the ten tribes? Thus far the question asked is legitimate, but when it is added : "if their present situation cannot be certainly and satisfactorily established it is impossible to accept of a restoration," *then* the objector goes beyond his commission. (1) Where are the ten tribes? Entire volumes have been written on this interesting point, one writer finding traces of them in the American Indians ; another in various nations in Central Asia ; one in Abyssinia and on the coast of Africa ; another in South America, etc. Eminent linguists (as Jones, etc.), travellers (Wolf, etc.), and others, have found in some tribes and nations peculiarities of language, custom, rites, etc., resembling those of the Jews. But amid the diversity of view who can positively give us the proper information? No one, with any degree of assurance, although in some instances we may grant a high degree of probability. This may, however, be taken as an indication that their existence, owing to such existing peculiarities cannot on the other hand be positively denied. This would be both illogical and unscholarly. (2) Is it, however, necessary to know, or, according to the Word, can we ever know their location, etc.? This is *doubtful*, for it is proper to consider in such an investigation several particulars more or less, overlooked. 1. This restoration is not appointed for man to perform, or for the nation itself to undertake ; it is constantly and invariably designated as *God's designed work*, *specially delegated* to His Son Jesus Christ. Hence, if God knows where they are, that is all-sufficient. If, on the other hand, the work were ours, then we ought to know. 2. In view of this being God's work He has specifically declared that *His watchful eye* is constantly fixed upon them, and that, however commingled among the nations and as individuals concealed in the mass of humanity, He takes cognizance of every one of them. Thus e.g. Amos 9 : 9 ; Ezek. 12 : 15 ; Jer. 46 : 28 ; Deut. 28 : 62, etc., in connection with the ascriptions of perfect knowledge, a knowledge and power that extendeth to all things, it is *unworthy of faith and of reason* to stumble over our lack of knowledge in the face of *so many plain predictions*. The resurrection, and other doctrines might on the same plea be discarded. It is sufficient to stay ourselves upon God, Isa. 64 : 4. 3. But when we come to scan the prophecies more narrowly it will be found that this very undecided information *is predicted* and forms an additional proof both of the inspiration of the prophets and of the necessity of faith in this return. For the ten tribes being more idolatrous than Judah and having first dishonored the Theocratic ordering, meet with special abhorrence, and, as the Word teaches, suffer proportionately. They are "*the outcasts of Israel,*" distinguished from "*the dispersed of Judah,*" Isa. 11 : 12, cut off long before Judah, and not restored at the return from Babylon ;* and as Brookes (*El. Proph. Inter.*, p. 198) has shown, their return is *a matter of surprise*, the question being asked : "*then where had they been?*" Isa. 49 : 21. Being more idolatrous than Judah they are more given up to it according to *the threat* of Deut. 4 : 27, 28 ; Deut. 28 : 36, 64 ; Jer. 16 : 13, and implied as realized in Ezek. 36 : 25, etc. ; consequently a portion of the nation thus adopting

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* Brookes ably shows this in *El. Proph. Interp.* ; Shimeall and others do the same. Admitting that some few may have returned does not embrace a general or tribal one, or meet the conditions of prediction on the subject.

the worship and usages of idolatrous nations, although kept more or less separate in the very forms used by them, would be difficult to distinguish.* And some even think that a hidden, concealed condition is implied in Isa. 16 : 3, 4, etc. Fully admitting the difficulties attached to this point, yet over and against them is *the Word of God ;* and *the believer* is at no loss in making his decision when God says : *Jer.* 31 : 35–37. What our eyes now behold in the perhaps now unconscious witnesses of God (Isa. 43 : 10–13 : Isa. 44 : 8, etc.) causes us firmly to hold to the testimony of the future that is yet to be added in the eyes of all nations. In the light of a thousand predictions like Ezek. 39 : 28 ; Deut. 30 : 3, 4 ; Isa. 43 : 5, 6, etc., who, that receives *the Word as given by the Almighty,* can reject such a restoration.

Satisfied from the particular fulfilment of prophecy in the past, and from the positive declarations of the Almighty on the subject, that He will perform this work, and, when the time comes, reveal the long lost ones, we do not, for the reasons assigned, consider the identification of the lost tribes essential. Yet in view of the interest pertaining to them, it may be well, if only to show the variety of conjectures, to point out, to some extent, the opinions entertained. Aside from Calmet's *Dic.* and the articles to be found in our religious cyclops., the writings of missionaries, Wolf, Carey, Marshman, and others, the reader will find the following works on the subject. Grant's *Nestorians, or the Lost Tribes ;* Fletcher's *Israel Redux* (making them the Tartars) ; Moore's *The Lost Tribes* (making them the Saxons) ; Sailman's *Researches in the East* (endeavors to trace the tribes to the 17th century) ; Whiston's *Memoirs,* vol. 1 (advocates the Tartar theory) ; Thorowgood's *Jews in America* (old work—others more recent—comp. e.g. Wm. Penn in *Jewish Expositor,* under the title of *The Sun in the West*) ; Brookes, under the signature of "*Abdiel,*" in *Jewish Expositor,* indicates the Welsh and some of the Irish ; Samuel's *Israel's Hiding Discovered* (makes them of Daghistan on the Caspian Sea) ; Hamilton, Bryant, Buchanan, Wolf, and others trace them to the Jews of Cochin on the coast of Malabar ; Wolf, in his *Miss. Journal,* speaks of finding some of the lost tribes in and around Bombay, and among the Afghans ; Sumnius, *De Extremo Dei, Judicio* (holds the North Amer. Indians to be the lost tribe) ; so also Boudinet's *Star of the West,* Crawford's *Proph. of the Gospel,* Elliott's *Jews in America,* Jones's *His. of America,* Simon's *Hope of Israel,* Worsley's *Amer. Indians,* Ingraham's *Ten Tribes* (in opposition, L. Estrange's *Americans no Jews*) ; Edrehi's *His. Acct. of the Ten Tribes* (finds them beyond the Sambotyan in the East) ; indeed, every continent is placed under contribution to swell the list, Mexico, South America, the coast and the wilds of Africa, China, and other countries have swelled the number of conjectures. More recently a vigorous effort is made by Wilson (*Our Israelitish Origin*) and many others to identify the British nation with the lost ten tribes. A society called " Israel's Identification Society" is reported by the newspapers to be established to prove this Jewish origin. Other works also refer to the subject, such as Burns's " *Travels in Bokhara,* Basnage's *His. of the Jews* (so other histories), Jerome on Dan. 11, Josephus, B. 11, ch. 5, and various of the Pre-Mill. writers, especially those who devote considerable space to the restoration of the Jews. As we have no theory of our own to support, it is unnecessary to discriminate between these widely conflicting opinions.

We have no objection to finding the lost tribes in any country on the globe, and especially none to discovering them in England, Ireland, and Scotland, but we do most earnestly protest to the deductions, perversions, and absurdities that may be engrafted upon such views. It is proper to notice the manner in which the theory of " Anglo-Israelism" (i.e. of making the English nation identical with the lost ten tribes) is handled under the leadership of Edward Hine, of London, England. This view assumes that Judah and Benjamin *alone* compose the Jewish nation, and that the Ten Tribes *alone* constitute Israel. By this unscriptural distinction it denies that the Twelve Tribes

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* Rev. McNeile, *Prospects of the Jews,* an able work, justly and at length shows that the prophecies relating to the separate condition of the Jews mainly apply to Judah. But this by no means excludes Israel, whom God will preserve in a sufficiently distinctive form to verify His promises. The greatness and majesty of God, as well as His faithfulness, are shown in this wonderful, covert preservation.

constitute the nation. Such a theory is utterly repudiated by the Scriptures. The reader will find the reasons given by Robert Roberts in the *Debate* with Hine on the question, "Are Englishmen Israelites?" It is sufficient here to say, that the origin of both is the same; both have the name of their common father Jacob, changed to Israel; that when the separation took place (as a punishment) it did not affect the Israelitish status of Judah and Benjamin; that, in view of the separation and to distinguish between the two sections of the same nation, the smaller portion was called after Judah (the royal tribe), the larger retained the designation of Israel; that when the Ten Tribes were scattered and disappeared, Judah being still the visible representation of the nation, the name applied to the nation was derived from those recognized as existing; that all the tribes were also called Jews, as seen in Josephus, and in the New Test., Rom. 3 : 9, 29; 10 : 12; 9 : 23, 24, and 2 : 9, 10; that "Israel" was used as synonymous with "Jew," and applied both to the ten and to the two tribes, as e.g. Matt. 8 : 10; Luke 1 : 16, 54, 68; Acts 13 : 17; 21 : 28, and Acts 22 : 3, comp. with Rom. 11 : 1; that Jesus is both "the King of the Jews" and "the King of Israel," both phrases being identical; that the twelve tribes are distinctively mentioned as constituting the one nation, Acts 26 : 7; James 1 : 1; Acts 28 : 20; that the nation is an elect, covenanted nation to whom the promises belong, and although punished for disobedience, the election remains including the whole nation originally chosen; that the prophecies speaking of the nation as a whole, do not discriminate (as e.g. those in Deut.) between the tribes; that the prophecies particularizing the manner of restoration refer both to Judah and to Israel; that in the future Kingdom of the Messiah the twelve tribes are distinctly mentioned, as in Rev., chs. 7 and 21; that as a nation both the two and the ten tribes are suffering the withdrawal of God, and are under judgment as such, thus fulfilling the threats presented against "the children of Israel"; and that if such a preference is shown to the ten tribes, it would be manifestly unjust to the two tribes who continued more faithful and received more special promises, etc. The plea that the Ten Tribes were separated, etc., for blessing, is, as Roberts conclusively shows, completely met by the predictions of the prophets, which declare *the exact reverse*. The effort to make the exalted predictions relating to Israel in the future to be verified at the present time by an identification with England's greatness, without the Advent of the Messiah, is simply *a degradation* of the sublime prophecies, and leading to unbelief. It is more: it slides into "blasphemous nonsense," as illustrated by a writer in the *Proph. News*, Aug., 1879, who quotes one Oxley, a follower of Hines, writing in Hine's own periodical, on *The Deliverer out of Zion*, as follows: "The work of identity (of the British nation with the lost ten tribes of Israel), and that of the Deliverer out of Zion, according to our impression, is all one. It is the same work. It is effected at the same time. . . . If these things are so, then where is the Deliverer? He must already have come out of Zion; He must be doing His great work; He must be among us. It is our impression that by the glory of the work of the identity we have come to the time of Israel's national salvation by the Deliverer out of Zion; and *that Edward Hine and that deliverer are identical.*" Alas! how sad, that things which belong exclusively to Jesus the Messiah should thus be prostituted under fanatical "impressions." But this is on a par with numerous other vagaries (such as making the English throne David's throne, etc.), which a mixture of spiritualizing, literalism, rashness, and dogmatism produces. There is no danger that one who has compared the Scriptures relating to the restoration of the Jews will, for a moment, entertain such views (whatever identification may exist as to Jewish origin); it is only those who are ignorant of the subject, or have a slight knowledge of it, that can be influenced by it. The fundamental error (upon which a mass of others is erected) is in not discerning "both the houses of Israel" (Isa. 8 : 14) are identical with "the house of Jacob." So Wild's work (*The Lost Ten Tribes*) takes a somewhat similar position, and lays great stress on the United States, making the Saxon race to be Israel. Having nothing to say respecting the alleged Jewish origin (saving that it is largely founded on conjecture and speculation) we do object, however, to the perversion of prophecy, covenants, promise, etc., as illustrated in making Queen Victoria's throne to be "David's throne," the stone to be England, etc. We give our reasons for dissent under various Propositions, while acknowledging the sincerity, etc., of the writer.

Obs. 6. Our argument on this point would be incomplete if a brief synopsis of Paul's reasoning in Romans, alluded to, were not appended, thus more completely binding the Old and New Tests. together in *the same* doc-

trinal position. Leaving the filling up of minor details to the reader, the leading ideas of the Apostle are presented by us in the following order: In ch. 9 we have: (1) His sorrow for the Jews; (2) the covenant relationship of the Jews; (3) their election; (4) "the children of promise are counted for the seed"; (5) that Gentiles by faith can also become such a seed; (6) that the nation being in unbelief, still a part, together with engrafted Gentiles shall be saved; (7) to prove this calling of the Gentiles he quotes Hos. 2 : 23, but to observe the force and propriety of the quotation we turn to Hosea and find it connected *with a restoration* of the Jews which has never yet been realized; hence it is presented (*a*) because it clearly indicates that the Gentiles can and will thus be called, and (*b*) that they being thus also grafted in shall, as taught in many places, participate in the glory, etc., of the restoration. He then produces Hos. 1 : 10, which applies in *the same* way, and next Isa. 10 : 22, 23 (Sep. Ver. Horne 1, p. 302); Isa. 28 : 22; Isa. 1 : 9, the immediate contexts of which *confirm* our statement; for in them we have (*a*) the Jewish nation cast away on account of their sinfulness; (*b*) this consumption decreed; (*c*) but during this period a remnant shall be saved, a seed is to be raised up lest God's purposes and promises fail; (*d*) this consumption shall be removed, for the nation after suffering for its sins shall be restored. Therefore, the Apostle only selects the points which show, (1) the foretold rejection of the nation, and (2) the raising up of a seed, even out of Gentiles, during this time, leaving the reader from his *own knowledge* of the prophets *to fill up* the remainder which was not needed just then in his train of thought. (8) Lastly, the great offence, which led to their complete overthrow, as predicted by the prophets, and to the engrafting of Gentiles, is shown to be their stumbling over "*the stumbling stone*" Jesus Christ. In ch. 10 is stated: (1) the desire of the Apostle that the Jews might be saved by faith in Christ; (2) that both Jews and Gentiles that thus believe shall be saved; (3) that comparatively few of the Jews would receive the truth preached in Christ; (4) that as Moses and Isaiah predicted, others, even Gentiles would be called and be adopted. But as Paul assumes the undoubted fulfilment of these prophecies on the one point, it is just that we believe that *the remainder* is equally worthy of credit. Let us see then what stands *in the context* of the passages referred to by Paul. Isa. 51 : 1 describes (*a*) the sufferings and death of Christ; (*b*) that many shall be justified through Him; (*c*) that Jesus shall obtain a great portion; (*d*) then follows "*the Barren Woman*" (see Prop. 118), and a glorious Millennial description, *including the restoration of the very nation* that rejected this stricken Saviour. Paul appropriately, as his argument here only required, uses it to show, (1) that the Jews nationally would not believe, (2) that others would. Deut. 32 : 21 has, (*a*) the Jews on account of sin are rejected by God; (*b*) during this time of God's withdrawal, He will provoke them by gathering out another people; (*c*) while this gathering is in process the Jewish nation shall be scattered and suffering; (*d*) but lest others should exalt themselves, etc., God will relent toward His covenanted people, punish their enemies, and *be merciful to them and to their land.* Isa. 65 : 1 gives us (*a*) in preceding ch. God's anger toward, and punishment of, the nation; (*b*) a people notwithstanding gathered, even, as Paul intimates by quoting, Gentiles; (*c*) God will not utterly destroy the nation; (*d*) this followed by a prediction of *their final restoration.* The unity of order, etc., preserved by the Spirit is something remarkable; and Paul's quotations instead of reversing, or transposing, or spiritualizing the

prophets, establishes *their literal* understanding. In ch. 11, the first question is suggested by the previous reasoning; for if the Jews are nationally rejected and others gathered in, the inquiry would naturally follow: "*Hath God cast away His people,*"—mark, "*His people,*" i.e. a people sustaining peculiar covenant relationship to Him—and Paul proceeds to answer it negatively by two powerful reasons: (1) that *a remnant*, some Jews like himself, would believe and hence were accounted still "*His people*"; and (2) that *the same nation* that stumbled and fell would *finally* be restored and be acknowledged as "*His people.*" Let us follow the Apostle and we find, (1) the question as stated; (2) the first reply, that God has reserved some, including himself, who were not cast away; (3) and even this is guarded and distinguished from the national election (see Prop. 24, etc.) by saying that this "*is a remnant according to the election of grace,*" i.e. this favor is bestowed not on account of their relationship (which for the time God does not regard, having rejected during a determined time the nation as such,) but on *the same basis* by which Gentiles are received; (4) this election, made such, by faith, will obtain the promises; (5) the rest of the Jews are blinded, and, owing to unbelief, are cut off from the exalted position once occupied, viz., that of being *the only people* who nationally sustained a present special covenant relationship with God. Here is the order still existing down to the present day, viz., (*a*) the Jews, *as a nation*, suffering a rejection; (*b*) a remnant still saved, like the Gentiles, by faith, to continue the elect people, or the seed of Abraham; (*c*) the rest remaining in unbelief. 6. He reiterates that this was predicted, and quotes Isa. 29 : 10 as proof, and when reference is made to the passage, precisely (*a*) such blindness is prophesied of the nation; (*b*) that the anger of God shall fall upon them; (*c*) that at some future time this blindness shall be removed; (*d*) and that "*the house of Jacob*" shall no longer be ashamed. Ps. 69 : 22, 23, is also given, and in the context is found (1) the sufferings and death of Jesus; (2) the blindness of the Jews in this matter; (3) indignation poured upon them; (4) they, however, that seek the Lord shall live; (5) and then follows (v. 35, 36) *the restoration* of this people, *the rebuilding* of the cities of Judah, etc. 7. Now he asks of the nation, "*Have they stumbled that they should fall,*" which is answered, "*God forbid.*" The reasons for believing that the nation, as such, will *ultimately be reinstated* in its condition forfeited by unbelief follow. 8. They have fallen for the present that salvation—the promises to Abraham—may also be tendered to Gentiles, thus provoking them to jealousy. This direct allusion again to Deut. clearly indicates that this fall is merely *temporary*, and that the Apostle so regarded it in appealing to the very Scripture which necessarily, *owing to the context* in which it stands, implies and teaches it. 9. (*a*) "*Now if the fall of them* (*b*) *be the riches of the world, and* (*a*) *the diminishing of them,* (*b*) *the riches of the Gentiles:* (*c*) *how much more their fulness.*" Observe *of whom* the Apostle predicates this "fall" and "diminishing," and it is *of the same* party (not another as the believing portion) that this "*fulness*" is stated. The only question is, what does Paul mean by the word "fulness." That the charge of forcing a meaning may not be preferred against us, we cordially accept of the definition of an opponent. Thus Barnes (*Com. loci*) "the word '*fulness*' means that which *fills up* or *completes* anything. Thus it is applied to that which fills a vessel or cup; also to the piece of cloth which is put in to *fill up* the rent in a garment, Matt. 9 : 16. To the fragments which

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were left when Christ had fed the five thousand, Mark 8 : 20 ; Rom. 13 : 10. 'Love is the fulfilling of the law,' i.e. it is the *filling up* of the law, or that which renders the obedience complete. See Gal. 5 : 14. Here it stands opposed to their *fall* and their *diminution*, and evidently means *their complete restoration* to the favor of God ; *their recovery* from unbelief and apostacy." It does not refer to individuals as such, for those who thus shamefully treated Christ and were punished shall never have this said of them, but, as in many other places, *of the nation* as such. But if restored thus to the favor of God, what does this imply? Precisely what the Apostle continues to present, *the restoration* of the nation into its once obtained but delayed Theocratic-Davidic position. In the word "*fulness*" the Apostle embraces that "*filling up*" in the Divine Plan, that sublime "*filling up*" or complement in the future history of the nation as given by the prophets just quoted by him. 10. This is more plainly stated : "*For* (1) *if the casting away of them* (2) *be the reconciling of the world*" (Gospel now tendered to all), (3) "*what shall the receiving of them be* (4) *but life from the dead.*" The *same* nation "cast away" is the one "received," and, as above, when thus again restored to Divine favor *as a nation* it shall prove (so the prophets declare of this national restoration, and which we shall describe from them farther on) a greater blessing ("*much more*") to the Gentiles.[1] 11. Then follows an illustration of which Barnes (*Com. loci*) says : "By this illustration (of first-fruits) Paul doubtless means to say that *the Jewish nation*, as a people, were set apart to the service of God, and were so regarded by Him." Taking this admission and legitimately following it out, it indicates that when thus restored it occupies again *the same position ;* which is corroborated by the tenor of the prophets. 12. The natural branches are broken off (i.e. on account of unbelief, rejected as unworthy of the covenanted blessings), and Gentiles are grafted in and borne by the root, viz., by being adopted and incorporated as the seed of Abraham (to whom the Covenant was given), they with Abraham receive the promises. 13. This nation thus cut off, God *is able to graft in again*, i.e. restore them as formerly, especially if they yield up their unbelief as predicted. *Will* God graft them in again? 14. That He will do it *is positively* asserted in the next verse, and made the stronger by declaring that if Gentiles could be adopted, etc., "*how much more shall these, which be the natural branches, be grafted into their own olive tree.*" But why "*how much more*"? Simply because, as Covenant and prophecy unitedly affirm, the Divine Purpose pertaining to perfected salvation is *inseparably connected with the Jewish nation as such, and absolutely requires its restoration.* Hence the provision that is specially made when the time arrives for the removal of this national unbelief, etc. 15. The Apostle taking this restoration as an established fact in the Divine Plan, now asserts *when* it will be accomplished. (*a*) He speaks of it as "*a mystery*" because the Jews could not understand *how* the blessings exclusively promised to a covenanted people, the natural seed of Abraham, could be extended to others and themselves be rejected, which, however, is explained by the adoption by faith into the covenanted people of Abraham, and by the additional fact that this rejection of the nation is *not perpetual* but only for a limited period. (*b*) In describing *how long* this blindness or hardness or casting away is to continue, he emphatically limits it to "*until the fulness of the Gentiles has come in.*" This may denote either until the filling up of the predetermined elect (Props. 118, 153, 154, etc.) out of the Gentiles

is accomplished, or until, as in Christ's declaration, the filling up, the complement of "the times of the Gentiles" is finished. In either case the rejection of the nation is not *final* but bounded by *a definite period* known to God. 16. Then, i.e. after this order has been fulfilled, viz., the continued blindness of the nation until this fulness of the Gentiles has come in, then comes, "*And so all Israel shall be saved.*" *Then* Abraham, Isaac and Jacob and all the pious, believing dead shall arise to inherit the promises; *then* the Gentiles grafted in by faith, the dead of centuries shall also arise and inherit with them; and *then too* the nation once blind, rejected and sorely punished shall return to their former station of special consecration to God, and "*all Israel,*" not part (comp. Ezek. 39 : 28) but all, thus saved shall prove *an inestimable blessing* to the world. 17. But, as Paul well knew, this requires *supernatural agency, direct Divine interposition,* and therefore—mark well—he locates in the future, as our whole argument evinces that it must, *after* this continued blindness and *after* this gathering of Gentiles or the completion of their times, *the Coming of the Lord Jesus, as* "*the Deliverer,*" which, in the very nature of the case, seeing that we yet live during the time of this blindness and gathering, or Gentile era, *must refer* to the Coming of this Deliverer "*the second time unto salvation.*"[2] 18. That "*the Deliverer*" comes at this time (and not at the First Advent) is evident by studying the connection in which the passage quoted is found *in* Isaiah. There it stands related to (1) a time when the sins of Israel have separated them from God; (2) when their calamities shall be great and they need deliverance; (3) when God will come with vengeance (not upon them but) upon their enemies; (4) the nation, as a nation, will repent; (5) when this vengeance shall cause a general fear to prevail; (6) when the Jews shall become a holy nation and ever retain the truth; (7) and when Millennial glory and blessedness shall prevail. 19. The Covenant promises *demand* this, as we see from *the covenanted Theocratic arrangement* which God has proposed to fulfil, which, as its basis, requires for its successful operation, "a holy people," and as a consequence *a national repentance and acceptation of David's Son, Jesus "the Christ."* 20. All this comes to pass, because, although now "enemies" of the Gospel, they are "*as touching the election, beloved for the Father's sake,*" i.e. they are a covenanted people to whom *nationally* certain promises given to the Fathers belong, and, therefore, *to verify these promises their restoration is a necessity.* 21. For, God does *not change or repent;* His promises to this nation, notwithstanding its rebellion, etc., *are sure.* Otherwise with His foreknowledge, powers, etc., He would not have made and called them. 22. He concludes, in view of all this, to express his admiration of the mercy, wisdom, and knowledge of God, of the profound, deeply laid Divine arrangements for salvation, of the marvellous advancement of them as then witnessed, of His performing and perfecting them according to His own will, and of being the source and end for which all things exist. How can we resist *such reasoning* which falls directly within the anticipated expectations of pious Jews and Christian believers; which expressly warns Gentiles against falling into the blunder, alas! now so general, of denying to this nation *its covenanted position* in the Kingdom of God, and which preserves *a united testimony* of inspired men upon a doctrine momentous as to results in the future history of the world. Indeed so amazing is the developing order of events in the call of the Jewish nation, in its fall, in the gathering going on, in the continued blindness, in the assurance of the removal of the

veil and the re-establishment, etc., that we may well say with James, when expressing his belief in the same (Acts 15 : 16–18), "*known unto God are all His works from the beginning of the world.*" Surely the early Church more fully appreciated the Divine Purposes of God in Redemption by keeping close to the Record, than modern theology (with here and there an exception) with all its boasted enlightenment and deeper spirituality. Spirituality indeed belongs to it, as they also evinced, but it does not transpose or alter the Divine arrangements.[3]

[1] The author is not entirely satisfied with the explanation generally attached to the phrase "*life from the dead.*" It certainly includes the idea of greater blessings as verse 12 does, but may it not actually describe one of the blessings, viz., the resurrection of the pious dead, which we have shown (Props. 125–129) is associated with this identical restoration and through which unspeakable blessings will be extended to others. Alford (*Com. loci*) thinks that it, at least, implies "the glories of the first resurrection, and deliverance from the bondage of corruption," without excluding the other idea of "some further blessed state." One of "the oldest ecclesiastical explanations" (so Lange, *Com. loci*) applied it to "the resurrection of the dead" (so e.g. Origen, Chrysostorn, Rückert, Meyer, Tholuck, De Wette, etc.).

[2] "Come out of Zion," Barnes says may denote that Christ "should arise among that people, be descended from themselves, or should not be a foreigner." The Heb. is "shall come to Zion"; the Sep. "For the sake of Zion, the Deliverer will come," or as some render it "the Redeemer shall come on account of Zion," so also Chaldee and Latin Vulgate. Hengstenberg, with his Church-Kingdom theory, cannot see how this can apply to a literal Zion--to "*come out of Zion*"—but must be referred to the Church, for it is, in his estimation, only applicable to "the Saviour who is present in and with His Church." This is a mere quibble, unworthy of the distinguished writer, for even if his reasoning had force it would be inapplicable, seeing that it would represent Jesus as coming "*out of*" the Church. If He can do this, He certainly, when He comes "*to Zion,*" as Isaiah says, can manifest Himself "*out of Zion,*" for the latter phrase simply denotes the place of manifestation (comp. e.g. Props. 168 and 169). Hengstenberg on this point (and others, as Luke 21 : 24 ; Acts 1 : 6-8, and 3 : 19, 20, etc.) has been ably refuted by an anon. writer (*Proph. Times*, vol. 7, p. 65, etc.), who unmistakably shows its connection with Zech. 8 : 2-8, "Thus saith the Lord of hosts, I was jealous *for Zion* with great jealousy, and I was jealous *for her* with great fury. Thus saith the Lord, *I am returned unto Zion and will dwell in the midst of Jerusalem,*" etc. (see the context and compare with other Scriptures, as Deut. 32 : 21–23 ; Zeph. 1 : 12–18, etc.). The simple fact recognized by Paul is that Jesus exerts *His Theocratic power in connection with, and as identified with, Zion,* where the Theocratic-Davidic power was exerted. Vitringa (Bloomfield on Rom. 11 : 26) supposes also that Paul had Ps. 14 : 7 in view, and blended it with the other. This may be correct, and if so corroborates (as it does independently) our position, since the restoration is linked with "out of Zion," thus : "Oh, that the salvation of Israel were come "*out of Zion!*" Then the Lord bringeth back *the captivity* of His people, Jacob shall rejoice and Israel shall be glad." (The last expression reminds us of Augustine's rendering of Hos. 3 : 5—*City of God*, B. 18, S. 28—"And afterward shall the children of Israel return and seek the Lord their God and David their King, and shall be amazed at the Lord and at His goodness in the latter days.")

[3] While some of the rationalistic Jews take but little interest in a national restoration, while some are incredulous and reject it, others, and especially the orthodox portion of the nation, tenaciously hold to the ancient faith based on the prophecies. They still believe what Reuss (*His. Ch. Theol.*, p. 55) ascribes to the Pharisees : "Everywhere and always they hold that the first condition of realizing the brilliant hopes based upon their religious faith was the securing and assuring of the national independence." This faith is a matter of history, attested to by their liturgical prayers, their constant and abiding interest in the Holy Land, their pilgrimages to Jerusalem, their earnest desire to be buried in its sacred soil, their expressed hopes of a return (a writer in the *Jewish Chronicle* recently calculated the restoration to take place about A.D. 1880), and their looking, longing, and praying for the coming Messiah. A Jew *who honestly believes* the Old Test. cannot but entertain such a faith. The ancient faith is shown in extracts from Jewish sources, Rabbinical, Apocryphal, etc., by Brookes, Mede, etc., and, in view of the quotations given in this work, need not be repeated. While the Radicals (Art. "*the Jews,*" *Galaxy*, Jan., 1872) reject the belief in the coming of the Messiah (which is introductory

to restoration), yet the orthodox firmly hold to the twelfth Art. of belief drawn up by the celebrated Maimonides : " I believe firmly and honestly the Advent of an anointed Redeemer, and notwithstanding His remaining away so long, I nevertheless yearn daily for His Coming." What Milman (*His. Jews*, vol. 3, p. 183) says of the Jewish belief at the time of the Crusades is the continued faith to-day : " Though they had been so long exiled from that holy soil, though the few Jews who dwelt in Palestine were but as strangers in the land, Jewish tradition had still clung, as has been said, with undying fondness to their rightful ownership, to the hopes of returning to that blessed country. Their restoration to Judea, to Jerusalem, was to be *the great work, the final triumph of the Messiah*, whensoever or wheresoever He would appear." The numerous false Messiahs indicate this ardent belief, and how impostors availed themselves of it to the detriment of the nation. The Inquisition in Spain (Milman's *His. Jews*, vol. 3, p. 311) had certain tests by which to discover latent Judaism, and one was " the expectation of the Messiah" which Milman calls (p. 366) the " *great and consolatory article of* their creed," which inspired hope under persecution and distress. Even the Chinese Jews, separated from their brethren (p. 496, vol. 2) " entertain distinct though remote hopes of the Coming of the Messiah." The Jews, too, believe that this restoration will be effected by one in the Davidic line as all the prophets testify, hence e.g. the Jews in the time of Mohammed rejected his advances and " disclaimed a Messiah sprung from the loins of Hagar, the bondswoman" (Milman). The Prince of the Captivity (Milman, vol. 3, p. 16—so Gibbon, etc.) who professed to derive his ancestral line from David, at his inauguration prayed, in a low voice, for the restoration of the Kingdom of Israel. Who can number the prayers, the pathetic appeals, the longing supplications that have poured forth from Jewish hearts and lips, sustained by prophetical utterances and covenanted relationship ? The Jews are, indeed, mistaken in their rejection of the Messiah, but *not* in the Messianic Kingdom and their connection with it. Rev. Randall (*The Handwriting of God in Egypt, Sinai, and the Holy Land*), referring to the Jews' place of wailing at Jerusalem and an interesting scene of mourning witnessed by himself, says : " But, however sincerely they may mourn over the ruins of their demolished temple, no rivers of grief can cleanse the sanctuary, no sacrifices of prayer rebuild its walls, for, in the purposes of God, it has been utterly *and forever overthrown.*" He forgets that Jerusalem is only overthrown for *a definite* period—expressly so stated by Jesus—and that the prophets, *with united voice*, proclaim its restoration. High-minded Gentilism will not delay or alter God's purposes. From such a writer we turn to another, who, more in sympathy with the Jew and the Scriptures, says (Rev. Fuller in his *Address to the Jews*, appended to *The Gospel its own Witness*) : " You live in expectation of being restored to your own land. We expect the same thing, and rejoice in the belief of it. The Old and the New Test. agree in predicting it." Yes ! those tearful prayers, those mournful supplications, that undying yearning, that persistent cleaving to—even amid a sinful unbelief respecting God's mode of procedure—God's promises and God's faithfulness, will at last be answered in triumph and glory. Isa. 30 : 18, 19, etc., will yet be verified in behalf of this afflicted people.

Obs. 7. The reader will consider how unnatural—even cruel—it would be, if the doctrine of a restoration is not to be received, to give so many predictions which *in their plain grammatical sense* teach a future glorious national restoration of the Jews to their once possessed land. *Why* thus excite the expectations and hopes of a multitude for many centuries of oppression and exile, if they are never to be realized ? Would such a course of procedure be honorable even in man, knowing as he must the deception that would accrue from it ? To trifle with the dearest, most heart-felt hopes of a nation by language *pre-eminently calculated* to excite the same, is not Divine, and we earnestly repudiate every theory which either directly or indirectly charges Holy Writ with such a mode of procedure. No ! God's Word is *the truth*, and the grammatical sense—the sense which all men agree is the most legitimate in language—contains *the plain truth, which God will fulfil* at the appointed time.

It is a matter of amazement *how* our opponents, in order to rid themselves of these predictions which they cannot fairly spiritualize and appropriate to the Ch. Church,

interpret the prophecies, applying part to the past, part to the present, and part to the future. It is a favorite theory with some that the promises relating to restoration to the land, supremacy, etc., were realized in the reigns of David and Solomon. But they fail to answer such questions : *why* then does David predict them as still future? And *why* do Jeremiah and other prophets, who lived long after Solomon, still locate the fulfilment in the future? And *why* do all associate their realization with a David's Son so exalted and sublime, that David and Solomon sink into comparative insignificance in comparison with Him? And *why* do the New Test. writers expressly refer these promises to Jesus, the Christ, and locate their fulfilment at the Sec. Advent? If this method does not answer every prediction, then refuge is taken in conditionality, just as if the oath-bound Covenant of God, the elect and Theocratic position of the nation, did not necessitate God—in order to evince His own faithfulness and vindicate His intended Theocratic Kingdom—to be faithful in a restoration. Where e.g. is the conditionality of Zech. 14, of Luke 1 : 32, 33, of Isa. 65 : 17–25, and a host of other predictions? The fact is, that the advocates of conditionality do not honestly and consistently believe in their own theory, and the conclusive evidence is found in their appropriating (by the process of spiritualizing) these very predictions, and applying them *as fulfilled* in the Ch. Church. Ten thousand instances of such misapplication could readily be produced, which leaves the promises of God to the nation and attested to by solemn oath, unfulfilled, and presents us a very imperfect Redemption, simply because, following a wrong premise, it does not perceive *God's glorious Theocratic Plan*, but deliberately—without observing the absurdity involved—makes God's Theocratic Purpose a failure.

Obs. 8. The reader will specially notice (what completely meets a class of objections contained e.g. in *Letters to a Millenarian*, etc.) that Moses *after* the delivery of the ceremonial law and *after* the establishment of the Theocratic ordering, predicts, Deut. 32, the restoration of the nation (e.g. vs. 36–43) *after* the call and gathering (v. 21 comp. with Rom. 10 : 19) of the Gentiles. This *exactly corresponds* with James's declaration (Acts 15 : 16) that *after* the Gentiles are gathered out *then* the Davidic house or Kingdom will be restored. Here we have conclusive evidence (fully sustained by the general analogy of prophecy) that all efforts to apply these predictions to the Ch. Church, in part or in whole, are seriously defective, and opposed to the most decisive (chronological) statements. Indeed, as our argument unmistakably shows, supported by abundant testimony of Scripture, the fulfilment is associated with the Second Advent of Jesus, David's Son (comp. next Prop.).

PROPOSITION 113. *The connection of this Kingdom with Jewish restoration necessitates the realization of their predicted repentance and conversion.*

The restored Theocratic Kingdom is *a holy* Kingdom. God Himself, in the Person of His Son, again condescends to act as earthly Ruler, but as He reveals Himself and His associated Rulers in a higher and more intimate personal relationship, and as the design is to make this a powerful and all-pervading Kingdom, those who stand nationally in a covenanted and elect relationship must become *morally qualified* for its establishment. Hence the predicted repentance and conversion of the nation.

Obs. 1. We have passed over Rom. 11, which combines the conversion and restoration. So self-evident is this, that our leading opponents concede this to us. Thus e.g. Dr. Brown (*Com.*, Rom. 8, etc.) interprets the chapter as plainly teaching a *national* conversion and restoration of the Jews; he rejects its application to "individual Jews," and insists upon a "*national recovery of Israel.*" We append a few statements of its spirit. "Until the fulness of the Gentiles be (have) come in, i.e. not the general conversion of the world to Christ, as many take it; for this would seem to contradict the latter part of this chapter, and throw *the national recovery of Israel* too far into the future; besides in v. 15, the Apostle seems to speak of the receiving of Israel, *not as following*, but as *contributing largely* to bring about the general conversion of the world—but, until the Gentiles have had their full time of the visible Church all to themselves, while the Jews are out, which the Jews had till the Gentiles were brought in."

We quote simply to indicate his convictions respecting *a national* conversion and restoration and not to indorse his explanation of "the fulness" (which we rather attribute, as the analogy of Scripture teaches, to the completion of the elect, chosen body who are to be associated with the Christ as Rulers, etc.). Many others of our opposers could thus be quoted. Even Whitby (*Com.* Rom. 11) asserts that the conversion and restoration of the Jews was "*the constant doctrine* of the Church of Christ, owned by *all* the Greek and Latin Fathers, and by *all* commentators he has met with on the place." The pitiful evasions of Barnes in his commentaries (e.g. Isa. 11 and Rom. 11) to avoid a restoration (based on Covenant relationship) are noticeable, while conceding (also e.g. 2 Cor. 3 : 16) "a conversion of the people at large; a conversion that shall be nearly simultaneous; a conversion *en masse.*" Barnes's favorite "*as if*" looms up conspicuously in this subject—all is figurative or spiritual, and bringing the Jews "*out of all nations*" (e.g. Isa. 66 : 20) is simply converting them *in these countries*, and the great success attending such conversion is "*as if*" caravans of them proceeded to Jerusalem, etc. Such perversions are saddening, coming from good men. Fausset (*Com.* on Isa. 66 : 20), referring to Houbigant, advocating a restoration to the Holy Land, says, "It cannot mean the mere entrance of the Jews into the Christian Church; for such an entrance would be by *faith*, not upon 'horses, litters, and mules.'" But Dr. Fausset forgets how readily our opponents, if need be, can transform those "horses" into strong

faith, the "litters or coaches" into a weak or easy faith, and the "mules" into a stubborn or persistent faith! *Greater* transformations than *these* constantly meet us, for as the land itself is mentioned in connection with this conversion in various predictions, the land is transmuted into the Ch. Church (and even into heaven). It is a little difficult to apply solely to conversion the predicted rebuilding of the cities, tilling and sowing the land, multiplying man and beast (e.g. Ezek. 36 : 11, 12, etc.) in "the inheritance" of "my people Israel," but then these are such figurative trifles, in the estimation of our opponents, that they may safely be passed by.

Obs. 2. The conversion and the restoration both result from *a personal Coming* of Jesus. Paul informs us (Rom. 11 : 25, 26) that when the fulness of the Gentiles is come in, *then* the blindness befallen Israel shall also be removed, because (*as the Jews believed*), "*there shall come out of Zion the Deliverer,*" etc., owing, as our argument has shown, to the Covenant, "*for this is my Covenant unto them,*" etc. The Apostle could not well use *stronger* language than this to indicate this *Pre-Millennial* Advent, and the resulting conversion and restoration; because he well knew that the Jews understood Zech. 14, etc., to present *the same Advent and with the same results;* that they held a portion, at least, of Zech. 12 to be connected with that period with which he identifies in a crucified Saviour held up as the Messiah Coming a second time unto salvation, the prediction: "*they shall look upon me whom they have pierced, and they shall mourn for Him,*" etc., linked with *the time when* their sins shall be removed and the nation shall be exalted. This work is specifically assigned *to Jesus,* as e.g. in Isa. 49 : 5,6; Isa. 63 : 17, 18, etc.; Deut. 18 : 18, 19 (for the prophet "*like unto me*" includes a deliverer of the people, but greater than Moses),[1] Deut. 32 : 36, etc.; Ezek. 34 : 11, 12, etc. Compared with passages which plainly designate this Shepherd of the lost sheep of the house of Israel, Isa. 56 : 8, etc.[2] Hence the Messiah, in view of this restoration, received from the Jews the significant title of "*the Consolation of Israel*" (Dr. Clarke's *Com.,* Luke 2 : 25). This restoration is even foretold in the 80th Psalm, where after asking *how long* God would be angry with His people, making them a sport to their enemies, etc., this people is represented by a vine brought out of Egypt which God planted in the land, after removing the heathen from it, but which is plucked, wasted, devoured, burned, and cut down. God is urged to return, and visit, and restore *the same vine,* not another, and the confidence is expressed in verse 17 that this will be done by "*the man of Thy right hand,*" "*the Son of man whom Thou madest strong for thyself.*" The most explicit prophecies are given. Thus Amos 9 : 11, etc., and Acts 15 : 16, etc., after describing the dispersion of the Jewish nation, we have (1) The tabernacle of David *fallen and in ruins;* (2) *the return of God in its behalf;* (3) *the rebuilding of the same* tabernacle fallen and in ruins; and (4) to avoid mistake it is added: "*I will build it as in the days of old,*" i.e. the same Theocratic-Davidic Kingdom will be restored under, as covenanted, David's Son; (5) it is "*the Lord that doeth this*"; (6) this is done when "*I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them,*" etc.; (7) and when this takes place, and they are planted on their land, "*they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.*"[3] In Micah 5 : 1, 2, 3 (which in this connection will bear repeating), there is (1) the birthplace of the Messiah; (2) His Rulership; (3) that He should be smitten; (4) owing to this smiting He "*gives them up,*" i.e. to captivity, etc., for an appointed time; (5) *then*

the nation will be restored, Christ *manifesting His rule* in breaking down the confederation of wickedness. Compare Ps. 102 : 16 and context, Ps. 148 : 2 ; Isa. 60 : 1 ; Isa. 16 : 5, etc. In Hos. 3 : 4, 5 the same succession is presented : (1) the complete overthrow of the Kingdom, so that "the children of Israel shall remain *many days* without a king and without a prince"; (2) so entire is the dispersion that they are even without a sacrifice, etc.; (3) but "*afterward* (in the latter days) *shall the children of Israel return,*" i.e. the same nation that endured this overthrow ; (4) and shall acknowledge "David their King."[4] Indeed, the restoration of the people is *indispensable,* seeing that they form the Kingdom as seen in its inauguration (Ex. 19 : 6), and as evinced in the Covenant with David, so that the presence of David's Son, of the nation in the land where the Kingdom existed *is requisite.* The decided impression made by many predictions, as e.g. Ps. 89 : 132, etc., is that David's Son, shall at some future time sit on David's throne, reigning gloriously *here on the earth ;* the magnificence, extent, duration, etc., of which reign, as predicted, has not yet been witnessed. The explicit declarations of His obtaining the throne of His Father David (not that of another), Luke 1 : 32 ; Isa. 9 : 7 ; Acts 2 : 30, etc., is in accord with the Covenant promise. But all such predictions, in the nature of the case, imply, and in many places are actually connected with, the restoration of the nation. For, as David expresses it, Ps. 135, "*the Lord hath chosen Jacob unto Himself, and Israel for his peculiar treasure" ;* and having power to perform all things, and being gracious He will relent, verify His memorial, establish them "*in the land given for a heritage unto Israel His people,*" He, at the same time, "*dwelling at Jerusalem.*" Unless we accept of the Divine Order laid down, it is impossible to explain the numerous prophecies which describe the Jewish nation, *as a nation,* to experience a blessedness unexampled here on earth. If we say, this has been fulfilled, then we *belittle* the Word of God, and challenge His foreknowledge ; if we divert these prophecies to a fulfilment in the Church, then we *violate* the plainest rules of language and make Scripture to utter and give hopes which were never intended to be realized.[5] No ! let us receive the Word *as it promises,* and believe in the fulfilment in the future *where* God locates it, and light and unity at once abound. Then the language of Jesus, e.g. Matt. 23 : 37 ; Luke 13 : 35, etc., receives a force unknown to any other explanation. Thus, in the passages just alluded to, we then have (1) the rejection of Jesus by the Jews ; (2) the Davidic house *left* desolate (for the city and temple were not desolate when He spoke); (3) Christ's removal from them ; (4) His return to them some time in the future ; (5) the removal of the desolation implied at His return ; (6) which implication is fully sustained by what the Jews shall then say, "Blessed is He that cometh." etc., as is seen by the universal Jewish application of this by Jews to the restoration of that house, and by reference to Ps. 118 : 26, which stands related with a special deliverance of "Israel." It is simply to be *faithless* if we deny this, because Christ is "*the man ordained*" to perform it ; and the assurance is given that, strange and astonishing as it may seem to the world, *He will do it,* Isa. 49 : 6 ; Isa. 62 : 1, 2 ; Ezek. 34 : 11–13, etc.[6] Hence Jesus, never in word or act, discountenanced in His followers His connection with David's throne and Kingdom, and the necessary restoration of the nation. He *defended* the acclamations of the people when He entered the city, foreshadowing His royal claim, although linked, as the prophets and Covenant,

with the Davidic Kingdom. He left His own disciples down *to the very last moment* (Acts 1 : 6), in the belief that His Kingdom was truly one *connected with* the restored nation under the Theocratic-Davidic rule. The only error that He attempted to correct was that in relation to *the time* when it was to be performed, leaving it either indefinitely in the future or limiting it with a future (unknown as to time) personal Coming. The fact is, that the restoration is so blended with the personal reign of Christ, *as David's Son*, that they cannot, *without gross violence*, be separated, and therefore, on this very ground alone, some reject such a restoration, declaring that if the one is admitted, the other must follow, for the David, the Lord, *then* reigning over them *is also with them in the land*, etc.[7]

[1] Some of the Fathers have a remark worthy of notice : " Neither Moses, the representative of the law, nor Miriam, the representative of the prophets, nor Aaron, the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for Joshua, who was in name and conduct a lively type of our Lord and Saviour Jesus Christ." How applicable this is, will be conclusively seen when the Mill. age is ushered in under the auspices of Jesus.

[2] Alexander and others endeavor to make " the outcasts of Israel" mean "*the elect Gentiles.*" This is far-fetched. We admit that the elect Gentiles being engrafted belong to Israel, but those alluded to are not the Israel, but *the outcasts* of Israel, and hence to make it fit the Gentiles it must be shown that they were *first of* Israel, *then* cast out, and *then re*gathered.

[3] Amos 9 : 11, with the connection is so decisive in the " building it as in the days of old," etc., that Calmet, Clarke, and others frankly confess that nothing has yet occurred to meet the demands of the prophecy. Clarke (*Com. loci*) admits that this refers to a literal restoration to their own land under the Messiah. Bh. Newcome, following some MSS. of the Syriac, the Arabic, renders (as Acts 15 : 17) the phrase " that they may possess the remnant of Edom," by " that the residue of men may seek Jehovah, and all the heathen who are called by my name," substituting Adam, men, or mankind in place of Edom. This is not necessary, seeing that many critics, allowing the usage of the Jews (who e.g. applied Edom to Rome, etc.), which seems to be imitated in Acts 15 : 17, make Edom equivalent to Gentiles. The critical student will observe that the language forbids the notion of conditionality, for the promise is not only positive, but the result as actually experienced is given. The same is true of many other predictions.

[4] Brookes's *El. Proph. Interp.* gives a good explanation of the image Ephah and teraphim —so various commentators. In reference to the phrase " David their King," Fausset (*Com.* Jer. 30 : 9, which he also applies to a future restoration of the Jews to Palestine) says of it : " No king of David's seed has held the sceptre since the captivity ; for Zerubbabel, though of David's line, never claimed the title ' King.' The Son of David, Messiah, must therefore be meant : so the Targum (cf. Isa. 55 : 3, 4 ; Ezek. 34 : 23, 24 ; Hos. 3, 5 ; Rom. 11 : 25 32). He was appointed to the throne of David (Isa. 9 : 7 ; Luke 1 : 32)." To this we add, it has been customary to give successors the name of a progenitor, as the Cesars, etc.

[5] It makes one sad to read how the plainest statements are discarded for a typical, spiritual, or mystical interpretation. This, too, is found in works exerting a powerful influence in shaping scriptural application. The strangest part is, that some works are flatly contradictory on this subject. Thus e.g. Lange's *Com.*, having editors of diverse views, contradicts its teaching. Take Drs. Craven, Lillie, Van Oosterzee, Auberlen, etc., and compare their utterances, so favorable to the covenanted and predicted conversion and restoration, with those of Drs. Schmoller, Briggs, Fairbairn, Shedd, etc., that advocate the opposite, and a wide contrast is presented, which forms a blemish to the work. One party or the other certainly is in error, and teaches that which is misleading.

[6] Jesus is formed for this very purpose (Isa. 49 : 5) " *to bring Jacob again to God,*" therefore we may rest assured that it will be performed. The reader will oberve the marg. reading of our version which agrees with many commentators, as Clarke, Barnes, Lowth, etc., in view of the MSS. Aquila, Chaldee, Arabic, etc., which read, " *And that Israel unto Him might be gathered.*" Consistency with the tenor of the chapter requires this, or a similar, reading. God will perform this work (Isa. 44 : 7, 8).

[7] To make these predictions, *thus connected* with the personal Advent of the Messiah,

conditional (as some Sec. Adventists, Seventh Day Baptists) would be to declare the Sec. Advent itself conditional. To make the conversion and restoration something to precede the Sec. Advent (as Hodge, Barnes, Luthardt, etc.) is *to reverse* the order given by the prophets. To leave out the Sec. Coming as the important and essential factor in the national restoration is simply *to ignore* an abundance of Scripture testimony bearing on the subject. This will be seen as we proceed in the argument. In reference to this subject the student will, in order to observe the completeness of our argument, refer to the additional testimony given under Props. 121, 122, 133, etc. There is much Scripture bearing on this point, some of which being more obscure must be interpreted in the light of the plain and decisive passages. Thus e.g. the interesting and deep representative (" figurative men," so Dr. Clarke, etc.—i.e. representative men, men who prefigure or represent), chapters 3 and 4 (comp. with ch. 6, etc.) of Zech. exhibit the personal agency of Jesus in this restoration, as " *the Branch.*" Whatever diversity may exist in explaining the details, it is evident that the work of " *My servant the Messiah*" (so Chaldee) is delineated to be in the latter days. In Micah 2 : 13, in immediate connection with the restoration and the presence of the King, some even make " *the Breaker*" the one who gives deliverance (and among my notes is the following rendering) : " He that forceth a passage is come up before them ; they have forced a passage and have passed through the gate, and are gone forth by it. And their King passeth before them, even Jehovah at the head of them" (comp. Zech. 2 : 10–13 ; 14 : 3–5, etc.).

Obs. 3. This repentance, over against Ernesti and others, is positively covenanted to them, Isa. 44 : 22, 23 ; Rom. 11 : 26, 27 ; Isa. 59 : 19, 20, 21 ; Jer. 31 : 2, 3, etc. The *inchoate fulfilment* of Joel 2 : 28, etc., as described in Acts 2 : 17, etc., is no impediment but *a confirmation* of our view, because the application of Joel to certain events, miraculous and astounding in their nature, not only indicates them as typical or an earnest of *a future realization* (Prop. 170), but affords a positive assurance that *the entire prophecy as it stands* shall surely be fulfilled. *In Joel* it is connected (1) with *the terrible day* of the Lord, time of vengeance ; (2) with the bringing back again " *the captivity of Judah and Jerusalem*" ; (3) with the recovery of my " *heritage Israel*" " *scattered among the nations*" ; (4) with *the Coming* of the Lord, *the harvest, the complete overthrow* of God's enemies, *the dwelling of God* (as He once did as a ruler) in Zion, *the blessedness* of the nation, the then *holiness* of Jerusalem, the continued and everlasting *prosperity* of the people and of Jerusalem. *We dare not separate what God has thus joined ;* and as God has evidenced His faithfulness and power in a partial, inchoate fulfilment, we reverently trust in the same faithfulness and power for *an ample verification* of all the particulars enumerated by the prophet. The judgments on the Jewish nation, as we have repeatedly shown, exist down to the Sec. Advent (as e.g. Matt. 23 : 27 ; Matt. 24 ; Zech. 14, etc.), but these same judgments, Isa. 32 : 15, continue down " *until* the Spirit be poured upon us from on high" ; and this Spirit we are assured is " *then*" bestowed, Ezek. 36 : 24–26, *when* " *I will take you from among the heathen,*" etc., and restore " *to their own land that I gave to your fathers*"—fruitfulness, etc., being predicated of the land. See when the Lord will " *turn to the people a pure language,*" etc., Zeph. 3 : 8, 9, and is it not when He will " *rise up to the prey,*" " *gather the nations and kingdoms,*" " *to pour upon them His fierce anger,*" etc., thus describing *the period* at the Sec. Advent? Look at the promises, so numerous, that when this nation is converted, obtains this happy deliverance, it shall *never more* be afflicted, etc., and should there be any difficulty in locating their fulfilment, if we truly believe in their realization, when it is *positively taught* that down to the personal Advent of Jesus, tribulation shall, more or less, accompany the nation? This repentance, conversion,

restoration, as prophet after prophet declares, if once experienced is *effectual*, needs no repetition, etc., Ezek. 16 : 63 ; Zeph. 3 : 9 ; Isa. 62 : 1–2 ; Jer. 31 : 31–34 ; Isa. 45 : 17, etc. Indeed, to produce proof on this point, nearly every prophet can be extensively quoted. And, a remarkable feature pervading *all* the predictions is this : that God, although men may disallow it, will so order all things that *when* the period of fulfilment arrives, *when* the time that the realization of the Covenant comes, this very nation so long stubborn and unrepentant, so long the rejecters of the Messiah, *shall be repentant and believing ;* that after protracted correction, it will again experience mercy, and always *in the land* from which it was driven. The *miraculous* events connected with this period cause many to stumble in their acceptance of it, but this is not strange, if we consider the design of all this, viz., that it is part of the Divine Plan, and *an important factor*, in promoting the salvation of the race. The events themselves are of a nature *impossible* for man or mortal or physical forces to accomplish, demanding, if performed at all, *direct Divine aid.* The taunt so long used by scientists and others, that if such a God as the Bible describes does exist, He should *then manifest Himself* by direct Divine interference, will *then* be effectually removed.[1] For, then God, so long withdrawn, will again, as He has promised, reveal Himself to man and exert His marvellous power in his behalf, but, mark it, *only in the one direction always observed by Him*, viz., *in that of the only nation under heaven favored with a covenanted Theocratic relationship.* This relationship, for a time held practically in abeyance, He cannot restore until the time comes of His return. The Divine Sovereignty now exercised in a way only susceptible to faith and to reason under the influence of grace, will again give place to that *direct* manifestation of power, etc., under the restored Theocratic rule. Hence it is important in regarding this repentance to notice (what, alas ! so many overlook) that it is controlled by the principles *of the incoming dispensation.* "The times of the Gentiles" having ended, *Jewish times* are again in the ascendency, so that in reference to *the manner* of this repentance, the order laid down, the miraculous influences connected with it, the time in which the work is to be effected, etc., we are to be governed *solely* by what is predicted ; and no attempt should be made to prescribe *how* it must be done, or to force it *within* the limits assigned to present times. It is sufficient for us to know, that God's mode of procedure has always been at variance with that which man in his wisdom vainly proposes ; and that when a new era has arrived, it has been inaugurated strictly *in accord with His own Word but never in accord with popular* expectations. The views so universally prevalent on this subject, so opposite to the simple language of the Bible and the child-like faith of the early Church, are, on this ground alone, open to suspicion. It is enough for us to receive predictions, and, actuated by the past literal fulfilment, by faith in God, to believe in them as recorded without the addition of another and differing sense, and of apologies for ancient weakness and credulity.[2]

[1] In the very nature of the case these scientists demand an exhibition of powers, etc., which the Bible shows, owing to sinfulness, has been withdrawn until a certain period of time has expired and a certain number of believers are obtained, when it shall again be restored. Presuming the Bible to be true, the demand is presumptuous ; if it be false, how then are we to explain some facts, (1) that such power, just as the prophets have predicted, has been withdrawn ; (2) that God does not now, just as predicted, condescend to act as an earthly Ruler as He once did ; (3) that this nation, just as predicted, is preserved notwithstanding its dispersion, thus indicating the restoration of this rule,

as also predicted ; (4) the gathering of believers going on, as predicted, during this period of withdrawal, etc. Now, if there are so many particulars verified, why may not the rest be ? This line of argument is only briefly given—as suggestive of the true method of dealing with the prophets, etc., as fairness and honesty require. The Theocratic Rulership being withdrawn, it is *not reasonable* to expect God's direct intervention, until the time comes when it shall be restored ; *then* it comes again with great power.

[2] The conversion of the Jews is a miraculous one, i.e. is one dependent upon *seeing* the One whom they have pierced (Zech. 12 : 10, which the Sep. "they shall look upon Me because they insulted Me"), upon being pleaded with *face to face* (Ezek. 20 : 35), is in brief, a conversion similar to that Paul experienced. A writer, initials I. I. (*Proph. Times*, Jan., 1870), presents an interesting comment (which, if not mistaken, Gilfillan also somewhere produces) on 1 Cor. 8 : 15, a passage of difficulty to some expositors, "And last of all He was seen of me also, *as of one born out of due time.*" Taking the ground that this being "born out of due time" denotes "prematurely," i.e. before the time—the time fixed for the Appearing of Jesus—he refers it to *the manner* of Paul's conversion (miraculously) *as representative* of a similar, astounding, miraculous conversion of the Jews at the Sec. Advent *when* the latter shall also see Jesus and be overwhelmed with shame, sorrow, and contrition. This certainly gives *a cogency* to the phrase, which no other explanation excels. No one who compares the Scriptures on this point can fail to be arrested by the astounding display of special *manifestation*, and its resultant effect, then exhibited. This leads us briefly to say that the theories advanced by some that the nation shall be converted through the instrumentality of present means and agencies (however some may thus be converted) is certainly erroneous ; or that this will be done and then some Christian nation, as England, shall convey them back (however this may be done with an unconverted portion before the Advent, or, after the Advent to others) to Palestine and thus preserve itself from the desolating judgments of God (comp., however, Thorp's *The Destinies of the British Empire*, where this notion is opposed) is defective in that it ignores *the means* designated by the Word. Faber, in his writings, has some valuable remarks on this last point, but loses much of the force of Scripture by not noticing *the foundation* of all this in the contemplated Theocratic ordering and in not pressing the annexed personal Advent and Theocratic reign on David's restored throne and Kingdom.

Obs. 4. The mention of this repentance and restoration is designed to meet the objection of some (e.g. Dr. Oswald, *The Kingdom*, and *The Saints' Inheritance* by Hill) that only the spiritual Israel, dead and living, are brought to the land and inherit it, and that *the nation* now dispersed, etc., is *never* to be restored. The strong language employed in declaring that no such restoration as we present is taught by the prophets, is refuted by numerous converging statements. We may well ask, What then becomes of *the election* of that nation ; is it cast off forever ? What becomes of the direct Covenant made *only with that nation ;* is it altered or spiritualized to exclude the nation as such ? What becomes of *the Davidic throne and Kingdom ;* can it exist unless the nation with which it is identified (not a spiritualized nation) is restored ? If all that are restored are only the spiritual seed, why *this repentance* necessary in their case ? If the restored are only such, *what* are we to do with the multiplication of the race, the rebuilding, etc.—is this all conditional, or is it all to be spiritualized ? If the nation *as a nation* is excluded, *what* becomes of Moses's declarations respecting that nation in Deut. etc.; *what* of Solomon's prayer in 2 Chron. 6 ; *what* of David's expressed hopes pertaining to it, etc.? The reader, if he has carefully followed the Propositions, step by step, can multiply just such questions. The mistake mentioned arises from not observing *the nature* of this Kingdom and *to whom* covenanted ; the *continued* election of this people ; the wall of partition only broken down *between believers* and not between the Jewish nation and other nations ; the difference the Word makes between those *who inherit* the Kingdom and *the subjects* of it ; that Paul and prophets speak of the Israel cut off for a time and, with no dis-

crimination as is supposed, have the *same nation* brought back again ; *the design* intended to be accomplished by this Kingdom, etc. The blunders that men may commit in endeavoring to present the order of events, is no reason why we should discard a doctrine so clearly annunciated, and so dearly held by the early Church. Indeed, if this doctrine were not found in the Bible, then an *essential link* in the Divine plan were lacking. That it is taught, is evidenced by the universally admitted fact that in the grammatical usage of the language it is *undoubtedly* contained therein ; our opponents rejecting it only on two grounds : either, that it is conditional, or, that another sense, unknown to the ancient worthies and first produced by Origen, is to be engrafted upon the prophecies. The very *simplicity* of the plan causes men to discard it for something, in *their* estimation, higher and better. The truth of the matter is this : if men were not influenced *by a previously entertained theory*, they would see at once that the experience alleged in the case of Israel's restoration is so distinctively that of a nation unconverted and in the flesh—a nation long under punishment for sin and coming under converting influences *only* when God comes to punish the nations of the earth ; a nation of whom, when thus newly converted and restored, an abundant increase of children, beasts, etc., is predicated, that in no consistent shape or sense *can be applied* to the saints of this and former dispensations without a resort to Origen's system of interpretation, and a consequent violation of the plainest rules of language. No ! No ! ! let brethren (whom we love) pardon our zeal if it seems too strong in this matter, for we feel this doctrine to be *exceedingly precious and intimately connected with the Divine Honor and Purpose.* Let men say what they will, it is self-evident that God never would convey an utterly erroneous doctrine in the face of language itself, and *deceive* an entire nation with the assurance of *a special and continued Covenant and election that does not exist.* The apology, that God meant to finally spiritualize this, avails not, since God *nowhere asserts* such a change ; since it is sheer inference drawn from previously formed ones ; since the Covenant itself and the promises derived from it stand to-day *unchanged, uncancelled.* It is best to add here, leaving the matter for future explanation and extension, that while it is true that the saints will be fully identified with the Jewish restoration—their resurrection and translation preceding it—being also of "the seed of Abraham," yet as intimated, and as will be shown (Prop. 118, 154, 156, etc.,) they are separate and distinct in honor, position, etc., from the Jewish and spared nations, forming with Christ an associated body of rulers having peculiar privileges, etc., not bestowed upon any others. A fruitful source of error on the restoration arises from not discriminating between the saints and others, between the exalted brethren and coheir's of Christ and the subjects over whom they reign with Christ, between the inheritors of the Kingdom and the Kingdom itself. Planting ourselves with unswerving faith *on the Covenant*, credulous as it may seem, it embraces God's promises as recorded, as e.g. Lev. 26 : 40–45, etc., that He will fulfil the same.

We give several specimens of opposite views. Dr. Oswald (*The Kingdom*, p. 235, etc.) objects to the national restoration of the Jews to their own land on the ground that as the restoration of Sodom, etc., is also promised in connection and as the Scriptures say it shall be "an utter and eternal desolation," "Sodom, manifestly, is to have no restoration, and as Jerusalem's restoration is to be, if we may so speak, contemporaneous with Sodom's it will be never." Hence he searches for another meaning, forgeting that in the very same connection he advocates a new recreated earth, *which restitution* evidently embraces Sodom and Gomorrah, thus limiting, as the Scriptures often do, the

word " eternal," upon which his entire argument is based. The land he makes a type of the future renewed earth, and makes the believers —and not the nation—to inherit it. But that it is no type is self-evident from *the express promises* that its ruined cities, waste places, etc., should be restored in far greater prosperity, fruitfulness, etc. The renewal of the land does not destroy its identity or geographical position, just as the renewal (glorification) of man does not change his identity. As to making the resurrected and translated saints inherit it (for this they do in virtue of coheirship with Christ) only (comp. Fairbairn, *Typology of Scripture*, p. 267, etc.), this is utterly opposed by the special promise of the increase of children (for the saints, coheirs with Christ, neither marry nor are given in marriage), the multiplication of cattle, the supremacy of the nation over others, the remarriage of the nation, the covenanted relationship the nation sustains to the Davidic dynasty, the perpetuation of the race, the distinction between the New Jerusalem state and that of the earthly Jerusalem, the reign of the saints, etc. Oswald builds largely on the inadvertency of Dr. Cumming, who has the fire mentioned by Peter *co-extensive* with the earth and the saints *in mid-air*, and pertinently enough asks, how then can the Jews be restored? But the promises of God are not annulled by any blunders of interpretation that good men may fall into ; and that fire (comp. Prop. 150 with those that immediately precede and follow it) does not affect the restoration. Oswald, to prove that " a spiritual Israel" alone is restored, quotes Ezek. 37 : 21 and Ezek. 37 : 12-14. For the latter, see Prop. 126 ; as to the former the reader can readily see by the context that it is only applicable to the Jewish nation *as a nation*, for the nation was divided into two Kingdoms, was defiled by transgression and idolatry, can only " multiply" and " dwell in the land that I have given unto Jacob my servant, *wherein your fathers have dwelt ;* and they shall dwell therein, even they and *their children and their children's children* forever," etc. This last sentence alone effectually demolishes his and Fairbairn's typical theory. We are sorry that Oswald so far overlooks *the covenanted* relationship of the Jewish nation to the land, and God's promises that at some future time He will *for His own name's sake and glory* " *remember His Covenant,*" that he could pen the following sentence : " What *more right* has the Jew to that land than the Gentile? The remotest South Sea Islander has a title *as valid*, to that portion of Syria of which Jerusalem was the metropolis, as the lineal descendant of Jacob." Alas ! when will believers admit that this anger of God's resting on the nation has its *limit ;* that Jerusalem is only trodden down *until* " the times of the Gentiles" are ended ; that, as the Scriptures abundantly affirm, they are still " beloved for the Father's sake," and will find their election reconfirmed in power and glory. It is a matter of amazement, therefore, that he can, in the light of the abounding testimony assert : " the return as a future fact, of the Jews to Palestine, is *never spoken* of in the sacred Scriptures at all." Wilful blindness is the most difficult to remove.

Waggoner (*Ref. Age to Come*) reproduces the same ; and he makes the return of Israel to their land a return of the saints, quoting passages that are readily spiritualized, and those that will not so readily bend he has conditional. He makes the unwarranted assertion that " no prophecy contemplates *anything more* than full permission and voluntary acceptance" (comp. Prop. 18), and under this unbelieving assumption easily rids himself of *oath-bound* promises. Whatever will not yield to such handling is covered by the return from the Babylonian Captivity, thus *dwarfing* some of the sublimest predictions in the Bible. The only point of real strength that he presents in his entire argument is that referring to the conditionality of Ezek., chs. 40-48, with which we fully agree (see Prop. 172). His theory of a thousand years' desolation of the earth after the Advent (the *revival* of a notion that a Jewish Rabbi long ago asserted) necessitates him to get rid of a national Jewish restoration, seeing that the latter would be fatal to the same. We sometimes feel sad to see how a preconceived theory will cause excellent men to overlook, or to rid themselves of some of, *the plainest* promises of God, founded, not in isolated predictions, not on this or that passage, but in *the covenanted Theocratic ordering* itself. Even the predictions themselves cannot be set aside, for if they describe one period of time here on the earth under the personal reign of Christ and the saints, *then* it is very easy to see that these descriptions include the Jewish nation and the spared Gentile nations—which is abundantly confirmed by a comparison of them. Any theory that cannot receive all of God's Word in its plain grammatical sense, but must resort to spiritualizing, accommodation, etc., to make them fit in, is certainly liable to grave suspicion.

Obs. 5. The restoration of the nation cannot, and will not, take place without *a repentance ;* and therefore it becomes essential to notice some

more particulars relating to it. It is no *ordinary* repentance, and not merely that of individuals, but *extraordinary and national* in its extent, Micah 7 : 15–20, etc. It is *caused* by the judgments of God, Mal. 3 : 2–4 ; Hos. 5 : 15 ; Isa. 30 : 18-19, and the personal presence of the King, Micah 2 : 12–13 ; Ezek. 20 : 33–44 ; Zeph. 3 : 15. It is done that God's faithfulness may appear, Ezek. 36 : 22 ; Isa. 43 : 25 ; Isa. 44 : 22–26. It is bestowed in the land given to their fathers into which they are brought, Ezek. 36 : 24–35 ; Jer. 33 : 7–16 ; Jer. 32 : 37–44 ; Jer. 31, etc. The reign of the Messiah is intimately connected with it, as e.g. in Jer. 23 : 3–8 ; Ezek. 34 : 23–31, etc. The absence of such national repentance for the last eighteen hundred years is no proof that it *never* will be accomplished. On the other hand, it is decisive that it *will yet come* to pass, if we but consider that this very absence of repentance—excepting in individual cases—this "veil" of unbelief covering them, is also predicted. Seeing the prophecy in the one case verified before our eyes, it is faithless to deny the other. Paul tells us (Rom. 11 ; 2 Cor. 3 : 16) that this "vail" shall finally be removed, corroborating the testimony of the prophets. There is *a divine unity* in all the writers on this point, worthy of a revelation from God ; and it becomes distinctive just in proportion as a comparison of their utterances is instituted. So striking is this, that men of all classes, even the most hostile to our belief, fully admit it, however some may be inclined to spiritualize certain portions of it, as the Coming and reign of the Messiah. The repentance and restoration is so much *the burden* of prophecy, runs through and enters into the Divine Plan so thoroughly, that its almost universal admission is presented by a witness so impartial (owing to his opposition to our doctrine) that all will acknowledge its force. Dr. Whitby on Rom. 11, speaking of this repentance and restoration of the Jews emphatically says : "it hath been the *constant doctrine* of the Church of Christ, owned by the Greek and Latin Fathers, and by all commentators I have met on this place." But right here is an inconsistency in many modern writers, to which allusion has been made, and which deserves repeated notice. They acknowledge that the prophecies describe *a literal* repentance and restoration but refuse credence *to the time, and manner, and accompaniments* of the same as also portrayed by the prophets. Why this change of time *after*, to one *before* the Advent ; of this *supernatural* interposition into one of *ordinary* means ;* of this *personal* presence of David's Son, and introducing a *spiritual* Coming in its place ; of this transposition of a *visible* Theocratic-Davidic Kingdom into an *invisible* reign, etc. ? What satisfactory reason can be assigned for introducing *an entire new element* of interpretation which emasculates some of the most precious of God's promises to man ? Where is the authority for *this most arbitrary* dealing with the Word ? Are the rules for such a proceeding given authoritatively by God or man ; and if so, where found ? Simple *consistency*, if nothing else, demands that if *one* portion of these prophecies is conceded to be literal (i.e. to mean what the laws of language present) *then the other portion* must be understood in like manner. For, having applied the literal interpretation, compatibility requires its continuance, *unless* God Himself,

* Some very recent writers, however, on that side, as e.g. Fairbairn, seeing that their theory is not commensurate with the prediction, begin to confess that *extraordinary* means "*Pentecostal*," etc., will be added. Such predictions as Ezek. 36 : 8–38 and 37 : 1–28 ; Zech. 12 : 1–14, etc., influence such concessions.

the only Being having authority to indicate a change, *in express terms* revokes it, or informs us that it is to be understood differently. Besides, it is this literal interpretation that becomes *history, doctrine, evidence* of inspiration, etc. Is it not time, in this matter, to discriminate *between* the Word and human opinions attached to it? Therefore, cleaving to the Word, *as it reads*, our argument holds that, having no authority to make *any change*, we must receive this repentance, restoration, and the reign and Kingdom identified with it, *precisely on the same ground* of interpretation. And, it will not answer for the believer in God's Word, in the face of the Incarnation, etc., to reject any portion of these promises because he cannot tell *how*, if accepted as the Word plainly indicates, they can be fulfilled; for God, *the All-sufficient, is abundantly able to take care of their fulfilment.*

Obs. 6. The attention of the reader is called, briefly, to *the order* of repentance as foretold by the Divine Spirit. The fulfilment being future, we must be entirely guided, in our own estimate of it, by the predictions of the Word. Now, first of all, the fact must be kept in view that a part of the Jewish nation (those of Judah and Benjamin) is restored to the land and occupy Jerusalem *previous* to the open Parousia of Jesus with His saints. This is distinctly foreshown in Zech. 14 : 2, where the forces of Antichrist are represented as victorious over a portion of the nation which has reoccupied Jerusalem, *when* the Lord Himself shall directly interfere in their behalf, and Judah is subsequently (v. 14) mentioned as especially related to the city. This is repeated, Zech. 12 : 2, where the hosts of Antichrist are declared to "be in the siege both against Judah and against Jerusalem." A part of the nation under political influences, and probably under the auspices of some government favorably disposed (various writers refer to England), is thus restored to Palestine *in a state of unbelief*, and thus drinks the last dregs of Jewish tribulation. This *partial* restoration must be carefully distinguished *from the one* under the Messiah, for *this* is a restoration which means suffering and terrible persecution by Antichrist, while *the other* is full of blessing.[1] This restoration will be, in all probability, *between* the two stages of the Sec. Advent, and, owing to the unbelief of the nation in Jesus as the Messiah, will result in the re-establishment of a temple, a splendid temple service, a return to the Mosaic ritual and former distinctive national usages. This *persistent* rejection of Jesus as the true Messiah will cause the fearful tribulation predicted to overwhelm them and plunge them in despair. But when their fond dreams of nationality and prosperity are cruelly crushed under the tyrannical reign of Antichrist (whom they first receive, and then in some way offend); when the day of the Lord Jesus has arrived and the nation, covenanted and elect, is at last to be qualified for the contemplated Theocratic ordering, *then* we find (Zech. 14 and 12) that *the Lord and His saints shall come in behalf* of the distressed portion of the nation, and bestow (through the sanguinary overthrow of Antichrist) to the distressed the prayed-for deliverance. The Lord shall save "*Judah first*" (Zech. 12 : 7) and He (v. 10) "*will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in*

Jerusalem," etc. (Some representatives of the ten tribes are also present, as in "house of Levi, family of Shimei," or Sep., "Simeon," but Judah is largely predominant and hence most prominently mentioned.) When these unbelieving Jews are thus brought through terrible chastening to find their fond hopes crushed and themselves in a direful extremity, the sudden, supernatural appearance of Jesus on the Mount of Olives with His associated army—the magnificence of the King and the splendor of His companions—the Divine exertion of power on their enemies—the astonishing and sublime accompaniments of the Advent evidencing the miraculous—the glory transcending all that mortal eye ever before witnessed—the Spirit of God impressing this upon hearts softened by fearful suffering—the words of authority, mercy, and love enforced by Divine power—*all this* will so affect these Jews that *the most heart-felt repentance* will ensue. *God* has predicted it, and it will, therefore, be verified.[2]

Judah is saved by *the personal* interference of Jesus, the Messiah, while Antichrist is crushed before them (the remainder of Judah being afterward gathered and added), but Israel (the ten tribes) is brought in at least forty years *after* the overthrow of Antichrist and *after* the restoration of Judah. The evidence of a separate conversion and restoration in time, is overwhelming, and has been noticed by numerous ancient and modern writers. If we turn to Ezek. 37 : 15–28 we are assured that the ten tribes shall be joined to Judah so that they form *one* nation and *one* kingdom in their own land, wherein their fathers dwelt, where God will cleanse them, multiply and abundantly bless them under the rule of the glorious David. But they must *first* pass through a purifying process, for in Ezek. 20 : 33–44, when God "will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm and with fury poured out," it is added, to indicate the process : "*And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.* And I will cause you to pass under the rod, and I will bring you into *the bond* of the Covenant ; and I will *purge out* from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel ; *and ye shall know that I am the Lord.*" When thus purged they shall be brought "into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers," deeply penitent (for "*ye shall loathe yourselves in your own sight for all your evils that ye have committed*"), and God shall be sanctified in them.[3]

Why this preference is shown to Judah is known to God ; but past history suggests that it may be done because Judah is more directly in line attached to the Davidic house, manifested its adhesion to it more strongly, was less addicted to idolatry, and has the King Himself in tribal lineage. If it be objected (as some do), that if Jesus thus appears for the conversion of the nation, it is then "a special favor" and He thus becomes "a respecter of persons,"—this is a confounding of things that differ. The prophets speak of it as a special, distinguishing favor, for which the nation is indebted to God's mercy and love, and which grows out of the elect covenanted position of the nation, and must, of necessity, be manifested to realize the Theocratic Kingdom, which becomes *an inestimable* blessing to Jew and Gentile. Paul's argument in Rom. 11 culminates in the declaration that

this very favor of reception and restoration results *in increased riches and happiness* to the Gentiles. This promised mercy precedes the call of the Gentiles, and belongs to the nation as covenanted and confirmed by oath. Now, in this dispensation, God, in view of the fall of the nation, is no respecter of persons, but receives both Jew and Gentile, but in the new dispensation and ordering, God, who has *not limited* Himself or His promises, can and will, owing to *the then instituted Theocracy*, fulfil His covenanted promises given to the nation, and which take fundamental *precedence* of all other things. We must not forget that "the times of the Gentiles" are *to end*, and *a new period*, the gracious day of the Lord Jesus, is to be inaugurated. We must not overlook the lesson taught e.g. in Rom. 9 : 18-21 ; 2 Tim. 2 : 20, etc., and sit in judgment over that which *God* has determined to perform. A believer's position is that of faith, and a "Thus saith the Lord," is the end of controversy.[4]

In this repentance of the nation, whether it be Judah and his companions in Palestine, or Judah and others notified by the escaped of the nations (Isa. 66 : 19–20), or the tribes in the wilderness, all of them, according to the prophets must, and will, acknowledge two things : first, their iniquity, and second, their just punishment, followed by *a hearty and reverent submission* to the Messiah given to them. The conditionality of some promises pertaining to the dispersion (for God must necessarily, ever foreseeing the result, tender mercy in view of confession and submission—as He does to-day to those who will refuse to the end) must not outweigh in our estimation the absolute, unconditional declarations that such a repentance *shall assuredly occur*, which is confirmed by detailed statements of the blessedness and glory that shall follow. The Spirit employs a variety of expressions to indicate the time of national repentance, and one of the most remarkable is to be found in Hosea 5 : 14–15, and 6 : 1–3, where (comp. Prop. 137, Obs. 5), after declaring how God will tear Ephraim and tear Judah as a lion, and will go away to His place, then when none can rescue, it is said : "in their affliction they will seek me early," or, as many critics, "they will seek me *in the morning*," which is the evident meaning, corresponding (as general analogy proves) with "*the morning*" of "*the day of the Lord Jesus, the Christ.*" This is confirmed additionally by ch. 6 : 3, where reference is made to the Lord's Coming in the morning, and by v. 2, where the time is specified by days (a thousand years as one day in the sight of the Lord) of their fearful dispersion, and in the third day God will raise them up. The work of conversion and restoration shall proceed, after the wicked one (2 Thess. 2 : 8) is slain, as seen e.g. in Isa. 11 : 4–16 ; Isa. 66 : 15–24 ; Zeph. 3 : 8–20, etc., until every one is gathered, and Gentiles shall assist in bringing them to the land.[5]

One feature of this subject must be briefly alluded to, viz., the mission of Elijah to the Jewish nation. The prediction is plainly recorded in Mal. 4 : 5, 6. The success of his efforts and the time of his coming are clearly mentioned, and this prediction cannot be regarded as fulfilled (excepting in spirit) in John the Baptist. The reasons for looking beyond John to the future for a realization of this prophecy are given in detail under Props. 38–41, 144, 174, etc., to which the reader is referred. Elijah is a forerunner of the Sec. Advent (the open Parousia) just as John was a forerunner of the First Advent (the public appearance of the Messiah). Now, owing to the exceeding brevity of the prophecy, where no details are given, we can only—judging from the general order and material given in other

places—hazard an opinion as to the time and manner of Elijah's work. Down to the siege of Jerusalem by Antichrist (Zech. 14, etc.), he has not appeared, as is evidenced by the sad fate which has overtaken Judah and his companions, but when the city is taken, etc., *then* he comes to relieve the despair of "the residue of the people" who have not been driven from the city. The words of hope imparted by him are eagerly cherished; the descriptions of a speedy Coming Messiah, David's Son, as a Deliverer, are ardently contemplated; and we may reasonably believe that by an appeal to the prophets and the history of Jesus as well as to their own past history as a nation, Elijah will prove the Messiahship of Jesus, and *thus prepare the way* for the hearty reception of Jesus when He comes to Mount Olivet with His saints. The personal appearance of Jesus, etc., fully confirms the mission of the prophet. Then, again, he may be sent to the wilderness to meet the ten tribes as a forerunner, preparing them for Him who shall "plead with them face to face." Other missions, for aught we know, may be in store for him in behalf of the nation. However we may locate the exact period of his appearing and work, one thing is certain, that he will be *an important agent* in this grand work of leading the nation to repentance.[6]

We conclude with this declaration: Whatever agencies God may employ in this conversion, and whatever wonders of an astounding nature He may vouchsafe to manifest, *He immeasurably exalts Himself and forever enshrines Himself* in the love of a recovered people: for "*Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hath sworn unto our Fathers from the days of old.*" *Amen.*[7]

[1] Hence we deprecate all movements, suggested by a pious but misguided zeal, *to colonize* Palestine with converted Jews. It can *only result disastrously*, for if such would be left at the first stage of the Advent (which introduces a resurrection and translation of living ones) they place themselves, voluntarily, in the country which, according to prediction, is to suffer the special vengeance of Antichrist (Zech. 14; Dan. 12, etc.). Let unbelieving Jews colonize if they desire, and thus pave the way for a future fulfilment, but let the believing refrain, well knowing that when the restoration once takes place under the Messiah, they too, wherever they may be, shall be called to see its greatness and glory. Those colonization movements are based on the mistaken idea that *previous* to the Sec. Advent a believing, converted portion of the nation shall be restored; while prophecy—if we properly discriminate the order—teaches *the exact opposite*. The conversion, the fitness, and fruitfulness of the land, etc., are *all* the result of supernatural power under a present, personal Messiah. It is, therefore, the wisest and best *to wait* for Him to do this work, and when He has inaugurated it, then also will the nations—awed by the manifestations of His power—willingly—as prophecy teaches us—assist in restoring the nation.

[2] Although prophecy so distinctly announces *the means and manner* of conversion, yet men fettered by their Church-Kingdom theory must give a different version of the matter. Thus e.g. Fairbairn (*Typology*, vol. 1, p. 362), reasoning from the gradual conversion of the Gentiles, advocates a gradual conversion of the Jews—a slow and progressive work by the use of present instrumentalities. And yet in other places (as e.g. in his work *On Prophecy*) he speaks of extraordinary and supernatural manifestations, forced to such an admission by the language of prediction. Brown (*Com.*, Rom. 11), admitting the ultimate conversion of the Jews, ascribes this to the agency of the Church, and exhorts to missions to the Jews to realize it, and asserts that God had pledged Himself and "assigned the honor of that ingathering *to the Gentile Church.*" A multitude

of writers declare the same, and eloquently present *imaginative* pictures of the work thus accomplished. But *where* has God thus pledged Himself? The passage cannot be produced. God has pledged Himself that this shall be brought about through Him whom He has ordained for the purpose. We are not to neglect the Jews, but through missions, etc., we are to try to save them that believe; we are to gather out individual Jews, just as individual Gentiles are gathered, while the nation at large remains untouched until the Sec. Advent. This is unmistakably proven (1) by the condition of the Jewish nation *at* the Sec. Advent; (2) by the condition of the Ch. Church *at* the same period, for it is then under persecution; (3) and by the supernatural means employed, under the personal supervision of Jesus, *for* their conversion. The fact as represented in e.g. Rom. 11 (comp. Fausset's Thoughts on, *Com.*, Isa. 66 : 19) indicates that the Jews instead of being converted nationally under the instrumentality of Gentile missions, will be, after their conversion and restoration, the grand instrumentality of the conversion of the Gentiles—the fulfilment of God's Word in them, in their exalted Theocratic relationship fully manifested, etc., materially aiding.

[3] This restoration and repentance is frequently referred to without discriminating the order of events; the simple fact being announced as the resultant of Messiah's Coming. Then again, a distinction (only noticeable when contrasted in the more detailed predictions) is intimated, as e.g. in Jer. 23 : 6, "In His days Judah shall be saved and Israel shall dwell safely." The critical student will observe that in those general affirmations both are included, and that even in the restoration and repentance of Judah, some of the ten tribes are included. Brookes, Faber, and others, have pointed to Ezek. 37, where, in describing the two bodies that are to be united in one, by repentance and restoration, one stick represents "Judah and the children of Israel his companions" (i.e. Judah, and those of Israel, his companions, that were attached to him at the captivity and came up with him from Babylon), and the other stick represents "Joseph, the stick of Ephraim, and all the house of Israel, his companions" (i.e. all the ten tribes, not a few). These two sticks thus clearly and unmistakably represent two separate bodies—one Judah and a small portion of the ten tribes attached to him, and the other, not Judah at all, but the whole ten tribes remaining, who are to be united under the coming Messiah. This feature answers with irresistible force the Babylonian return theory, for history testifies that no such a return of the twelve tribes was ever witnessed. Ezra (1 : 5) makes "Judah and Benjamin" most prominent, while, in accordance with Jacob's title common to all, and in view of these included companions, he speaks (6 : 17–21) of them altogether as "the children of Israel," and because of their common origin, common guilt, common destiny, etc., he includes in his sacrifices for the nation as such (8: 35), "all Israel." The union and consequent greatness, etc., of these two bodies has never been verified in their own land and under one king, and a comparison of Scripture shows that it follows *after* the personal Sec. Advent, and *after* the overthrow of the last culminated Antichrist. We dare not degrade the majesty, and universality, and blessings of these predictions by applying them to anything in the past.

[4] Unbelief, however, suggests every kind of objection. It is asserted that this conversion borders too much on "the miraculous," and is inconsistent with God's dealings with man. Of course it is "miraculous," as the conversion of the multitude on the day of Pentecost was miraculous, and the prophets unite in describing it as produced by a supernatural power—a wonderful outpouring of the Holy Spirit, the exhibition of miraculous wonders, etc. Such objecters ought to refuse Paul's conversion, which was produced in a miraculous manner, just as these will be effected, so that many writers believe that 1 Cor. 15 : 8 (comp. 1 Tim. 1 : 16) has a direct reference to this future conversion of the nation, Paul being born out of due time, i.e. prematurely, before the time of this special predicted conversion of the nation through the appearing of the Messiah. In the discussion of this subject, so vast in its scope and so blended in its predictions, we must not overlook the fact that the divine and the human agency are united. God acts, the Spirit is given, the judgments are witnessed, the glory is manifested, but man himself must allow these things to produce an abiding repentance; those who refuse to allow all these things to effect an enduring turning to God are to be purged out and cut off. Thus e.g. take Isa. 4 : 2–6, God will make the "escaped of Israel," those that are "left" and "remain," holy, but the process of washing and purging is done "by the spirit of judgment and by the spirit of burning." In the predictions, we find this repentance and conversion variously effected: some are converted in Palestine, some in the wilderness, some among the nations, and all of them must, by a due acknowledgment of sinfulness and of the rejection of the Messiah, evince a proper disposition of heart before they are accepted. God will mightily work in their behalf, and they will, by grace received, work with Him. As Saul, wonderfully met, humbly inquired what

was the will of God concerning him, and earnestly prayed that it might be performed in him, so these, astoundingly arrested, will humble themselves before the Lord, and pray for His long-promised blessing to descend upon and abide with them.

[5] The combination of circumstances given by prophecy establish this conversion and restoration beyond a doubt. The election of the nation, the rejection for a time, the Theocratic relationship, the absolute promises, the gathering from all countries and bringing into their own land, the personal appearance of the Messiah and effect upon them, the time of this Advent, the distressed condition of the nation, the miraculous attending the conversion and restoration, the aid tendered by Gentiles, the formation into a State, the union of the two nations, the vast multiplication, and a hundred more particulars, *are all* of such a nature, and *so connected*, that they forbid any other view. The great spiritual blessings are promised to *the identical* people that suffered dispersion from their land, and are so repeatedly linked with a return to *the same land* from which they were driven, that it is folly to apply these to the Church as now constituted, and not to the time, place, and people for whom they are intended. We add two thoughts in reply to an objection and a theory. (1) It is objected that there are several types of Jews, and that they cannot be recognized. It is true, as the Bible predicts that, scattered among all nations, they by affiliation with their conquerors (in some instances by intermarriage) have become mixed, so that in some cases the preponderance of Jewish blood is difficult to decide. Two types are prominent—one with fair skin, light hair, straight nose, regular features ; the other with Assyrian features, eagle nose, dark hair and eyes—and these may—for aught we know—have existed, at least, from the days of Solomon, when foreign wives introduced a variety of feature. In the main kept pure and easily recognizable, where difficulty exists, this will be decided by the Divine, Supernatural guidance controlling this restoration. If man cannot tell in some isolated cases, God will determine. (2) A theory is advanced by some that this repentance and conversion precedes the Sec. Advent, and is now progressing in the religious attitude of the nation. We have shown from the prophecies that down to the Sec. Advent the nation as such, both Judah and Israel, do *not* acknowledge Jesus as the Messiah. Now, whatever confessions of sin the nation may have in its liturgical services, or in their private prayers, there certainly can be no true repentance and conversion *so long* as they reject God's dear Son, the Messiah provided for them. At least, it is not the repentance and conversion predicted of them nationally, when they shall be restored to their own land. Hence it is misleading to lay so much stress on it, as many do, because it lacks *the essentials* which can make it well pleasing to God and bring His promised blessings upon them. We concede that this attitude of the nation, as far as it goes, must be painfully interesting to the believer ; we believe even that God must hear with compassion the lamentations and beseechings of pilgrims at the wall of Jerusalem, that He must regard with pity the formularies of humiliation, the penitential confessions and supplications, continued so many weary and suffering centuries ; and we trust, too, that this very disposition thus exhibited to acknowledge unworthiness and implore Divine favor will prepare them for a more acceptable confession in the future. Whosoever rejects the Son rejects the Father ; whosoever rejects the Messiah is unrepentant and unconverted. At the First Advent, as we showed in detail, the Kingdom was conditioned on repentance which the nation, as such, declined ; at the Sec. Advent repentance is again presented as the requisite moral preparation, and it is accepted. The Jews themselves have frequently asserted that repentance is essential at the Coming of the Messiah. Thus Meyer (*Com.*, Matt. 3 : 2) quotes "Sanhdr. f. 92, 2, If the Israelites exercised penitence, then they are liberated by the Redeemer." And Herzog's *Ency.*, Art. *Messiah*, quotes the Jewish opinion (which accords with predicted fact as to Judah's fate under Antichrist), taken from *Hieros. Taanith*, f. 63—*Ugol.* 684, how this repentance is brought about : "The Holy One brings over them a cruel king, like Haman, and forthwith will they repent and be delivered." As illustrative of the Jewish prayers, the following are presented, taken from the *Galaxy*, Jan., 1872, which, in Art. *The Jews*, gives them as taken from their prayer-books. "Oh ! return with mercy to Jerusalem, Thy city, and reign therein as Thou has promised to do ! Rebuild it soon, during our existence, to remain imperishable, and speedily re-establish in it the throne of David. Praised be Thou ! O Eternal ! who buildest up Jerusalem." "Fill us with rejoicing, O Eternal, through Elijah the Prophet, Thy servant, and through the royal house of David, Thy anointed ; may He soon come and gladden our hearts. Upon His throne let no stranger sit, no others take unto themselves His glory ; for by Thy holy name hast Thou sworn unto Him that His light shall never be extinguished in all eternity. Praised be Thou, O Eternal ! the Shield of David !" Such prayers evince such faith in God's simple word as contained in the Old Test., that they put to shame the faith of many

Gentiles, who have become "*high-minded*" through a spiritualizing and appropriating the promises of God to this nation. Pity that such faith is not extended to the reception of the provided Messiah! But, on the other hand, we must not forget that latterly, since the conversion of numerous Jews, the most sincere and ardent prayers are tendered by them (assisted by the prayers of believing Gentiles), in the all-prevailing name of Jesus, in behalf of the Jewish nation. These petitions, ascending to heaven from all parts of the earth, and made acceptable by coming through the Mediator, are not uttered in vain. God hears, and God will answer. It is an honor, a blessed privilege, to be among these praying ones, for God will remember their interest and faith and hope. A member of the Boston Bar, in his Art. *The Present Shame and Future Glory of the House of Israel*, after forcibly depicting both the shame and the glory, concludes: "Let us, then, hasten Israel's Millennium, *even as we would speed our own.* There will be but one Millennium. If we could stand by in indifference, or open opposition, or false construction of the sacred text, or by spiritualizing away its plain import, Israel's Millennium, we should retard in the same degree our own. Let us, then, as we would hasten the Millennium of all, bear the land of the Covenant, and the people of the Covenant, and the city of the Covenant, *even on our hearts.*"

[6] The restoration of the entire Jewish nation will take at least forty years, for it is said, Mic. 7 : 15, "*According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.*" And from Isa. 8 : 14 it is inferred that Jesus must be "for a stone of stumbling and for a rock of offence to both the houses of Israel," and as he was such to Judah at the First Advent, He will be the same at the Sec. Advent to Israel, working at first with them through the agency of this prophet, and at length coming personally and pleading "face to face." Some writers, in view of Judah's more speedy, and Israel's more lengthy, conversion make the mission of Elijah exclusively one to the ten tribes, but we are not forced to such a conclusion because the prophecy is general and seems to include the whole nation (and was so understood by the Jews), which appears to be confirmed by the language of Jesus concerning him. Thomas (*Kingdom of God*, p. 42) suggests a second passage of Israel through the Red Sea, and that "the nation will be baptized in the Red Sea into Jesus as it was before into Moses," giving as proof Ps. 68 : 22 (which, however, may be an expressive figure of deliverance from mighty enemies, as e.g. illustrated in Hab. 3); Isa. 11 : 15-16 (but this seems to be descriptive of the destruction of a portion of the sea, in order to realize the original grant of the land to the Nile); and Zech. 10 : 10, 11 (which is sufficiently illustrated by the usage of Scripture where rivers and seas are employed to denote great enemies, etc.). Besides, this overlooks that a prominent portion of the nation are not present (Judah and Benjamin, and their companions), and that there is, too, not only a gathering out of Egypt, but from Assyria, and all other countries. Even Dr. Rutter (Roman Catholic), in his *Life of Jesus*, p. 6, foot-note, makes the Jewish conversion to be completed under Elias at the end of the world. So others concede the prophecy to have a future fulfilment. In another place this point will be discussed.

[7] The reader may well ponder *the great change* of view, *the mighty revulsion* of feeling as *then* manifested in the Jewish nation! To acknowledge Jesus, the once despised and cursed, to be the Messiah will, indeed, demand the severest judgments, the special exhibitions of power, predicted. Once Jesus was contemptuously called "The Hung," "The Fool," "The Blasphemer," etc., and of Him it was said, "May His memory be destroyed and His name be blotted out," but *then* He will be called "*The Blessed*," "*The Messiah*," "*The Redeemer*," and of Him it will be said, "*This is our God.*" While bitterness and hatred are perpetuated among the more illiterate and bigoted of the nation (largely attributable to the past dealings of professed Christians), yet every intelligent reader must have noticed that in many, the more intelligent, a change for the better is transpiring. While unwilling as yet to admit the Messianic claims of Jesus, many of their writers speak *respectfully* of Jesus as a great moral teacher, and seem to take a pride in His having been a Jew, and instrumental, through His teaching, in keeping the Jewish nation so prominently before the Gentile nations. Indeed, some of the finest eulogies (Renan-like) of Jesus as a man and moral teacher, now come from Jewish sources.

PROPOSITION 114. *This Kingdom, being identified with the elect Jewish nation, its establishment at the restoration embraces the supremacy of that nation over the nations of the earth.*

This follows *legitimately* in view of the mutual and inseparable relationship. The Theocratic-Davidic Kingdom committed to, and organized in, that nation, makes it *the special depository* of the trust of the Kingdom itself. It is covenanted to the nation, and only in and through the nation, by the power of David's Son, will it be re-established, and from this establishment extend its sway over the nations of the earth. The result is, that the nation, *so highly* favored and honored, must, in virtue of *so distinguished* a relationship, sustain *a certain well-defined pre-eminence* among and over the other nations. It is the natural outgrowth of Covenant and promise; the result of Theocratic ordering.

Obs. 1. This is abundantly confirmed by the direct teaching of the prophets. Thus Micah 4 : 8, "*And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the Kingdom shall come to the daughter of Jerusalem.*" The context shows that this is spoken of *the same* Zion and Jerusalem that was ploughed and in ruins, which are to be restored and made glorious. The same idea pervades even other expressions contained in the chapter: "But in the last days it shall come to pass, *that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills,*" etc. To "be established in the top of the mountains" and to be "exalted above the hills" denotes supremacy; for mountains and hills, being symbolic of kingdoms and nations, the meaning is, that *the first position* among the nations, an elevation above all others, is assigned to this "mountain of the house of the Lord." That "the house of the Lord" is the *Davidic house* has been frequently proven, He having incorporated it in His Theocratic rule, and claimed it in view of His Son and David's Son, in one person, being destined to rule therein. What "the mountain" of this house is can be readily seen by what the Spirit says, Zech. 8 : 3; and *when* God thus defined it, man can *only* accept of the definition.

Hence, as our entire line of argument effectually proves, the theory of Barbour and others, that this future Messianic Kingdom is entire "spiritual," is certainly erroneous. Admitting fully the high degree of spirituality in such a restored Theocratic Kingdom under the direct rulership of glorified ones, etc., yet the covenants, the prophecies, all forbid this transposition into a "spiritual Kingdom." The most weighty reasons have been assigned (and more will be given) for the rejection of such an opinion, which if consistent ought then to spiritualize *all* that pertains to covenant and prediction. The fundamental defect in the theory is this: it has not a correct apprehension of the Kingdom of God (actually and really God's) as it once existed, and that this identical Kingdom is to be restored under David's Son, with increased splendor and glory, but to

favor its own views of spirituality, virtually has two Kingdoms, an inner and outer, a visible and invisible one. Covenant and prophecy present us only with *one* Kingdom, and that the restored Theocratic, which, in the nature of the case, is visible, etc.

Obs. 2. The same is taught by Dan. 7 : 27, etc., which, while particularly describing *the ascendency and rulership* of "the people of the saints," a peculiar and distinguished class (Props. 118 and 156), yet in virtue of their being also "the seed of Abraham," grafted into the elected nation, it indicates, since this rulership is exercised at and during the restoration, that the dominion of power is to be attributed *to connection* with the King of the Jews, the fulfilment of the Abrahamic-Davidic Covenants, and the restoration of the nation. Hence "*the greatness of the Kingdom under the whole heaven*" given to them, only proves the exaltation of the Jews through the appointed Seed. The reigning of the twelve Apostles over the twelve tribes, the reign of the saints as coheirs with Christ, in the Davidic Kingdom, etc., enhances *the pre-eminence and glory* of the nation, through whom alone *all covenanted* blessings can be obtained. This rule of Christ and of the saints *cannot be separated* from Jewish supremacy ; while some of the promises more particularly relate to the saints, the first-fruits (as shall be explained hereafter), yet in view of an elected relationship they are also indicative of *the high position* of the Jewish nation and Kingdom. This is easily corroborated by an abundance of predictions, such as the following : 1. By that class of passages in which "*the horn*" (symbol of power, etc.) of this nation shall be exalted, as e.g. Ps. 89 : 17-18 ; Ps. 148 : 14, etc. 2. All nations then shall regard Jerusalem *the centre of worship,* Micah 4 : 2-3 ; Isa. 2 : 3 ; and notice, this in *the same* Jerusalem formerly destroyed. Let the reader refer to Zech. 14, and see the connection and *the yearly* worship at Jerusalem (v. 16), and the punishment threatened against those who refuse, and no other conclusion can be consistently formed than the one given by us. And indeed, if such a Theocratic-Davidic Kingdom as predicted is established, it is eminently suitable that, aside from the spiritual worship extending everywhere, there should be *a national* acknowledgment of nations through *their representatives* of the Theocratic King and Kingdom. It is not conceivable how such "*a world-dominion*" having its *centre* at one point can exist without a fixed public acknowledgment of it, etc. 3. They also shall esteem Jerusalem *the centre of power.* Let once the idea of this covenanted Theocratic-Davidic rule be admitted, and the beauty and propriety of various prophecies appears, such as Mich. 4 : 2 ; Isa. 2 : 3, "*the law shall go forth of Zion and the Word of the Lord from Jerusalem*"; Zech. 8 : 22, "*Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord*" (comp. Amos 9 : 12 ; Zech. 12, etc.).[1] 4. The nations shall regard it as *the centre of glory.* This arises from its being *the metropolis* of the Kingdom (Prop. 168), being "*the city of the great King,*" "*the throne of the Lord,*" etc. Millennial descriptions fully portray this feeling of reverence, etc., for the city, as universal (Isa. 62 : 2, etc.) over the earth. 5. The nations shall respect and honor the Jewish nation on account of its *special relationship.* Thus, e.g. Isa. 61 : 9, "*And their seed shall be known among the Gentiles, and their offspring among the people ; all that see them shall acknowledge them that they are the seed which the Lord hath blessed.*" Even the individual Jews in that day shall be highly esteemed ; "*Thus saith the Lord of hosts* (Zech. 8 : 23), *in those*

days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you; for we have heard that God is with you." 6. All nations shall *contribute* to their prosperity, wealth, riches, etc. Thus e.g. Isa. 60, 61, etc. 7. The Gentiles shall *fear and reverence* the Jewish nation. Thus e.g. Isa. 49 : 22, 23. 8. The nation shall be *a praise* among all nations, where it formerly was treated with derision. Thus Zeph. 3 : 19, 20, "*I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.*" 9. The Gentiles shall aid in *glorifying* this nation. Thus, e.g. Isa. 66 : 12. 10. Those nations that shall not acknowledge this supremacy *shall perish.* Thus e.g. Isa. 60 : 12 ; Zech. 14 : 12–19.[2]

[1] The only passage which at a cursory reading might be thought to conflict is Isa. 19 : 24, where Egypt and Assyria are also promised a special greatness. When Israel is mentioned as "the third," it does not mean the third in power or rank, for it is in the context particularly denominated God's "inheritance" (thus showing its supremacy), but that these three—once so hostile and at enmity—shall be united and friendly, having—owing to contiguity and relationship—familiar intercourse. It is a representation of that unity between the Jewish nation and other nations which results in preventing rivalry and contention, crushing war and its attendant evils.

[2] Archbishop Whately (*Corruptions of Christianity*, Diss. 3, Ap. Rees, *Encyclop.*, vol. 1) is unfair in his statement of our doctrine, declaring that we teach that "superior privileges, as God's peculiar people, are then to be restored to the Jews ; that is, to such Jews *as shall have continued unbelievers.*" "The remnant of the Jews who shall have obstinately rejected the Gospel up to that time are then to be restored to their own land, and to have a superiority over men of Gentile race." In the preceding Propositions and in this we have shown that such supremacy is accorded only to them *after* a hearty, cordial repentance ; that it is bestowed in view of God's Theocratic relationship with the nation and for the sake of the pious of the nation, the Fathers, their descendants, and the engrafted ones ; that it is done in order to secure God's *own glory*, the re-establishment of the covenanted Kingdom and to make all this *a blessing* (e.g. Zech. 8 : 13, etc.) to the nations. Can we ignore the Scripture on this point, or the Divine Purpose which it is to subserve? No! This very supremacy, so positively asserted and repeated, so linked with the faithfulness and glory of God Himself, forbids us to make these predictions conditional. The details prevent such an interpretation. The same is true regarding the popular method of spiritualizing them, as if they simply indicated the exaltation of the Christian Church. For, the reader can readily see that this supremacy is promised to *the identical* nation and land which suffered so long and terribly under Gentile domination, and that a marked distinction is made between it and Gentile nations—the latter seeing, participating in, and enjoying the pre-eminence she receives—the same, instead of promoting selfishness, etc., proving a source (as Paul repeats in Rom. 11) *of incalculable blessing.* Besides this, Scripture indicates that in virtue of such blessing resulting, this supremacy shall excite no jealousy in those who come under and experience its sway.

Obs. 3. The simple fact that Jesus, David's Son, "*the King of the Jews,*" is to be the Mighty King over them, *evinces* this pre-eminency. It is true that He is not only to be King over the Jews but also over the whole earth, for "the sovereignty or Kingdom of this world" is to become His, and "all dominions shall serve and obey Him," yet we must constantly keep in mind the covenanted fact, that this reign is manifested *on David's throne and from David's Kingdom.* Therefore it follows, that the nation *identified* with this throne or Kingdom is exalted proportionately with the extent and splendor of the reign of Him who sits on that throne thus associated with the nation. *It is this* that gives them that peculiar and

honorable distinction, so lauded by the prophets. This is reasonable and just; for surely the people from whom the King is descended according to the flesh; who hold in covenanted possession the throne and Kingdom of His inheritance; who are restored by His power that the throne and Kingdom may be re-established in its integrity; who enjoy the privilege of having His throne and majesty in their midst; who are under the particular rule of appointed judges, coheirs with Him—must realize, from the nature and extent of their position and blessings, *an eminence far above that of all others*, viz., that stated in Ex: 19 : 5, 6.

Obs. 4. If the question is asked, why this supremacy is given to the Jewish nation in preference to all others, the answer is given Rom. 11 : 28, 29. It has always enjoyed a peculiar, near relationship to God; and it should not surprise us to see it restored to its high and distinguishing privilege of being the nation through whom the Theocratic rule will again be exhibited in a more glorious manner, being still "*beloved for the Father's sake*," an *elect* nation, now indeed suffering for unfaithfulness but destined to a recovery (Deut. 32 : 36), because God's calling and Covenant relationship to them, bound by oath, is *unchangeable;* His mercy and Divine attributes are *glorified* through it; His dear Son, also the seed of Abraham and David, is *exalted* thereby; and His rule as a gracious, condescending *earthly Ruler*, the veritable King, is *through it extended* over the whole earth. Men may, in estimated superior wisdom, deny such a Divine *Theocratic* manifestation through His ancient people, and speak of it as derogatory to the Saviour, etc. Let such, however, see to it that they be not found *speaking against the most blessed and exalted position* of David's Son, and of that nation which is His by "*inheritance*" and by "*redemption.*" When the prophets say *so much* respecting this, and eulogize it in the highest terms, surely we ought to be *guarded* in saying anything that may be reproachful of it.

Many passages cannot be consistently explained without a reference to this supremacy. Thus e.g. Ps. 122 can only refer to this period (and not to the Maccabean age or to the church, as many make it), because it connects the prosperity, etc., with the setting up of "*the thrones of the house of David.*" Even the promise, Gen. 22 : 17, etc., "*Thy seed shall possess the gate of his enemies,*" in view (so Bush *loci*, etc.) of gate being significant of authority and dominion, is expressive of this future exaltation. It will poorly suit the promise to limit it to the past, especially when the spirit of it is so often represented as to be only realized in the future (for even Zacharias, Luke 1 : 71-74, refers it to a time to come) in connection with the Sec. Advent. Even the promises, expressly covenanted, of being made "a great nation," etc., can only be reconciled with this supremacy, for, as unbelievers have too frequently remarked, the Jewish nation in point of greatness dwindles into comparative insignificance beside the mighty Babylonian, Persian, Grecian, and Roman Empires. But God, foreknowing the future and His own determined purpose, does not give such promises without *fully intending* to verify them in His own time. Buckle (*His. Civ.*, vol. 1, p. 570) censures Bossuet for "making the Jews the chosen people of God," and "treating this obstinate and ignorant race as if they formed the pivot upon which the affairs of the universe had been made to turn," and for excluding other nations superior to them in intelligence and power, etc. However Bossuet, in a Universal History of the past, may prove to be one-sided, yet Buckle does not remedy the matter when ignoring *the Theocratic* relationship of the nation, the reasons assigned for its continuing so weak and finally losing even its special form of government, etc., when passing by its covenanted position, its predictions, its present disciplinary condition, its connection with Gentileism, its continued influence through its religious books, its future, etc.—and falling back upon its past insignificance as contrasted with other nations. This is far more one-sided than Bossuet's attitude. It overlooks also a principle stated by the Apostle, 1 Cor. 1 : 27, 28. Celsus may scornfully

ridicule the Jews as not "masters of the whole world," but "left with not so much as a patch of ground or a hearth"—time will vindicate God's promises.

Obs. 5. A number of observations on this interesting point might be appropriately made, which can only be indicated to the reader. (1) This pre-eminency among the nations of the earth shows that the position assumed by us concerning the wall of partition being broken down *only* between believers in Christ and *not* between the Jewish and Gentile nations, is well taken. (2) This work *is of God*, and will be witnessed by the nations as a confirmation of His power, etc., Ezek. 17 : 22–24, Isa. 52 : 1–10, etc. (3) Jerusalem and Palestine (as the latter shall be extended according to promise) are most admirably situated (geographically) for the exercise of such supremacy. See Townsend's *Arrangement*, Introd. p. 68–9. (4) The promise to Abraham is only *then* literally verified, "I will make of thee *a great* nation." For David and Solomon's reign (aside from its Theocratic arrangement), plays but a small part at the side of the great empires of history. God's Promise unerringly points to the future ; and as His promises, long delayed, *are sure*, the greatness of the nation, as the prophets predict, will be *more commensurate* with the greatness of the Being who has promised. (5) The promise made to Abraham of being "*heir of the world*" is then realized, in the acknowledged pre-eminency of his seed. (6) How wonderful will then the history of this people appear, and how astonishing that the Divine Purpose so plainly revealed should have been, by lack of faith and with the notion of exalting the meaning of Scripture itself, so persistently overlooked by the multitude. (7) To occupy this position of supremacy, it is necessary that the division into two kingdoms, once existing, should be perpetually abolished. This is fully predicted, as e.g. Ezek. 37 : 21, 22, etc. (8) The folly of being indifferent to, or totally ignoring, the predictions on this subject, just as if they were not given. (9) That if, as many advocate, the phrase "Times of the Gentiles," is indicative of "Gentile domination," then the cessation of these times would of itself indicate that such dominion would come to a close.

The critical student is reminded that then also the full signification of Jacob's name will appear, after whom the faithful descendants and engrafted Gentiles are called, viz. that of "Israel"—"princely prevailer with God" (Bush, etc.), or as the Scriptures (Gen. 32 : 28) explain it, "*for as a Prince*" (hence Kurtz, "*Prince of God*") "*hast Thou power with God and with men, and hast prevailed.*" This princely nearness to God, this prevailing power with God and with men is to be manifested. Even the singular remark of Philo-Judæus (vol. 4, p. 100) is to be realized : "When the name (Israel) is translated into the Greek language it is called 'the seeing nation,' which appellation appears to me the most honorable of all things in the world," etc. Then, also, such Psalms as the 128, etc., shall be realized, for "every one" of the nation shall be thus blessed ; and, in view of being brought back to forfeited blessings, such a state as described in Isa. 65 : 17–25 (comp. Sep. on v. 23), etc., shall be witnessed and experienced. When all this is accomplished, then Ps. 107 : 42 will be verified : "*The righteous shall see it, and rejoice ; and all iniquity shall stop her mouth.*" For aught we know "the lamp ordained" for the Christ (Ps. 132 : 16) may refer (comp. 1 Kings 11 : 36, 2 Kings 8 : 19, and 15 ; 4) to this period.

Obs. 6. This supremacy of the Jewish nation is a stumbling-block to many (who misapprehend its connection with the saints, etc.), and the most bitter and sarcastic remarks are levelled against it. We might content ourselves with the simple and positive statements of the Word of God,

which have been presented, but, desirous to vindicate that blessed Word, we distinctly trace *the fundamental* reasons for the same, showing conclusively (1) that their covenanted, elect, Theocratic relationship to God, as their King (earthly Ruler), in their national capacity, *imperatively demands* just such a supremacy; (2) that this supremacy is fully required when the King and the saints are the rulers—the King being by inheritance the king of the nation and the saints being engrafted into *the same Commonwealth*, and regarded as part of Abraham's seed—over the nation, from whence "a world-dominion" is to be exerted"; (3) that in the estimate of this supremacy it is impossible *to separate* the glorified (the king and co-rulers) from the unglorified, for they *are united*, the one as authoritative head and the other as specially exalted in view of this union (hence numerous prophecies make no distinction between the two, but speak of the nation as it shall be when restored and associated with the glorified seed of Abraham—which gives the key *to the magnificent* language employed); (4) that the nation as it shall hereafter be composed, viz., with its Mighty King and with its resurrected and glorified patriarchs and descendants, and with its adopted Gentiles resurrected, translated, and glorified, and with its twelve tribes repentant and converted, forms collectively "*the rod of strength*" (Ps. 110 : 2) which shall be exerted in a sway over the nations of the earth; (5) that a Theocracy with a rule over the world, embracing *a union of Church and State*, has its foundation in the nation specially selected, in which its rudimentary form was set up but which was withdrawn on account of wickedness and rebellion, and yet which Covenant and prophecy declare shall again be restored under David's Son (hence unity, God's oath, Jesus's inheritance, etc., demand it); (6) the union of *the Divine with Civil* power over the nations, to accord with *a pure Theocratic* ordering, necessitates, in order to preserve *unity*, just such a supremacy as is predicted; (7) that to prepare this nation for its supremacy it is (Ex. 19 : 6) to be made "*a Kingdom of priests and a holy nation*," which is done (*a*) by the incorporated glorified "Kings and Priests," and (6) by the pre-eminent holiness of the nation, "all" being righteous, and brought into *special nearness and service* to the king; and (8) that the promise "*in thee shall all the families of the earth be blessed*," indicates, as Hengstenberg remarked, "the re-establishment of the lost unity, and in the gathering again of the scattered human race around Abraham as their centre," which to be realized, according to Covenant and prophecy, demands *a visible, outward* exhibition of civil and religious power according with the Divine Purpose as contained in the grammatical sense of the Word and advocated by us. Hence Ebrard (*Ch. Dog.*, vol. 2, p. 749) justly observes, both in view of the elect, covenanted relationship, the incorporation of the Divine, and this supremacy: "And then (in the Mill. age) shall the Old Test. prophecies of the re-creation of the kingdom of Israel attain their fulfilment, for, within the unglorified humanity upon earth, converted Israel shall form the middle point of the Kingdom of Christ." The nation, with its attached glorified rulers, forms *the basis* for that wide, extended, and ultimate universal dominion.

That the student may judge for himself respecting the statements made against this supremacy of the nation, we append a few illustrations. Brown (*Ch. Sec. Com.*, p. 2, ch. 4) particularly scouts the idea of "an Israelitish supremacy—at once religious and civil—over all the nations of the earth," resulting naturally from his Church-Kingdom theory, which ruthlessly, and without regard to connection, appropriates the promises *specifically*

given to the Jewish nation, and appropriates them in behalf of the Ch. Church as now established. But on p. 360 he says : " The most remarkable fact of all is that those who held the Pre-Millennial theory in the second and third centuries seem not to have believed in any territorial restoration of the Jews at all—much less in their Millennial supremacy over all nations, and the re-establishment of their religious peculiarities." But this is a *clear misapprehension*, as we have shown, step by step, in the history of the doctrine, and when any of the Apostolic or Primitive Fathers enter into a detailed statement of their views on Eschatology, they repeat *the Jewish faith* of a complete restoration of the Davidic throne and Kingdom, the rebuilding of Jerusalem, the reign of the Messiah and the saints from thence, not only over the Jewish nation, but over the whole earth, etc. ; and, what is more to the point, they (as e.g. Irenæus, Justin, etc.) make this supremacy over the world contingent to a being of Abraham's seed and identified with the elect nation—Abraham being " the heir of the world." Dr. Neander (*Genl. His. Ch.*, vol. 1, p. 50, etc.) takes the Jews to task for receiving " the letter" of covenant and prophecy, and anticipating a Messiah who should deliver them even from temporal enemies, saying : " The deluded Jews, incapable of a spiritual apprehension of divine things, expected a Messiah who should employ the miraculous power, with which He was to be divinely armed, in the service of their earthly lusts ; who should free them from the yoke of bondage, execute fearful vengeance on the enemies of the Theocratic people, and make them the masters of the world in a universal empire, whose glory they delighted in depicting with the most sensual images that the wildest fancy could suggest." Admitting that many could not receive the Messianic idea in its purity, and expected to be saved in their sins and selfishness, and allied with it much of their own worldly conceptions and wishes (particularly avoiding the references to *a required* repentance and purity of the nation), yet the reader will observe that " the letter" *contained* these promises ; the " letter," *God-given*, led the Jews into this belief (even evidenced by the pious Zacharias, Luke 1 : 74) ; the " letter" has *never* been recalled, and we are *not authorized* to substitute something else in its place under the claim of " a higher spiritual apprehension of divine things." But as Neander has been answered in detail under preceding Props., we only add : it is very strange that " the world-dominion," " the universal empire," which the Jews advocated under the leadership of a Messiah divinely endowed, and which we show from the Scriptures embraces *the purest and noblest Theocracy* under the guidance *of God Himself*, should be so distasteful, and that precisely such a world-dominion and empire, uniting *Church and State*, should be afterward advocated (impelled by the force of prediction) and yet *committed to mortal, fallible man* for establishment and control. Look e.g. at the marvellous things said of this Kingdom and performed by it, and which view—aside from Scripture evidence—is the most reasonable. Dr. Alzog (Roman Catholic, in his *Univ. Ch. His.*, vol. 1, p. 194), referring to the destruction of Jerusalem, says : " The unfortunate Jews, having lost their national independence, were now forced to disperse among the nations of the earth, *without the comfort of a promise* that they should one day again return," etc. (Matt. 23 : 37-39 ; Luke 21 : 24, alone refutes this assumption). The Papacy (however some individuals may have expressed themselves favorably), owing to its claims of superiority and assumption of the promises of supremacy belonging to herself, has always had an evil eye for this doctrine. It certainly is unpalatable to all who strive *to appropriate* to themselves what *lawfully* belongs to others. Lest it be thought that we do not notice and meet all the objections that are urged against us, we will briefly present the extravagancies of Baldwin in " Armageddon," ch. 4. The chapter is headed " *Israel restored identical with the United States*" (which suggests that while Englishmen are engaged in making England to fulfil the predictions in " Anglo-Israelism," so Americans are striving to make the United States the great fulfiller—such are the perversions of God's Word in support of some favorite theory). This is done for the purpose of eulogizing and exalting republicanism, giving it a scriptural support. He says : " The Jews and speculative theologians have, for near eighteen hundred years, believed that Israel would be restored to nationality in Palestine, and that then it would become the head of the whole world, and be the great agent in its Christianization. We protest against this theory, because it is absurd, fanatical, and repugnant to Scripture, as well as to commonsense. We believe that the carnal Israel will be, to a certain extent, Christianized, and that it will resettle in Palestine, and form an integral portion of the Millennial republic, but that it will have no superiority at all over the other Christian states of the Millennial Confederacy; we think it will simply be a common beneficiary of good government, as all other Christian states will be. We further believe the United States to be *the first-fruits* of the promised restoration of Israel, and that the Millennial republic will be *the salvation* of ' all Israel,' politically speaking." Then to show " the absurdity" and " the

fanaticism" of our view (which dares not appropriate the promises given to *the same* people dispersed, etc., and which cannot make republicanism the medium through which to look at the prophecies), he assigns the following reasons: (1) The geographical position of Palestine is not favorable to its being "the capital," but America is "the natural capital;" (2) Palestine is too small to be "the agricultural capital of the world" —the United States alone adapted; (3) Palestine cannot become "the commercial capital of the world"—the United States fitted for the honor; (4) Palestine cannot become "the manufacturing head of the world"—this designed for the United States; (5) "It cannot become the intellectual head of the world"—this glory designed for a country that produces such writers as himself; (6) "The Jews cannot become the political head of the world in Palestine"—this distinction reserved for those who introduced Republicanism. After contrasting the resources, etc., of the Jewish nation with other nations, he says: "It is most ridiculous to think of such a thing. Will Russia, Britain, Germany, France, and America become *the vassals* of the Jews? will they give their sceptre *to a patch* of country that could not supply the world *with cabbage;* and to a people that can never become their mental and political superiors? The very thought is full of absurdity and fanaticism." He then proceeds: (7) It is "chimerical" to make the Jews "the spiritual head of the world," because all Christians are on an equality; (8) It is "utterly impossible" to restore "the ten tribes"; (9) If the Jews were "Christianized then the Hebrew ceremonial law would cease to be a wall of separation between them and Gentile Christians." Hence, for these reasons, our view is "repugnant to common-sense," and "a theory really at variance with the laws of nature and good sense," because "the Hebrews were a typical people; typical of the Christians; and what purpose is to be subserved by the reconstruction of a typical people." (We might well ask, if merely a type, why have them restored at all, or even converted, seeing that a type is cast aside when the antitype arrives.) His scriptural argument (sec. 2) based on Christians being also the seed of Abraham to whom the promises are given, does not affect our position, but confirms it, seeing that we clearly hold to this, but in addition make the engrafting *essential* to a connection with the elect Jewish nation, and hence participating in the inheriting of *the Theocratic* promises. This we have already given in detail. The denunciatory spirit of Baldwin, making our view "altogether unscriptural and false," "false, fanatical, and full of evil," etc., adds but little strength to his effort to prove that "the United States is the Israel restored," quoting just as much of the prophets as he thinks will make out a parallel, and meeting deficiencies by heaping the most fulsome eulogies on our form of government, etc. A writer that can *deliberately apply* Isa. 60; Isa. 33 : 20, 21; Micah 4 : 1–4; Isa. 49; and Isa. 2 : 1–5, etc., *to the United States*, is so clearly removed from the slightest tinge of fanaticism, that he is eminently qualified to judge the merits of another theory dispassionately, so that we are forced to the supposition that it was with enlightened mind and unprejudiced heart, he speaks of our doctrine as "positively arrogant and intolerable, and should be rejected as a fanatical delusion." But Baldwin is not alone in this; multitudes form this estimate, and when the time of restoration comes multitudes, embracing Antichrist and the kings of the earth, will retain it, and with the greatest bitterness and the fiercest hostility attempt to prevent it. Precisely such views, carried into open opposition, give us *the clew* to the terrible carnage and bloodshed of the last days. All that we need to say to Baldwin's objections (which are all answered under appropriate Props.) is this: they are based on the assumption of natural development, and ignore *the Theocratic, the Divine, the Supernatural*, which is inseparably united to this restoration and supremacy. "The laws of nature and of common-sense" must not cancel the declarations of the marvellous respecting the future, as they do not those concerning the past (as e.g. in the birth, etc., of Jesus). This summary method of deciding God's predictions by "the laws of nature and common-sense" is a dangerous weapon in the hands of a believer—entirely too unwieldy for his hands. Again: we have Barbour (*Three Worlds*) and others, who reject this national supremacy and give it exclusively to the saints, on the ground that the Kingdom is taken from the Jews and given to another people, and this last people inherit and possess the Kingdom forever, and the Jewish nation is outside of that Kingdom, having no part in it, and it "shall never again be incorporated with the Jerusalem of Palestine." This is a grave mistake, *opposed alike to Covenant and prophecy.* Having sufficiently met this objection in the previous Props., we only now say that *the fundamental* defect in this theory is, that it does not receive *the oath-bound Davidic Covenant* in its plain grammatical sense (and the prophecies), which makes a restoration of *the same* Kingdom (which, of course, includes the nation) overthrown imperative; it does not distinguish between the inheritors (rulers) and the Kingdom itself; it does not trace the continuation of the election and see that the engrafted

ones are considered as part of *the Hebrew Commonwealth*—an integral but exalted portion ; it does not perceive that the relationship of the Jewish nation restored (mortal) to the glorified portion, is *an inseparable* union, and that the supremacy accorded to such a union necessitates the language of the prophets respecting the supremacy to the nation, as it shall be composed in the future, without discriminating ; and it ignores the connection of prophecy which makes this supremacy (owing to the Divine Theocratic ordering) pertain to a nation which is described in conditions restricted to a mortal condition, and yet exalted to it in view of *the overruling Divine government* instituted in its behalf under the rulership of the glorified Messiah and His coheirs. Looking only at one side of the subject is doing violence to the unity of Covenant and prophecy, which has two sides, a human and a divine.

We may properly sum up all objections by simply saying that they are all, without exception, based upon a misapprehension of *the Kingdom actually covenanted* to the Messiah. We give an illustration at length, for the purpose of showing that our representations of the Jewish faith are conceded by opponents (as has been shown by other quotations), and how unscriptural assumptions can be heaped together in a few sentences. Meyer (*Com. on Matt.* 3 : 2) says : " The common idea of the Jews in regard to the Messianic Kingdom was predominantly politico-national, with the fanatical stamp of an universal dominion, to last a thousand years ; the Messiah awakes the descendants of Abraham ; then follows the reign of a thousand years ; the resurrection and condemnation of the heathen ; the descent of the heavenly Jerusalem and the eternal life of the descendants of Abraham on the earth, which is to be transformed, along with the universe. With Christ and the Apostles the idea of the Messianic Kingdom is not national, but universal, i.e. so that the participation in it is not conceived as depending on a connection with Abraham, but on faith in Christ and the moral state conditioned thereby, without distinction of nations ; hence the religious and moral point of view—the idea of an actual Theocracy—comes into the foreground, without the idea of the universal dominion, the expectation of the renovation of the earth, the resurrection, the judgment and eternal glory, losing their positive significance, truth, and worth." While we might justly object to one or two features of this estimate of Jewish faith, we pass it by, saying that Meyer looks at the whole subject from *a preconceived Church-Kingdom* theory. We have shown, step by step, that " the common idea of the Jews" was not set aside or condemned by Jesus, but confirmed by Him in such a manner that it was perpetuated when the Ch. Church was established ; that " a politico-national Kingdom " (Davidic) was the one covenanted and overthrown, and *the same, identical* Kingdom, in ruins, is to be set up when Jesus comes again ; that if the Jews were " fanatical" in their belief of " an universal dominion" under the rule of the Messiah, it was a fanaticism inspired by the *God-given*, plain, grammatical sense of the Word ; that neither Jesus, nor the disciples, nor the Apostles afterward, *changed* the idea of the Kingdom (Meyer asserts that they did, but does not give *a particle* of proof to sustain the assertion—we declare that they did not, and append the proof, under Props. 16-113 inclusive), but locate the realization at the Sec. Advent ; that while faith in Christ and the moral state conditioned thereby is requisite to entrance into this future Kingdom, such faith brings us into direct " connection with Abraham," being adopted and accounted his children in order that we may inherit the covenanted promises with him and his seed ; that no theocracy (as Meyer claims) is now existing, for the simple reason that an " actual Theocracy" is an utter impossibility without the restoration of the Davidic throne and Kingdom, and God Himself, in the Person of His Son, again reigning as an earthly Ruler ; that the position of Meyer can only be sustained by appropriating to the Ch. Church, as at present constituted, promises which, if language has any definite meaning, appertain to a people and city, down-trodden for many centuries, and to a throne and Kingdom, cast down and remaining unrestored to this day. Alas ! *where is faith* in God's promises, just as they read, without the aid of type and spiritualizing !

Obs. 7. Milman (*His. of the Jews*), Wines (*Com. on Laws*), and others, have shown that past history records the fact that science, art, philosophy, history, jurisprudence, politics, statesmanship, finance, education, etc., are adorned with splendid Jewish names—names suggestive of vigorous intellect, large attainments, great skill, profound wisdom, and vast knowledge. If the Hebrew race in its dispersion, under its disabilities and humiliation among nations, has exhibited such talent, genius,

energy, learning, enterprise, and power, *what* will they not become *when* restored to their own land under the peculiar and elevating guidance of their long expected, and at length arrived, *Messiah?* What brilliant names will not the future develop, *when* specially ruled over by the glorified and powerful Apostles, *when* in close and intimate connection with glorified saints, *when* the Mighty King and the splendid New Jerusalem are in their midst? The position that they will then occupy geographically and theocratically, together with the elements of individual and national greatness bought together, fostered, and developed under the all-wise and all-powerful Messiah, will bring forth a list of greater names to adorn the annals of the reign of Jesus and His saints—the evidence of a reign rich in all that pertains to the elevation of individual or national greatness.

Wines (*Com. on the Laws of the Anc. Hebrews*, p. 339) makes a somewhat singular reflection (singular—for impelled by their remarkable preservation and the predictions of a future return, he holds to their ultimate restoration), and, overlooking their Theocratic position and full of his cherished republicanism, adopts the following view: "They retain, in their dispersion and after so many centuries of oppression, *all* the elements of greatness and of power, out of which to frame a model republic, and once again to become the light and glory of the world. Who knows whether Providence has not some such *splendid destiny* in reserve for them? Surely a preservation so signal cannot be without an ultimate object equally remarkable." Their destiny need not be guessed at, for it is freely delivered to us in the Scriptures by One who can accurately inform us; a destiny *far superior* to that of being "a model republic," under fallible men, including as it does a magnificent, *actual and real, Theocracy* under the benign sway of the immortal and exalted David's Son, thus making it *the great centre* of mighty influences radiating to all parts of the world, and felt and acknowledged even by an interested universe. Brookes (*Maranatha*, p. 444) quotes the biographer of the celebrated Hegel as saying that the philosopher "gave often and long thought to Hebrew history, and often changed his thoughts," so that "all his life long, it tormented him as a dark enigma." To which Brookes finely adds: 'It is a dark enigma indeed unless studied in the light of God's prophetic Word, but all is clear when we follow with unquestioning faith the testimonies of the Holy Ghost concerning the future of this people." Even the Sibylline books are more scriptural than some Protestant writers, insisting, as they do, on a restoration of the Jewish nation and its supremacy. Pre-Millenarian writers, generally, give a correct idea of the same, but too much overlook the Theocratic idea *as covenanted and predicted.* We are not concerned in the calculations of those (as e.g. Dr. Springfellow, of Manchester, Va.—who has the restoration accomplished by 1884—and others) for reasons assigned under Props. 173 and 174.

PROPOSITION 115. *The Kingdom is not established without a period of violence or war.*

In the nature of the case, if at any time God intends to re-establish *such* a Theocratic-Davidic Kingdom, which is designed to extend its sway over the world, all, or nearly all, earthly Kingdoms will oppose it. This is precisely what the prophets, one and all, uniformly predict.

Obs. 1. This is a terrible subject, and the writer was under strong temptation to suppress, in great part, this Proposition, lest to some it would prove "a dead fly in the ointment" (Eccles. 10 : 1), causing a rejection of the whole. But consideration urged that, *as God proclaimed it, and frequently adverted to it, duty and faithfulness* demanded its insertion as a testimony and warning to others.[1] Reflection also will show that, fearful as it is, yet owing to its temporary nature it is not near so dreadful as the perpetual destruction, the everlasting cutting off of the wicked from the happiness and glory of the Kingdom. If any one objects to the war, slaughter, plagues, etc., that, *as predicted*, shall be meted out to the enemies of God when this Kingdom is to be inaugurated, on the ground that it is derogatory to God's character and to Christ's mission of love, etc., such are invited to consider, in addition, the following particulars. (1) What are we then to do with these predictions? Are they given merely as threats, God *never intending* to fulfil them? Or, are they conditional? That God intends their ample fulfilment is evident from the connection which they sustain, (*a*) *to the Divine Plan;* (*b*) to the chain of predictions in course of fulfilment, the literal accomplishment of which thus far forbids the notion of *a change* in the future; (*c*) and *to the Sec. Advent* of Christ; (*d*) *to the future condition* of saints; (*e*) and *to the restoration* of the Jewish nation. (2) The identical reasons which would impeach God in allowing this war and awful destruction of life can be urged against Him for allowing past war, the Jewish tribulation, the destiny of the wicked in the future. Take e.g. the wars carried on under this same Theocratic, and Theocratic-Davidic arrangement, *under the Rulership of God Himself and by His direct sanction.* Ponder it well, and *then dare* to judge God. If the Jewish nation was *then* justifiable, if God was *then* right in the destruction of His enemies, is it not equally so in the future? (3) This war, etc., in the future as expressly asserted, is not carried on because God delights in it, but because it will be waged *against* Him, His people and His Purpose *by wicked, ambitious men,* and the Almighty *condescends* to meet them in the same way to give them, through appointed agencies, a signal and *deserved* punishment and overthrow. The rise, progress, aims, slaughter, etc., of the confederation of wickedness arrayed against Him (Props. 160, 161, 162, 163) will fully vindicate *the propriety and consistency* of the means used in its downfall; which, as

prophecy declares, will be freely and universally acknowledged the world over after its occurrence. (4) It is also *not inconsistent* with Christ's mission of mercy and love for the following reasons. (*a*) During this very period of mercy, heavy judgments of God have been constantly poured out on the city and nation of the Jews; (*b*) if this were purely a dispensation of mercy, how account for the wars, sufferings, terrible Providences, etc., pertaining to nations, individuals, and the Church. There evidently is a limit to be fixed somewhere. Mercy is indeed extended, but it is not *all* mercy; judgment, justice, etc., are also to be regarded in forming our estimate, or it will prove to be one-sided, opposed to experience, fact, and Divine representation. The *same Jesus*, so desirous to save and bless, orders events according to His righteous will in blessing or in judgment as best suits the circumstances of the case. (*c*) This is a time of offered mercy, but even this will give place to *a time of wrath and vengeance* on the nations and persons that persistently reject Him. And we may well pause to ask that, if in a period so disposed to be gracious He allowed His just anger to burn toward a nation still "beloved for the Father's sake," what will He not do when His wrath is kindled against the nations of the earth who are not thus protected by Covenant relationship? (*d*) This is a heavy judgment on *the wicked only*, who are directly arrayed against Him at His Coming. (5) The simple record *ought to suffice;* for it is not becoming in us to sit in judgment on *the propriety* of God's dealings, either past or future. If God has revealed that thus it shall be, that He has ordered it, and will surely bring it to pass, that ought to satisfy *the believer*, especially since many of the adverse Providences of God can only now be received *by faith*. (6) If it is terrible, it is so to those who are *properly warned*. Let the nations, let the wicked open God's Word, and if they will receive His Record, not spiritualized away, but *as it is written*, there they find repeated solemn warnings against joining the confederation of evil-doers in the last days; against arraying themselves in hostility to Christ and His interests; against any treacherous connivance against Jerusalem or the Jewish nation. If Jerusalem becomes "*a cup of trembling*" and "*a burdensome stone*" to them; if *the wrath of the Lamb* burns with consuming fury against them; it is because *they have rejected* the most solemnly given warnings.[2]

[1] We are reminded of Dean Alford's declaration: "Christianity never was, and never can be the gainer by any concealment, warping, or avoidance of the plain truth, wherever it is to be found." The reason is, that if God's truth, it will stand against all human efforts.

[2] The writer must add, in order to avoid a misapprehension of his position, that he has no sympathy with the theory and spirit of the Anabaptists, Romanists, some Protestants, etc., that saints or believers now, under the present ordering, are to take the sword to advance the truth for the Church, or the cause of Christ. This is positively forbidden; and, therefore, we must await *the time and the ordering* appointed by God Himself. The quotation (*Mem. of Col. Hutchinson*, p. 209) so common among the Puritans, "that the saints should have the praises of God in their mouths, and a two-edged sword in their hands," was in that day and time a misapplication of Scripture. So also the Huguenots (Smile's *Hug. in France*, p. 115) before entering battle sung the 68th Psalm. So ten thousand quotations found in history given by the Papacy, by men addicted to violence, etc., to palliate and defend the use of arms in advancing their own schemes, and which are drawn from the predictions wholly relating to the future, are wrongfully misappropriated. But this should not lead us, on the other hand, to forget that they also have an application, and to refer them *to the period* to which they belong. If Crusaders, Cromwellians, and others, under the mistaken idea of their fighting the Messianic battles, appropriated these passages relating to war—if John

Brown encouraged himself in his Kansas and Virginia campaigns by "the Old Test. encouragement to valor and enterprise on the Lord's side"—if priests, ministers, popes, and kings misapplied them in their self-interest, that is no reason why we should reject them, and refuse them *an ultimate realization.*

Obs. 2. To appreciate this subject several things must be observed. (1) At the period of the Sec. Advent, as various prophecies show, Christ will find a mighty array of nations who will be hostile to believers, hostile to His ancient people and land. Rev. 19 : 2 ; Thess. 2 ; Isa. 63, etc. He is represented, not as converting, but as destroying them ; and the most terrific figures and representations are heaped one on the other to describe the catastrophe, "*Making war, treading the wine-press, treading the wine-press of the wrath of God, smiting the nations, ruling with a rod of iron, treading the wine-press of the fierceness and wrath of Almighty God, treading the people in anger, trampling on them in fury, staining His garments with the blood of His enemies,*" etc., are a few of them, and under and in them is couched *a dire reality* against which it is *worse than folly* to close the eyes, viz., a most fearful period of vengeance on God's enemies. (2) That the ushering in of the Millennial era is immediately preceded by *this period* of vengeance. The context of numerous Millennial descriptions portray it as God *then coming in anger, wrath, vengeance,* etc., *pouring out His indignation* upon the nations of the earth, as e.g. Isa. 24, 25, 26, etc. (3) An *antichristian confederation* is represented as existing at that time which has *slaughtered the saints, and is in open war with the Jewish nation,* as e.g. 2 Thess. 2 ; Rev. 20 ; Zech. 14, etc. (4) The *same* is declared to exist *just previous* to the resurrection and deliverance of the saints, as e.g. Dan. 12 : 1, 2 ; Isa. 26 : 19. (5) The *same* is almost invariably *linked with* the restoration of the Jewish nation, as e.g. Joel 3 ; Dan. 12, etc. (6) The saints are also described as *with* Christ and *participating* in inflicting the judgments of God, *ruling with a rod of iron,* as e.g. Rev. 2 : 27–28, etc.[1] (7) The Jewish nation is likewise *an agency* in this last overthrow of enemies, as e.g. Zech. 14, etc. It is scarcely possible in every instance to show in what way Christ, or the saints, or the Jews participate in it. The testimony of prophecy is this : that Christ as the Mighty King directly interferes in behalf of His people, that His saints aid in this work, and that the Jews are supernaturally sustained in the same. Christ as the Master Spirit and Supporter of all this, is sometimes mentioned alone (as e.g. Isa. 63), the rest being implied ; again Christ and the saints in view of their associated capacity are spoken of as together (as e.g. Rev. 19), in the accomplishment of it ; then again, when details are given, the Jews are described (as e.g. Zech. 12) as largely participating. The fearful picture is only completely surveyed, when *the several parts* are brought together and viewed as *one whole.* Converging and irresistible proof is also established, because under several aspects *the same* tremendous scene is located at precisely *the same* period of time *introductory* to the Mill. age.[2]

[1] Lincoln (*Lec. on Rev.*, vol. 2, p. 134) and others limit this pouring out of vengeance, bloodshed, treading, etc., to the Saviour, and exclude the saints, but this is to violate express promises, as e.g. Ps. 149 : 6-9 ; Rev. 2 : 26, 27, etc. Even the Jews are included in this last drama, as seen e.g. Zech. 12 : 3-8, and 14 : 14, etc. Such a view neutralizes a large class of passages, and makes the kings and Jews mere spectators, and not participants, etc. It is founded on a misapprehension of Isa. 63 : 3, "and of the people there was none with me," which Delitzsch and others properly render "nations" instead of "people," thus preserving a unity of teaching on the subject.

[2] Hence the student will observe that if ever a war was *justifiable*, this one will be so in view of its resisting *a gigantic oppression*, which aims to overthrow *the highest interests* of man and *the obedience* due to God and His Christ. The Theocratic Kingdom when first instituted was introduced by war and violence, vanquishing its enemies, and this only teaches us that when again set up, *because* of the opposition excited and the resistance audaciously exhibited, it will *again* fight its way over its enemies but under a leader immeasurably greater than Joshua. It is simply impossible—if *believers* in the Word and *willing* to receive its contents—to ignore the Scripture relating to the subject. But on this point the reader is cautioned to observe, that in this day will be largely repeated that exertion of *supernatural* power exhibited when (Ex. 14 : 14) "*Jehovah shall fight for you*"; for it is expressly predicted : "*then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle.*" Hence, in our interpretations, it must not be forgotten that the future will *repeat* on a more tremendous scale *the Divine interposition* in the overthrow of enemies typified to us by what took place in the day of Egypt, and afterward.

Obs. 3. Therefore, the Kingdom is introduced by violence and conflict. This is seen by referring to the Scriptures (which sustain the previous Observation), and to what was stated under former Propositions Passing by for the present the numerous allusions to the objects designed by Christ's Coming, such as to destroy the power of His enemies (Ps. 2 : 1–9 ; Dan. 7 : 9–26, etc.), and bestow retribution (2 Thess. 1 : 8 ; Ps. 10 : 15–18, etc.), it is sufficient for our purpose to direct attention to one single feature of the last times, which, aside from others *vindicates* the Divine interference and frightful drama that will be enacted. Notwithstanding the tenders of Gospel mercy, the gracious call given to Gentiles, it is predicted that not only wickedness shall abound down to the Advent (Matt. 24 : 6–15, 37 ; Mark 13 : 6–13 ; Luke 17 : 26–31 ; 1 Thess. 5 : 2, 3 ; 2 Tim. 3 : 1–13 ; 2 Pet. 3 : 3, 4, 10 ; Jude 18, 19, etc.), that not only antichristian powers shall exist down to that period (2 Thess. 2 ; Dan. 7, etc.), but that at the time of the Advent and ushering in of the Mill. age, wickedness shall increase (Matt. 24 : 37–39 ; Luke 17 : 26–30 ; 1 Thess. 5 : 1–3 ; 2 Tim. 3 : 13, etc.) to a fearful extent until *it culminates* into a mighty confederation against the truth. Without entering into details respecting this antichristian power (Props. 160–168), its existence is most prominently set forth so that it is impossible to ignore it. Through seducing influences (2 Tim. 4 : 1–3, etc.) and corrupting passion of nations (Ps. 2 ; Joel 3, etc.), there will result an *organized* effort to crush Christianity *by persecution*, and even *to destroy* the Jewish nation. Leaving the names, character, blasphemy, claims, etc., of this Antichrist, we again narrow our discussion to a single point, viz., that of his efforts *to crush the Jews at Jerusalem*. In comparing prophecy it is distinctly announced that he shall unite nations and armies into an expedition into Palestine and a siege against Jerusalem, Dan. 11, last part and 12 : 1 ; Isa. 14 : 24–27 ; Joel 3 ; Zech. 14 ; Rev. 14 : 20 ; Rev. 16 : 16 ; Ezek. 38 : 8–19,[1] and that he is to be destroyed by a revelation of Christ in Palestine, Ezek. 38 : 21–23 ; 2 Thess. 2 : 8 ; Rev. 19 : 11–20, etc., compared with the positive order laid down in Zech. 14. *So plain* are these predictions that not only the entire early Church looked for such an invasion of Palestine and overthrow of the Antichrist, but many who are not friendly to Millenarian views have adopted and advocated them. The reader then will observe that such a confederation is predicted as *in open hostility* against Jerusalem, etc.[2]

[1] The reader will observe that it does not fall within our plan to discuss, at present, the order or the Scriptures. If it should be thought that some of our Scripture references

cannot apply to this period chronologically, we take the liberty of directing attention, e.g. to what Faber, a scholarly writer, says, respecting them in his work *Diss. on Proph., Sacred Calendar of Proph.*, and work on the Jews. The 1600 furlongs of Rev. 14 : 20 serves to identify the locality, being as numerous writers, even back to Jerome, declare the width of Palestine, which is confirmed by more recent surveys ; and this again is corroborated by other passages describing the same event in Dan., Joel, and Rev.

[2] It is a curiosity to pass over the commentary of one who spiritualizes largely (as e.g. Scott, etc.), for in one place he will crowd everything into the past siege and destruction of Jerusalem, however ill-mated ; and on another passage he will admit that it seems to refer to a future restoration of the Jewish nation, when, through the help of the Almighty, they shall powerfully overcome their enemies, who, at the time, are endeavoring to crush them. Zech., chs. 14, 12, and 9, are *tests* which develop remarkable attempts at interpretation. Some, not knowing *how* to apply those things to the Church (however plastic the spiritualistic process), even refer them to Maccabean deliverance" (thus degrading the predictions), as e.g. Moore (*The Prophets of the Restor.*) on Zech. 9 : 11-17 ; while others fall back on conditionality, or ignore them, or account for them as oriental exaggerations heightened by Jewish race prejudices. It is actonishing to witness the comments that the Word must submit to in order to meet the demands of the Church-Kingdom theory or of unbelief, which have no place in their system for a future Theocracy, restoring David's throne and Kingdom against the opposition of the nations. The Jews, whom such despise as "wretched interpreters," with all their errors and Rabbinical additions, were immensely in advance of such when, relying on the grammatical sense and the plain connection, they firmly believed that the same *identical* nation, so long down-trodden under their enemies, should at some future time, under the leadership of the Messiah, gain a complete victory over all enemies. Their literature is full of this faith ; and the hope inspired by *God-given sense* has sustained them under sufferings and cruelties, oppression, and persecutions unparalleled in the history of nations. The Jews, in Pre- and Post-Christian literature, adhered to this view, and even Philo, so largely addicted to spiritualizing, says (*De Præmiis et Pœnis*, § 15-20 : "For a man will come forth, says the prophecy (LXX. on Numb. 24 : 7), who will go out and conduct a great war, and will overcome great and powerful nations, as God Himself will assist His saints."

Obs. 4. This, in the nature of the conflict described, and the results that follow, indicates a prior, partial restoration of Jews to Jerusalem, as many writers have observed. This is *not* the restoration under Christ, *but* one that will be effected under the auspices of some nation.[1] At least one thing is certain, that the nation, as such, is at this very time represented at Jerusalem in such numerical force that prophets predict a gathering of the nations *against* the Jews. With one voice nearly all of them allude to this gathering, and describe the condition of the Jews as one *of great trouble and misery*. This gathering, too, is purposely allowed by God. In some predictions the nations are said to do this ; in others that God, "*He shall gather them.*" In Rev. 16 : 14, "*the spirits of devils shall gather them ;*" in another place (Rev. 13 : 5–18), the last head of the beast and the false prophet shall assemble them ; and then again God will do it, as in Zeph. 3 : 8, "*Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger,*" etc. This is reconcilable with the permissive Providence of God, and with the fact that the results of the free agency of these nations falls in with the *contemplated design* of God to employ the very period of their gathering and anticipated triumph for their terrible punishment. By wilfully closing their eyes to "*the counsel*" of God, to His *plain* Word, they are led into the position of unbelief, etc., and God orders all things in such a manner that their purpose of gathering shall be fully carried out. Nothing shall intervene to frustrate the daring plans laid by them *until*

the decisive moment arrives. They shall agree among themselves, and be prospered *until God is ready* to pour out His vengeance ; and the gathering itself on a gigantic scale with the eyes of the world fixed on it, will make the punishment *the more signal and overwhelming.* God employs their design as a vehicle for the accomplishment of His own ; and therefore, with the power to prevent it at any time, it is correctly, although the direct result of creature agencies, attributed to Him.[2]

[1] Writers have conjectured variously respecting this nation that will thus aid the Jews. England, France, Germany, Russia, and America have been mentioned. It is difficult to ascertain, owing to the exceeding brevity and purposely obscured allusions of the prophecy on this point. May the reader ponder another conjecture added to those given. It has occurred to the author that probably the clew is given in Isa. 30 (Alexander's version) and other places, where the nation is represented as trusting in Egypt for help, and the result will be (as in this case) that their help is vain, etc. May it not be that the power now strengthening itself (or that may hereafter) in Egypt shall, in order to increase its strength against the Sultan, enter into a treaty with the Jews and replace them in Jerusalem, etc. This would be the entering wedge of the complications that follow. England, however, is most favored by writers, and Isa. 17 is a passage often urged. This much, however, may be affirmed, that through the aid of some nation or nations, and especially under the favor (which will afterward be withdrawn) of Antichrist (who will make a covenant with them, and whom they will receive *coming in his own name*), the Jews will anticipate a glorious era of prosperity, a multitude will return to Palestine, a people in unwalled villages, having gold and silver, cattle and goods, Ezek. 38 : 11–13, etc. They will rebuild their temple and endeavor to equal, if not excel, Herod's effort. The interest taken in the Jews, the policy of statesmen, the loans of Hebrew bankers to the Sultan, the societies formed in behalf of Jerusalem and Palestine, the exploring expeditions of England and America, the rebuilding and settling of Jerusalem, the increased pilgrimage, the colonization schemes, etc.—*all point* to such a coming restoration, confirmed, as it is, by the weakness of Turkey.

[2] The many promises that the saints shall be *eye-witnesses,* shall see for themselves the vengeance of God poured out upon His and their enemies, are significant. A comparison of them will show that they point to this future period of the gathering of the enemies, and the fearful resulting conflicts.

Obs. 5. Jerusalem will be taken by this last enemy, and great cruelties will be perpetrated. The Jews will be driven to despair, such as we can well imagine their blasted hopes, after long centuries of tribulation then excited by fondly anticipated prosperity, would produce. In a partial restoration attempted by themselves in reliance upon others, *instead of waiting for the one to be gained through the power of their King,* they suffer the last outpouring of God's anger. This causes a cry of agony, which is mercifully heard, and in such a way that sorrow and despair are turned into joy and happiness. Zech. ch. 14, delineates the extremity and the deliverance, which is corroborated by Zech. 12 ; Dan. 13 ; Jer. 30 : 4–24. The Lord will fight for them ; and among the agencies employed is this very Jewish nation, as specified. Zech. 14 : 14, "*Judah also shall fight at Jerusalem,*" etc.

The reader will notice that in this matter Zech. 14 bears an important part, and hence a few words in support of our interpretation of the passage is in place. That this siege, etc., of Jerusalem is still future is *evident* from its entirely differing from past sieges in these points : (1) No such fighting against the nations followed ; (2) No such Divine interposition was witnessed ; (3) No such Coming to the Mt. of Olives, no such Coming of God and the saints was seen ; (4) No such "destruction" was turned away and Jerusalem was again "safely inhabited "; (5) No such fighting at Jerusalem by Judah was experienced ; (6) No such smiting of the nations, no such tumult, no such plagues, no such worship, etc., followed. *All this is future.* Dr. Brown (*Christ's Sec. Coming,* p. 305, note) treats this view of bloodshed, etc., with the utmost contempt and scorn.

Thus : "But, judging from the prophecies to which Pre-Millenarians commonly refer, and the literal sense which they insist upon giving to them, they appear to expect one vast carnage—slaughter in a literal battle or battles—'the land soaked with blood,' and 'all the fowls filled with flesh.' And this is what they term the judgment of the quick, or, at least, a principal part of it—*miserable* view." It is very easy to denounce an opposite view, but *to prove* it to be erroneous is quite a different thing. If Dr. Brown can *blot out* of the record a literal gathering of the nations against Jerusalem, a literal siege, etc., as well as the numerous predictions of a terrible conflict resulting in the overthrow of the nations by supernatural and physical means, *then* he can rid himself of this "miserable view." We hold to it, because *it is contained* in Holy Writ.

Obs. 6. The active part taken by this Jewish nation in the punishment of the nations who opposed Jerusalem, etc., is given in Zech. 12 : 1–9 ; Zech. 10 : 3–12 ; Micah 4 : 11–13 ; Isa. 41 : 15–16 ; Micah 5 : 8–10 ; Jer. 51 : 19–20, etc., verifying Dan. 2 and 7 and 12 ; Ps. 2, etc. The nation, by virtue of Divine Support, is *invincible*, so that "*they that strive with thee shall perish*," *and* "*they that war against thee shall be as nothing, and as a thing of naught*," becoming like "*chaff*," etc. The nations will be *confounded* at their valor and might, Micah 7 : 16, 17 ; Zech. 9 : 13–16, etc. The slaughter will be *terrific*, represented under the most impressive figures that language can employ, as e.g. Ezek. 38 and 39 the awful supper "upon the mountains of Israel" to which the birds and beasts are invited, Rev. 19 : 17–20, same supper, Rev. 14 : 19, 20 ; Jer. 25 : 29–33, etc. It is impossible *to explain away* these passages ; it is absurd *to spiritualize* them into something else, and we *must receive* them. That they relate to the future is so apparent that it needs no discussion ; for *such* a Coming of the Lord and of His saints, *such* a display of valor, etc., by the Jews, *such* an overthrow of enemies *after* a siege of Jerusalem *has never yet* been witnessed. The hesitancy of many writers, who receive it, to dwell upon it arises not from disbelief or disregard, but from the fear that others not appreciating its relationship to the judgments of God preparatory to the establishment of His own Theocratic government, may become prejudiced against the truth in general. But let human opinion be what it may, one thing cannot be done, viz., *to blot out these predictions, or to prevent their fulfilment.*

The simple predicted facts that Jesus, the saints (the "mighty ones"), and the Jews participate in it is self-evident ; the exact order of events, the explanation of details, is more difficult and demands a close study and comparison of the prophecies. Some things, however, are self-evident : (1) that the Antichristian confederation inaugurates this war ; (2) that they are met in the first place by Christ and His saints ; (3) that Judah then also engages in it ; (4) followed by Israel. The conflict will be apparently waged for a number of years until both Judah and Israel are restored, and embraces not only the one pre-eminently against the confederation at Jerusalem, but all other enemies and resisting kingdoms. Some (as Faber, etc.) think that Judah's restoration will take thirty-five years and Israel's forty years, and that during these periods conflicts will, more or less, rage. However this may be as to time, the student will be impressed, by a comparison of prophecy and the hints given, not to limit this period to a short time. It may be added : writers of ability make Rev. 16 : 12, "the kings of the East," refer to the Jews (so Mede, etc.) or to the ten tribes (so Faber, etc.). This opinion is also given by authors without a chronological application (as e.g. Kurtz, *His. Old Cov.*, vol. 1, p. 168, on the authority of Hengstenberg, etc., meaning "Trans-Euphratics," i.e. people from beyond the Euphrates—with which compare Faber's reason for the use of "kings"). It is certain that this subject explains Scripture that otherwise seems contradictory (as the imprecatory Psalms), or exceedingly obscure (as Jer. 31 : 22, etc.). Perhaps the last passage, "a woman shall compass a man" refers to this very conflict, for (1) it relates to this period of restoration and to some occurrence then to take place ; (2) the Jewish nation is represented as a virgin or woman, v. 21 preceding—see Prop. 118 ; (3) the

renderings that are given by others, as e.g, Dr. Clarke (*Com. loci*), "a weak woman shall compass or circumvent a strong man" (comp. the strong man of Ps. 10 : 15–18, etc.) ; Dr. Blaney : "a weak woman shall repulse a strong or mighty man."

Obs. 7. In the face of all this array of Scripture, it will not answer for the objecter to quote the language (John 18 : 36) of Jesus : "*If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is my Kingdom not from hence.*" Will the Saviour *contradict* the predictions of the prophets? No, for He qualifies His language, guarding it, by the "*but now,*" i.e. at the present time. my Kingdom is not of this world and my servants do not fight, leaving the plain inference *that at some future time,* just as prophesied, His servants would fight. The time of wrath on the nations and of the Kingdom *will also come,* Rev. 11 : 15–18. Now, during the gathering out of the elect, vengeance is God's ; we are forbidden to exercise it ; but God's *forbearance* with Gentiles will *also end* as it did with Jerusalem, as it now does with individuals, and *then* He employs what agencies *He pleases* to cause their destruction.

The critical student must, in the consideration of this subject, ever keep in mind that these terrific conflicts and judgments are part of *God's mercy,* as illustrated, e.g. in Ps. 136, "*To Him that smote Egypt in their first-born ; for His mercy endureth forever : and slew famous kings, for His mercy endureth forever,*" etc. It is not only *mercy* to the Jews, but *mercy* to the nations, owing to the great benefits and blessings *that result* from this crushing defeat of wickedness and rebellion. God must be judged by *the end* accomplished ; and judged by this standard, as given by prediction, He is abundantly vindicated in His exertion of authority, even if it bring about the terrible prediction, Ps. 9 : 15–20 : "*The heathen are sunk down in the pit that they made : in the net which they hid is their own foot taken. The Lord is known by the judgment which He executeth : the wicked is snared in the work of his own hands. The wicked shall be turned into hell* (Sheol) *and all the nations that forget God. For the needy shall not always be forgotten : the expectation of the poor shall not perish forever. Arise, O God ; let not man prevail ; let the heathen be judged in Thy sight. Put them in fear, O Lord : that the nations may know themselves to be but men.*" Comp. Ps. 110 (Heb. 1 : 13) with Isa. 63 ; Rev. 19, etc., and mercy and judgment are mingled, severity and goodness are blended, and all this to insure the peace, happiness, etc., of a glorious Millennial period. Hence we cannot possibly receive the exceedingly one-sided comments forced on John 18 : 36, illustrated e.g. by Farrar (*Life of Christ,* vol. 2, p. 370) when he says : "Yes, He is a King ; but not of this world ; not from hence ; not one for whom His servants would fight," leaving the impression (1) that He never would act as earthly Ruler, and (2) that a time never would come when He Himself and His servants will fight and overcome the bloodthirsty persecutors and enemies of God. Such an implication is not warranted either by the text or by prophecy ; the clearest predictions, if language has any decided meaning, are opposed to all such inferences. It will be true that "the Lord is King forever and ever ; the heathen are perished out of His land."

Obs. 8. This *future overthrow* of the nations is *the key* to the warlike spirit noticed in many of the Psalms, and which has been the fruitful subject of derision to unbelievers. Even many believers, not recognizing *the period and the design* God has in view, turn with unbelief from Ps. 58 : 10 ; 68 : 23, etc., as if it were *inconsistent* for the righteous to see and engage in *the specific, appointed work* of Jesus, the Divine Master. Look at the Sec. Advent of the august Jesus and see the bloodshed, slaughter, fearful supper, vintage, etc., connected with it, and if the blood of His enemies shall flow so abundantly, shall stain His garments, etc., in the day devoted to wrath, *is it wrong or inconsistent* for His people in that day to see and engage in *the same work?* If we dare *not censure* the blessed

Saviour, who will engage in this work, made *necessary* by the enmity of His enemies, made *requisite* by His determination to set up His delayed Theocratic-Davidic Kingdom, which these nations will *determinately oppose*, can we blame the righteous if they do as stated in Ps. 149 : 6, 7, 8, 9? And can this be regarded as in opposition to the Christian spirit, when it is even added that the righteous *shall rejoice* when he beholds and participates in it? He certainly does not rejoice in *the necessity* that exists for such a manifestation of power and vengeance—the whole tenor of the Bible forbids it; but he rejoices in it because *incorrigible* enemies, enemies who long violated God's law and shed the blood of saints, are removed; that the righteous are at length rewarded; that Christ obtains His inheritance; that Covenant promises are realized, including even that the seed shall possess the gate of his enemies; that wickedness is utterly rooted out of the earth; and that now the whole world shall realize in Millennial blessedness and glory, that there is a God that judgeth in the earth, that God, His Son, and His people shall be sanctified, etc. A large number of reasons are given why this should cause exultation in the saints, arising from its being a removal of enemies and the introduction of promised blessings that could not possibly be realized on earth without such a previous and complete subjugation and expulsion of these enemies. The employment, too, of just such agencies may be part of that "snare" and "net" which God plants, in which to take those nations. The perversion of those predictions springs from not locating their fulfilment properly. One party, not observing that the Holy Christ is the Leader in these things, the Introducer of this day of vengeance and resultant year of the Redeemed, either persistently closes its eyes to the existence of such passages in the Scriptures, or declares them inconsistent with the Spirit, etc., of Jesus Christ. Another party takes a more dangerous position, for finding these prophecies and not noticing that they are identified with *the Sec. Advent* of Jesus, with *His own appointed day* of vengeance, presume rashly, without warrant, against even prohibition, to take up the sword and establish a Kingdom or maintain the truth. Both extremes are to be avoided, leaving God to take care of the ultimate fulfilment of His own Word, resting assured that such a terrible resource can only be taken under *the directed auspices of Christ Himself*, who as the designated "*Lion of the tribe of Judah*," etc., will make this "*war in righteousness.*"

That the reader may see how these Psalms are treated, a few illustrations are appended. Rogers (*Superh. Origin of the Bible*, Ap., p. 428, foot-note) endeavors to remove the force of them by observing that "David was *not* a Christian," i.e he did not live under a Christian dispensation, and hence due allowance must be made for the terrible expressions indicative of vengeance, wrung from his sufferings, and quotes Isaac Taylor as indorsing such a position. But what *then* becomes of David's inspiration, and *how* can Christ Himself perform such a work? Even Christlieb (*Mod. Doubt*, p. 239) says: "We must acknowledge *the imperfection* of the Old Test. stand-point occupied by the sacred poets" (viz., in view of the principles, etc, introduced by the present dispensation). But it is *not* the poet merely that speaks, for *the Spirit* speaks through him; and to attribute imperfection to them utterly unreconcilable with piety and holiness is simply to say that the Spirit of God is guilty of the same. Then to say that Jesus or the New Test. does not embrace these *alleged* imperfections is one-sided and unfair, as seen e.g. in the denunciations of Jesus against the Pharisees and unbelieving, and the fearful doom of the enemies of God as represented in the Apoc. The truth is this: the Spirit sees the end from the beginning, and showing us that the enemies of God will surely triumph over the Church, persecuting it unto a bloody death, He then, seeing the time has come for the setting up of the Theocratic Kingdom, in *a Theocratic spirit exclusively* predicts the fate of those dreadful enemies and the exultant triumph of the saints. Of course it

is not strange that Coleridge (*Confessions of an Inquiring Spirit*) thinks that "the cursings of David" are to be rejected as merely of human origin, for a low estimate of inspiration rids itself easily of this and a large part of the Bible. But it is strange that Davidson (New Ed. of *Horne's Introduction*, p. 761) deprecates the language of Ps. 55, 69, 109, and 137, as improper and unchristian, "the ebullitions of natural and unsanctified feeling," the expression of "personal feelings inconsistent with their prevailing disposition and with the spirit of true religion." This is *precisely* what unbelief is alleging against the future "wrath of the Lamb," denunciations of the wicked, as recorded in the New Test., saying that it evinces a partisan spirit, etc. Even the noble song of Hannah (1 Sam. 2 : 1–10), and which, as Fairbairn (*Typology*, p. 93) has shown, is responded to in Mary's song of praise, is made expressive of the ebullition of human feeling, so that (as Jebb, *Sac. Lit.*, p. 397) her "temper" was not "thoroughly subdued," for "she could not suppress the workings of a retaliative spirit." Its relationship to the Christ is thus overlooked. Perowne (*The Book of Psalms*), in a note on Ps. 35 : 22, attributes the imprecatory Psalms to the sterner nature of the older dispensation, and hence that the spirit of them is superseded by the present one. We are, therefore, to conclude, that such promises given to believers (as e.g. Ps. 149 : 6-9) were merely intended to present a delusive hope, God foreseeing that they would not be realized because of a determined repealment of them! The *Ch. Union*, Jan. 10, 1877, remarks : "David's imprecatory Psalms are the expression of an experience *far below* that which a disciple of Christ ought to have attained in the year of grace, 1877. It is simply misleading to teach them as divine ideals to our children." Hence these stern realities, designed for all, are only human productions, and only express the violence of David's own passions. Alas! for inspiration if true. But we need not be surprised at such utterances, when in the same article appeared the following : "It is not true that they (viz., the Old and the New Tests.) are of equal authority or to be interpreted alike" (comp. Prop. 16). "The Old Test. was made for the childhood of the world ; the New Test. for its manhood. One book is the primer ; the other book belongs to the graduating class." This is a specimen of the flippant, esteemed *smart* style so largely prevalent in a class of religious periodicals ; its absurdity being self-evident, seeing e.g. that the covenants, predictions, and promises contained in the Old Test. are yet to be fulfilled. Next : "The experiences and examples of the Old Test. saints are crude." "They are the experiences and examples of men living in *a low moral state.*" "They are no more worthy to be cited as ideals of Christian character than a fall pippin is worth eating in June," etc. Alas! then Paul made a grievous mistake in holding up before us, as examples worthy of imitation, the Patriarchs and other ancient worthies. It is surprising, if this be true, that God has not yet favored the writer of such an article with a translation, seeing that he is so much superior to Enoch and Elijah! But seriously : the reader can see that the ancients must be depreciated in order to get rid of a class of passages and predictions, so full of terrible retribution and in which the saints rejoice, which these writers cannot fit into their spiritualistic and Whitbyan theories. They have *no place* for them, and hence denounce the authors of them. No wonder that such believers are forced to say that the only inspiration the Bible possesses is that common to all good men. In reference to the principle adopted by Rev. Keate (*The 109th Ps.*, A Sermon, London, 1794, 4to) and Rev. Partridge (*The 109th Ps.*, A Sermon, London, 1798, 8vo), that the imprecations are not those of David but of the enemies of David against him, it is utterly untenable and opposed to the general analogy of Scripture on the subject. We gain nothing by such arbitrary expositions, and but very few have thus far adopted it.

Obs. 9. This subject in one of its features, ought to serve as a warning to Jews, *not to allow themselves to be persuaded* by any nation or party to establish themselves in Jerusalem and Palestine. The prophets plainly predict their sad fate ; that they shall fall under the persecuting power of *this last* confederation and experience its fearful effects. The restoration that God predicts for them, and which they *should await*, is under the Messiah, Jesus Christ, David's Son. If they run before they are called, or if they accept of a restoration under the auspices of some nation relying upon their own efforts, etc., they shall certainly realize in their own unhappy experience what will befall Jerusalem and its inhabitants at this last great siege by the gathered nations.

This warning is the more necessary since repeated attempts have been made under the specious plan of a Divine calling, to induce converted Jews and believers to colonize Palestine, so as "to prepare the way" for the Coming of the Messiah. When the Adams Colony was raised for this purpose, the writer then earnestly protested against the scheme, showed that the Christ did not require any such preparation, and that they were running without being called. In *Nathanael Indeed*, where the scheme was favorably mentioned, the writer insisted that in view of the future condition of the returned Jews under Antichrist, and that the work of predicted glorious restoration, the restored fruitfulness of the land, etc., was the result alone of *direct* Messianic intervention, any colonization thus carried out would *inevitably result* in injury—placing believers in a situation where they would particularly be exposed to hardships and to ultimate persecution. The papers reported the complete failure of the colony, and that the government, through its foreign officials, aided in bringing many back. Warner (*In the Levant*, p. 7), after speaking of the disastrous outcome of the Adams Colony, refers to their successors—a colony of Germans from Würtemberg, who are "striving to redeem and reclaim the land, and make it fit for the expected day of Jubilee," or to prepare for the Advent. He says that they refer as authorizing their belief and mission to, especially, Isa. 32 : 1 and 49 : 12 *et seq.* and 52 : 1. A reference to these passages, taken in connection with the general analogy, shows that these persons are undertaking a work which is Messianic—i.e. it pertains to Jesus to perform and not to man. A society was established (general meeting in 1854) on the Salon, near Ludwigsburg, to gather a people of God in Palestine (about 10,000 families) in order to bring about a renewed Theocratic arrangement (Kurtz, *Ch. His.*, vol. 2, p. 333). In the *Proph. Times* (July, 1875), in a letter from Stuckert, it was stated that a pastor of Bavaria, Cloeter, "who has a great party behind him," is proclaiming that the people of God are to fly into the wilderness (Apoc. 12 : 6, 14) and to remain there three and a half years, and this wilderness is in Russia, either the Crimea or the Caucasus. A party of Swiss made the wilderness the Cape of Good Hope, and emigrated, with bad results, to that place. Now, all such things are mere folly, and indicate that the persons holding them have but the crudest notions *of Christ's appointed work, of the Theocratic Kingdom* that is to be established, etc. Everything it seems must, through human infirmity, be caricatured. It is amazing how this doctrine of the future restoration and its results are perverted, and a following obtained. A noted instance of fanaticism is that of R. Brothers, who, with Sharp (1794), was to lead the Jews to re-occupy Jerusalem. The title of the first production is sufficient: "A Revealed Knowledge of the Prophecies and Times. Book the First. Wrote *under the direction* of the Lord God, and published by *His express command*; it being the first sign of warning for the benefit of all nations. Containing, with other great and remarkable things, not revealed to any other person on earth, the restoration of the Hebrews to Jerusalem by the year 1798; under their revealed Prince and Prophet." This prince and prophet was Brothers himself, in whose favor as prince a Mr. Halsted, or Halhed, made even a motion in the House of Commons. His lunacy (for he was declared a lunatic by a State commission) is self-evident from his titles, "Nephew of God," etc., and making a Miss Cot the daughter of David and future Queen of the Hebrews. The student can recall the sad prostitutions of these prophecies by Jewish impostors in the past, a long and dreary list, resulting at times in terrible bloodshed.

Obs. 10. This also should serve as a warning to the nations, not to allow themselves by any arguments or inducements *to enter into a league against Jerusalem.* It is predicted that this will be done, and that all such nations shall be severely punished (as e.g. Zech. 12; 2, 3, 9) and destroyed. Wisdom, prudence, ought to urge an acceptance of God's Word. It is true, that the establishment of such a Theocratic-Davidic Kingdom may not prove very palatable to the nations, the governments of the earth, for it is destined *to interfere materially* with governments *as now* organized and conducted, and will not tolerate in any of them that sinfulness, etc., which, more or less, attaches to rulers, people, manner of conducting government, etc. But considering the Divine Purpose and the blessed results that will flow from it to the world; regarding the Almighty Power that will enforce the successful accomplishment of it although all nations resist it—surely *true wisdom* ought to indicate a persistent refusal to all solicita-

tions to engage against the ancient city and people of God, and to suggest *a ready compliance* with all the demands that in that day may be made by *the Mighty One* who is to rule as the Father's beloved Theocratic King. It is no idle caution or impertinent request which says, Ps. 2 : "*Be wise now therefore, O ye Kings ; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little.*" This period will be *the crisis* of nations.

Brookes (*Maranatha*, p. 444) quotes Frederick the Great as saying : "Meddle not with these Jews ; no man ever touched them and prospered." How largely this has been fulfilled in the past, and how true it will be in the future. It is in view of England's treatment of the Jews in later times, giving them the highest civil privileges and protecting them in their rights, that some writers base the opinion that God will, in the future contest with nations, show special favor to her. The United States might well put in such a plea, because she has been uniformly kind and considerate to the Jews. Such pleas, however, will avail nothing, if such nations resist the restoration of the Theocratic Kingdom and its intended sway ; all depends upon their future conduct.

Obs. 11. This again reminds us of the extreme position adopted by peace congresses, etc. A portion of the Scripture, isolated or torn from its connection, is *alone presented* in their pleas, while lengthy predictions, which show that war exists down and at this period, *are ignored* as if they did not exist. The general analogy of the Word tells us that it is only *after* (not before) this terrible conflict of, and with, the nations, that war shall be banished under the then peaceful and triumphant reign of David's Son. To locate this era at any other period *previously*, or to declare that it can be brought to pass *without* Divine interposition, is to indulge in dreams that *will never be realized.* To diminish war, suffering, etc., is a Christian duty, but this is very different from that of misinterpreting and misapplying the Word of God, and predicting "*peace and safety,*" which God warns us against. It virtually closes the eyes of many to the predictions of the future, and prevents them from seeing that they should so live that they "*may be accounted worthy to escape the things that are coming on the earth,*" for the principle recorded by Ezek. 14 : 16, 18, 20, will be fully carried out.

Men, forsaking the Scriptures, are divided as to the instrumentality by which war is to cease. Some make it Christianity ; others the future religion of humanity : some, civilization ; others commerce ; some, education ; others suffrage of woman : some, spiritualism ; others, international arbitration. The last named is a great favorite with some, although it is admitted that an arbitration court, if the parties are dissatisfied with its division, has no civil force to enforce it. Lord Lytton (*The Coming Race*, p. 45) presents the idea—strongly reiterated recently, owing to remarkable inventions, increasing the efficiency of war material—that reason will so prosecute its discoveries until destructive agencies are so perfectly understood and under control, that for armies to engage would involve mutual annihilation, so that wars will cease, *nolens volens.* In the *Prize Essays* on a Congress of Nations, it is generally argued that wars will eventually cease, and an appeal is made to, and the language quoted of, prophecies found in the Bible. But such language *is torn from its connection,* and instead of allowing the Scriptures to testify *how and when* it is to be realized, it is taken *for granted* that it will result exclusively through human agencies. Some of the ablest advocates, like Elihu Burritt, deny a future Second Advent. Jesus is "the Prince of Peace," but He brings it in His own way.

Obs. 12. When this war is concluded, then, and *then only,* will Ps. 76 be fulfilled in the manner we have presented. Then and *then only* shall

the force of Ps. 110 be realized, as verified in the fate of the kings and heads over countries. *Then*, too, will men find that the confederation and its defeat are described in Ps. 83. *Then* Ps. 68 will stand forth with a significancy that will astonish, and Ps. 60 will present a clearness in the light of fulfilment that must surprise. The rejoicing then prevailing is well foretold in Ps. 47. The struggle and glorious result is eloquently portrayed in Ps. 46, and it *then* will be a matter of amazement that it could be applied to any other era. How *impressive*, viewed in this connection, becomes Ps. 48, delineating the judgment inflicted on the kings that were assembled, and the glory that results. Indeed, in that day, many a prediction now imperfectly understood, shall stand forth with a distinctness that will reproach *the weakness* of our faith in God's Word, when the last prayer of Moses, the benedictions of Jacob, the covenanted relationship of the people, etc., are vindicated by this tremendous overthrow of enemies—*then* truly prophecy itself, now the sport of scientific unbelief and the butt of unscholarly ridicule, will secure the profound esteem and praise of all nations.

E.g. such passages as Mal. 4 : 3 ; Zech. 1 : 20, and many others, either concise or obscure, are, perhaps, more fully explained in the light of this subject. It is certain that such passages as Ps. 45 : 6 are thus introduced by girding on the sword, performing terrible things, and making "*thine arrows sharp in the heart of the king's enemies*;" that 2 Sam. 22 : 35–47 comp. with Ps. 17, is descriptive of *a real experience* that shall be fully realized in the future ; that, for aught we know, the 144,000 mighty men of war in 1 Chron. 27, may be typical of the saints in the Theocratic Kingdom, the 144,000 first-fruits, since *of the Lord Himself* it is said, when the Song of Mose shall be sung in the future triumph : "*The Lord is a man of war, the Lord (Jehovah) is His name.*" "*Who is like unto Thee, O Lord, among the gods? Who is like unto Thee glorious in holiness, fearful in praises, doing wonders.*"

Obs. 13. This war, with the prominency, valor, success, etc., of the Jewish nation in it, corroborates the supremacy of that people presented in the preceding Proposition. Thus verifying 2 Saml. 7 : 23, 24 ; Deut. 33 : 29 ; Isa. 43 : 1–7 ; Isa. 60 ; Zech. 9 : 16 : Jer. 3 : 17–19 : Ps. 144 : Jer. 33 : 9–16, the "war," Ps. 110, etc.

Obs. 14. The reader, who has closely followed our entire argument, will not fail to see that it is *highly appropriate* for the Jewish nation to be thus employed as instruments in the execution of the Divine Judgment of the King. The propriety springs from the fact that, as the Davidic throne and Kingdom embrace this nation, and as the judgments are to be poured out in consequence of the process of re-establishing this Kingdom in its Theocratic-Davidic form, *the nation itself* must, in the nature of the case, be used as an instrument in overwhelming His enemies. All pertaining to the Kingdom is thus engaged. Compare Jer. 51 : 19–20.

This undoubtedly results from the fact that *then* it will be clearly acknowledged and felt, that the throne and Kingdom of David, *identified* with the nation, are to be restored under the Messiah, "*the King of the Jews.*" This attempted restoration will prove *hateful* to many kings and nations, and they will unite in a tremendous effort to crush it. The nation thus identified, must, as prophecy fully indicates, occupy *a prominent position* in the movements of the new ordering, introductory and established. Judging merely from Zechariah's predictions, the spirit of Jer. 48 : 10 will again be revived until the bloody enemies are effectually overcome.

Obs. 15. One peculiarity in this conflict is the statement that every Jew is *specially* under Divine protection, and endowed with *supernatural*

strength, so that none of them are overcome by their enemies. The Spirit foreseeing this already foreshadows it in Deut. 32 : 30, and gives it plainly in Zech. 12 : 6, 8 ; thus also fulfilling Ps. 140 : 7. Being under the supervision of their King, and acting by His direct command, it will happen to them as in the battle with the Midianites (Num. 31 : 49), "there lacketh not one man of us." For, God says to them, Deut. 33 : 27 ; Lev. 26 : 7, 8.

An *earnest* of this war and its success is given to Abraham, when with his born servants, he overcame the army of Chedorlaomer, the head of a confederation. Comp. also Isa. 41, which will effectually be realized in the Messiah, His people, and the restored nation.

Obs. 16. Owing to the fearful slaughter and the multitude of dead, we have described by Ezekiel and others the cleansing of the land. This gives us a direct clew to "the cleansing of the sanctuary," for the land of Palestine is called the sanctuary (Ex. 15 : 17, etc.), and, it being defiled with the dead, is carefully purified by their removal.

Various writers, such as Bh. Newton, Andrews, Faber, etc., call attention to this cleansing. We prefer this vastly to the singular view entertained by the Seventh-Day Adventists, making the cleansing of the Sanctuary to be a cleansing of the Sanctuary in heaven. Much that is mystical, or purely inferential, is put on the phrase by various writers, which a simple comparison of Scripture avoids.

Obs. 17. The reader is reminded that these terrific scenes are connected with the closing period of Dan. 2 and 7, i.e. during the divided period of the last empire, the last beast ; while powers arising from it are still existing, this confederation, this tribulation, these results will also be witnessed. These kingdoms and beasts, with their outgrowths, describe, as Mede and others have well characterized it, "*the Gentile domination*," beginning with Jewish captivity and extending down during a long period of, more or less, oppressive Gentilism, *until* the mystery of God is finished. Even Jews have observed and commented on this peculiarity, Thus e.g. Mede quotes Rabbi Saadias Gaon on Dan. 7 : 18 as saying : "*Because Israel have rebelled against the Lord, their Kingdom shall be taken from them, and shall be given to these four Monarchies, which shall possess the Kingdom in this age, and shall lead captive and subdue Israel to themselves in this age until the age to come, until* Messiah shall reign." History corroborates this Gentile dominion, and it will continue until God shall determine that "the Times of the Gentiles" have run their allotted, predetermined course, and *then and then only* under the restoration of this Theocratic-Davidic Kingdom will this domination come to a perpetual end (Prop. 164).

Obs. 18. Rejecting this prophetic war-spirit, commentators are greatly perplexed over the statement of Luke 22 : 36–38 and render corresponding singular interpretations. Jesus exhorts to the purchase of the sword, and when "they said, Lord, behold, here are two swords. And he said unto them, it is enough." And in v. 49 the question was asked, "Lord, shall we smite with the sword?" Jesus *permitted*, v. 50, so that "*one of them smote the servant of the high priest and cut off his right ear. And Jesus answered and said, Suffer ye thus far.*" Even Olshausen makes the allusion to be that they should purchase or obtain the sword of the Spirit !

He spiritualizes the whole matter to get rid of the idea that Jesus *ordered* material swords, because they are regarded *as inconsistent* with Christ's character as "Prince of Peace." So Barnes, Bloomfield, and others, who try to make out a proverbial expression or prediction, indicative of future trials and a proper provision to be made for them. But against all such *one-sided* interpretations, they forget (1) that material swords were shown; (2) the two material swords shown were esteemed sufficient; (3) that one of the swords was actually used in inflicting a wound; and (4) that this was done with *the connivance* of Jesus is self-evident, seeing that He ordered them foreseeing *the intended* use. To make "It is enough" to mean, "you do not understand me" is absurd, and, in view of what occurred in the use of the sword, would place Jesus in a false position. The expression in v. 51, "*Suffer ye thus far,*" gives the clew to the whole transaction. It is simply indicative that He can and will resort to arms and violence *when* (as all analogy proves) *the proper time* has arrived, but not then at that crisis (the time of obedience and humiliation, and suffering to perfect Himself as Redeemer), for to carry out the Divine Will, the resistance then offered—a sign that the sword also belonged to Him—was amply sufficient.

To show how unbelief handles this entire subject, attention is called to an article in the *Westm. Review*, Jan., 1852, entitled *The Ethics of Christendom*, which, while disbelieving in the actual occurrence of these threats of war and violence (i.e. under the plea that they are interpolations, or of human origin), frankly concedes their existence as a spirit *identified* with the future estimated triumph of the Church. In controverting the non-resistance principle, the writer shows that the teaching of the New Test. is, that the saints were to await *the Sec. Advent when* "physical force," "retribution," etc., would be employed. He then adds: "The new reign was to come *with force;* and on nothing else, in the last resort, was there any reliance: only that the army was to arrive from heaven before the earthly recruits were taken up. Nothing, indeed, can well *be further* from the sentiment of Scripture than the extreme horror of force, as a penal and disciplinary instrument, which is inculcated in modern times. 'My Kingdom is,' said Jesus, 'not of this world: else would my servants fight'—an expression which implies that no Kingdom of this world can dispense with arms, and that He Himself, were He the head of a human polity, would *not forbid* the sword; but while 'legions of angels stood ready for His word, and only waited till the Scripture was fulfilled and the hour of darkness was passed, to obey the signal of heavenly invasion, the weapon of earthly temper might remain within the sheath. The infant Church, subsisting in the heart of a military empire and expecting from on high a military rescue, was not itself to fight; not, however, because force was in all cases 'brutal' and 'heathenish,' but because, in this case, it was to be angelic and celestial." We, however, are to disbelieve and reject the whole as of human origin! Well may it be asked, if we cut out of the Word *all* that relates to this subject, *how much* will be left, and *what* confidence could be placed in the remainder?

PROPOSITION 116. *This Kingdom is a visible, external one, here on the earth, taking the place of earthly kingdoms (comp. Props.* 122, 111, 123, *etc.).*

Covenant promises, prophecies, all produce the impression that as soon as it is set up, such will be the result. To deny this, is to pass over *the plainest* feature of this Kingdom ; and, therefore, no one but admits either that now it thus exists, or that at some time in the future the Church will assume this (thus making a change), or else that it is fulfilled (against prophecy) in the third heaven. The admission is favorable to our argument, for precisely such *a visible Kingdom* is demanded.

Obs. 1. The Kingdom embraces not *merely visibility but a divine-political dominion* (Prop. 117) superseding all other Kingdoms, as e.g., Dan. 2 : 44 ; Rev. 11 : 15 ; Dan. 7 : 13, 14, 18–27 ; Zech. 14 : 9, etc. This, too, is, admitted by a host of our opponents ; and we are assured by many of them that, by some additions or transpositions, this will in the course of time be effected. But if this is *a characteristic* of the Kingdom and *at* its setting up, as prophecy indicates, *then*, if the Church is such a Kingdom, the Church should have presented this very appearance. On the other hand, the Kingdom of God at one time *was visible*, then it was overthrown, but its restoration under David's Son foretold. Now, if ever restored, *as covenant requires and as promise declares, then*, as a matter of course, a divine political rule or dominion *must be restored.* Hence, the prophecies run in the current of *the Divine Purpose* in making these portrayals of the future Kingdom.

While it is correct to affirm—in view (the highest ground) of the non-restoration of the Theocratic-Davidic Kingdom, and its postponement until the times of the Gentiles are ended (Prop. 66, etc.)—that the Church and State are separate and distinct, yet it is pushing the matter to an untenable extreme (as e.g. done by the Scottish Church, see p. 158, etc., D'Aubigné's *Germany, England, and Scotland*) to assert that they *never* will be united (even as a church claiming to exert rights pertaining to the civil power). This assertion is based on the declaration, " My Kingdom is not of this world" (see Prop. 109, where this passage, so fruitful of misconception, is examined). But oath-bound Covenant, prophecy, the Theocratic ordering—*all* evidences that the position is a wrong one ; what is true now, is no barrier to future fulfilment and realization. It is simply unreasonable and extravagant to believe in *a world-wide dominion*, to which all nations are subject, etc., lacking such a union. The student is reminded that the Church nearest to the Apostles was far more logical and consistent in its faith. That child-like belief based on the grammatical sense of the Word, now so scornfully rejected by many as childish, is *pre-eminently* the scriptural faith. The denial, on the one hand, of its truth, or the perversion, on the other, of the same to exalt the authority of the Church, does not cancel its ultimate fulfilment in the way God purposes.

Obs. 2. The concession, that such a Kingdom is still in the future, is all that at present our argument needs. The manner in which it is made may

be referred to as a matter of curiosity and confirmation. Whatever mystical or spiritualistic interpretations Neander, Fairbairn and others, give, yet they are *forced, against* their theory, to find in an ultimate *outward, visible* manifestation in the Church, in *a real political* dominion, in *a subjection* of all Kingdoms under *a Theocratic* government, *the conditions* of prophecy. Having already quoted Neander largely, who contends for this feature, we pass to others. Pressense, who spiritualizes the prophecies *in extenso*, still unable to entirely rid himself of what he calls "the materialistic" tendencies of them, says (*The Redeemer*, p. 101): "Let us add that this spirituality of interpretation prevents us in no respect from admitting that the Kingdom of God *will be triumphantly established in the outer world also;* the new heavens and the new earth are *a reality* to our minds." Fairbairn (*On Proph.*, p. 297), gives to the Church "*the real universality and the absolute right of governing upon earth;*" alluding (p. 447) to the language of Daniel respecting the Kingdom, he says, it is such as "to indicate *an actual remodelling* of the state of things among men, and *a fresh organization* of the social fabric *such as would formally commit the administration of affairs into the hands of the Lord's people*," etc.; and he admits (p. 465) that this includes "*the formal elevation* of the pious and God-fearing portion of mankind *to the place of influence and authority.*" Lange (*Bremen Lec.* No. 8) advocates a future union of Church and State, asserting "that State and Church are *to become one* in the Kingdom of God," and in his *Com.* (Matt. 3, p. 73) he declares that "the Christian Church and the Christian State may be regarded as *the twofold manifestation* of the Kingdom of God." Even those who are the most non-committal admit even on Isa. 2 : 1–5 (as e.g. Alexander, *Com. loci*), that the description denotes something of authority, etc., "*permanently visible.*" Dr. Arnold held that a development of the Church in its perfect form includes a blending or union of Church and State, thus constituting a properly developed Kingdom of God, saying (Hurst's *His. Rational.*), "there can be no perfect Church or State *without their blending into one*," etc.[1] Such references might be endlessly multiplied, but these are amply sufficient to show, (1) that the Word of God demands *such an outward* dominion; (2) that it will be *supreme over* the earth; (3) that the want is *felt and acknowledged*; (4) the hope is expressed that *it will finally*, in some way, be realized.

[1] Arnold (*Life of*, by Stanley, vol. 2, p. 103), in a letter to Bunsen, says: "Connected with this is Rothe's book, which I have read with great interest. His first position—that the State, and not the Church (in the common and corrupt sense of the term) is the perfect form under which Christianity is to be developed—entirely agrees with my notions." Rothe (*Life*, by Nippold, and *Ethics*) advocated the absorption of the Church by the State, the State and Church forming one, the latter being incorporated with the former, the State being the controlling power. The essential idea of such a visible, outward world Kingdom is strongly advocated by recent leading theologians, and the Chiliastic notion is doctrinally incorporated to suit their systems. Thus e.g. Martensen (*Ch. Dog.*, s. 281), proclaims his faith that Christianity will not merely be a "struggling power in the world, but *a world-conquering, a world-ruling power* likewise." "The states and institutions of municipal life shall then be governed by Christian principle," etc. He only forgets to tell us how to reconcile all this with e.g. sec. 279, when down to the Sec. Advent he gives no place for such a Millennial theory. The fact is, many who refuse to be called Chiliasts entertain fully Chiliastic views—impelled to it by prophecy—but unfortunately do not follow *the order* laid down in the Word for its realization. Rev. Hall, in *Christianity Consistent with a Love of Freedom*, expresses his faith that in the predicted Mill. age, State and Church will be united, "for the professors of Christianity must then become politicians," etc.

Obs. 3. It is strange, however, that in such a delineation of prophetical language, fully admitting a divine political world-dominion, *they forget* the objections alleged against our view. In their case the very passages presented to teach an *exclusively* spiritual and invisible Kingdom as against us, *are now no longer of force.* But we may well pause, and ask *the consistency* of this; for, if they forbid an outward universal Kingdom such as the early Church advocated, why should they not also prevent them from entertaining a similar view? Again, in such admissions they also overlook what so many writers among themselves learnedly argue when writing in opposition to us, viz. that those predictions are *typical* of something else. Thus, e.g. Fairbairn (*On Proph.*, p. 270) frankly admits that the prophetic language describes a *literal* Kingdom, but that this must be understood as *typical*, etc. Afterward he himself sets up a Kingdom *corresponding* with this literal description, and neglects applying to the plain grammatical sense his Origenistic derived typical one. If the predictions have been typical thus far in the history of the Church, and no change of nature is noted in the predictions themselves, *how* does it come that this typical application does not continue—that it suddenly changes, more or less, into *literalness?* Does not this prove that the principles of interpretation underlying the Church-Kingdom theory are not entirely satisfactory to their own advocates.

Obs. 4. The very concession of a visible "world-dominion" by the Church-Kingdom theorists is hampered by other difficulties, irreconcilable with the uniform tenor of prophecy. Thus, e.g. they concede that this Kingdom possesses an outward authoritative dominion, but, (1) they must, if they take the descriptions of wickedness, war, etc., *preceding the Sec. Advent*, have the saints or Church *yield up* such dominion against positive assertions by the prophets to the contrary; (2) with their theory of the ending of this dispensation, general judgment, winding up of the world, changes in the Church, they *allow* no such permanency, everlasting duration (see Prop. 159) ascribed to it by the prophets. The only effort made to obviate this difficulty is to say that the Church is everlasting, and hence will ever endure. This we admit, but that is not the point at issue between us; the point is, that a certain position or station is assigned to the Church, viz., that of exerting power, authority, dominion here on the earth, and the question is whether that will be *retained* as the prophets predict or not. Our doctrine gives this authority to the elect people—the seed of Abraham—but at a designated time, and retains it as *a permanent* possession; the prevailing view gives such dominion, but finally brings it to a close to make way for an alleged "Kingdom of Glory," somewhere in God's universe.

Obs. 5. If the popular definition of the Kingdom of God, viz., that it is "God's reign in the heart" (thus confounding God's Sovereignty with a special Kingdom of promise) is correct, *how* comes it that the prophets assign it specified time and place in the future? *How* comes it that it is spoken of as established at a certain period, and as pertaining to the humanity of Jesus Christ? Surely something very different from the absolute eternal Sovereignty of God is denoted; it may be, and is indeed attached to, and grows out of, that Sovereignty, but *linked* as it is with the elect Jewish nation, the Davidic throne and Kingdom, the human nature

of Christ as David's Son, the outward visibility and dominion, the ending of the times of the Gentiles, the restoration of the Jewish nation, etc., it *cannot* be referred to any other Kingdom but *the Theocratic-Davidic* as believed in, and preached by the early churches. Admit this, and the significance and unity of covenant and prophecy are apparent; deny it, and diversity and antagonism follow.

Strange that men under the influence of a favorite theory will make the *temporal* blessings formerly connected with the Theocratic rule, and which are promised on its restoration to be greatly increased and enlarged, to be typical of spiritual blessings in order to make them suit the Church, *even when* they relate to the natural life, health, offspring, abundant harvests, increase of cattle, fruitfulness of land, etc., in brief, to the very things that are needed under *a visible* Kingdom. Stranger still, that a suffering, struggling church, without civil laws as the Theocracy possessed, without the distinctive features of the covenanted and predicted Kingdom, without the presence of its Theocratic (in the strict sense, God ruling as an earthly Ruler) Head (so that believers are now to render civil obedience to earthly kings and rulers), should be so persistently elevated to the position of that still future Kingdom, called (2 Pet. 1 : 11, etc.) Christ's. And strange, with all this, men cannot wholly divest themselves of the idea of visibility, outward exercise of power, etc. God has permitted men to work out their ideas of the Kingdom of God. The union of Church and State in the days of Constantine; the Papal Hierarchy with its presumptions; the State assuming to control the Church by its "divine right;" the Church declaring, by virtue of its superiority, its power over the State; the struggles century after century in many countries arising from a Church-Kingdom notion—these are matters of history and are written in letters of blood. Let the conflicts of Germany, France, England, Holland, etc., testify to the sad influence exerted by this theory. Let us illustrate by a single example: the practical result of this Church-Kingdom theory is seen in Calvin's rule in Geneva. Calvin, under the impression that the Kingdom of God was *now* to be realized in the lives of the people (so Fisher, *His. Ref.*, p. 217, comp. D'Aubigné's *His.*, Mosheim, etc.), so framed the State that the Church, through the Consistory, had the controlling influence, and the State was only co-operative in enforcing a code which was evidently based on the opinion that God's Kingdom was *already* established, and that a sort of Mosaic legislation under an existing (*so-called*) Theocratic organization was in place, by which all—even such as were not predestinated unto salvation—were forced upon their good behavior and obedience. History records the conflict, and infidelity, overlooking the conscientiousness (however mistaken) of "the Venerable Company," makes itself merry at the bloody stringency of its laws, without considering that men who *honestly* entertained such views of the Kingdom could not act otherwise. This mistaken doctrine affords an apology for a code which advocated coercion in matters of religion, and made the State—as in the Papacy—the executioner. This applies, alas! to a multitude of other cases.

Obs. 6. The *Herald of the Morning* (June 15, 1878, August 1, 1877, etc.) makes the future Kingdom "spiritual," and denounces us in our belief as "materialists." All that we need to say in reply is this: without discarding the spiritual aspects of the Kingdom (comp. Prop. 197), we are satisfied to receive the visible and materialistic view in connection with that which covenant and prophecy embraces. The reasons assigned for this *purely* spiritual Kingdom are too subtle and far-fetched for us, seeing that it is taken *for granted* that a glorification must necessarily result in an invisible and wholly spiritual state against *the general analogy and specific teaching* of the Scriptures. (Comp. next observation and Prop.)

Thus Patton (Aug. 1, 1877) says: "Many suppose the Kingdom to come is the restored Jewish Kingdom, earthly, visible; forgetting or ignoring the facts that the Kingdom is to be a 'heavenly Kingdom'; that 'except a man be born again he cannot *see* the Kingdom of God,' and neither shall they say, 'Lo here, or lo there,' all of which they could not say, if it was visible." (He might have added, that "flesh and blood" do not inherit this Kingdom.) But certainly this is a *plain denial* of Covenant and prophecy, which insists upon *the same* Kingdom removed being restored, with which all

these alleged objections can be easily reconciled and shown *to be adjuncts.* Thus e.g. this Theocracy is "*heavenly,*" as we have shown, for *God* rules in it ; that *a birth* (res.) is requisite to "seeing" it, every concordance showing that "seeing" is used in the sense *of participating in,* or *experiencing its* blessings ; that "lo here," etc., is indicative of *the manner* of its coming, as the context shows ; that inheriting the Kingdom is the obtaining of *a rulership,* a Kingship in this Kingdom, which is *only confined* to the glorified saints ; that consistency in such applications would make everything, including even the regenerated earth, invisible and purely spiritual. The old *Gnostic* prejudice against matter is the basis of this objection, which is condemned in the most pointed manner by *the plain grammatical* sense of Scripture and the early faith of the Churches established by the Apostles. The objection has a few passages of Scripture which are *pressed to an extreme,* and this extreme is made the subject of numerous irrelevant matter, contradictory *to both* Covenant and prophecy. Another writer in his hostility to all earthly governments (Davis's *Seven Thunders*) asserts that in the Mill. Kingdom "there will be no family, no school, no ecclesiastical, no civil institution, but only a divine government," which he attenuates so that it has no external, outward form. But this is utterly opposed by direct prophecy and promise, which declare that the Kingdom is *an organized government* over the nations of the earth, so that e.g. the Apostles rule over the twelve tribes, the restored Jewish nation is extraordinarily blessed in its civil, social, and family relations (increase, etc.), there is a central place from whence issues the authority of government, the nations send representatives to Jerusalem, the Jewish nation enjoys a certain supremacy, etc. God has had in the past, as such admit, a "Kingdom of God" in a visible form, and He will not allow this visible Kingdom to prove a failure, but is making his preparations to reproduce it, at the appointed time, *in greater power and glory.*

Obs. 7. Barbour (*Three Worlds*) employs the same reasoning as given in the previous Observation, and insists that this Kingdom of "the Christ" is spiritual and invisible, being something separate and distinct from "the Kingdoms" given to Jesus in Rev. 11 : 15, laying special stress on the plural "Kingdoms." Now a reference to Rev. 11 : 15 shows, even in our version by the italics that in the latter clause the plural is assumed. The MSS. S. & A. (Tischendorf's N. T.) have even "the Kingdom of this world is become the Kingdom of," etc., and hence many critics, making the correspondence with Dan. 7 the more striking, translate, "The Sovereignty of this world is become the Sovereignty of," etc. Now that this is the meaning, and that it is visible on the earth, including the nations, is abundantly evident from Dan. 2 and 7, as comp. e.g. with Isa. 2, Micah 4 etc. The prophecy not only takes it for granted that it takes the place of preceding Kingdoms, but expressly asserts that it is *a Kingdom under heaven,* here on earth, which embraces the rulership of the saints and the subjection of the nations. It requires the grossest perversion of language to make *a purely* spiritual and invisible Kingdom out of the one delineated, and thus corresponding with the covenanted one. The Kingdom *promised* to David's Son *by oath,* and which is *His inheritance* is *not* an invisible one—*far from it.* Barbour reaches his conclusions by pressing a few sentences of 1 Cor. 15, relating to the future glorified condition of the saints —a condition which *only qualifies* them for a visible and glorious reign—a condition, which, in Jesus and the saints, brings the Divine and Supernatural in visible relationship to humanity. It is by spiritualizing some predictions, making others conditional, applying the typical to some, and overlooking others, that this spiritual system, *Gnostic in tendency,* is produced.

This view, too, is most unjustly and offensively presented by Barbour, showing either his lack of knowledge of our system or a wilful design to lower our doctrine by engrafting upon it opinions that *we do not* hold. Thus (1) that we deny spirituality to the

Kingdom, which *no one does*, although we reject his purely spiritual theory ; (2) that we make the " first-born," the heirs and inheritors, to dig, plant, etc., with the restored Jews (an " agricultural Kingdom"), which *no one has ever* done, because they carefully distinguish *between* the glorified saints and the nations (this is a revival of the old Popish falsehood, charged against Pre-Millenarians of the Primitive Church) ; (3) that we confine the Kingdom to Palestine, which *no* Pre-Millenarian, to my knowledge, does ; (4) that we do not unite with the restored Theocracy a higher development (leaving it to exist pretty much as formerly), even the union of the Divine with its resultant marvellous power and works (This work with its quotations, etc., gives all the answer that is needed). A theory, however plausible, that requires bolstering up *by misrepresenting* others, must have but feeble supports.

Russell (*Our Lord's Return*, p. 55), who was for a time in affiliation with Barbour, remarks in opposition to a visible Kingdom and Christ sitting on David's throne in Palestine, that " fleshly Israel is not, and never again will be ' the Kingdom of God.' They were once, but it will be taken from them, and given to another people, children of Abraham by faith, the Church. Under the sounding of the seventh trumpet all the Kingdoms of the world (now under the control of Satan) ' become the Kingdoms of our Lord.' They pass into the possession of Christ and under the rule of His Kingdom—the devil being bound, Rev. 20 : 2. Israel, with their capital at Jerusalem, will doubtless be the chief of these fleshly nations, but it will *no more* be the heavenly Kingdom than they." Hence it is spiritual, etc. The inconsistency of making the Kingdom spiritual because " heavenly," and admitting that as " the Kingdom of God " and as " heavenly" it once existed in a visible form, is certainly very striking, especially when in this future Kingdom God's will is to be done on earth as in heaven. The simple fact is this : Russell overlooks *the elect* condition of the nation, the necessity of our being *engrafted into* it, the express *covenanted relationship* of that Kingdom with the nation, the *removal* of God's wrath which restores them to their ancient position, etc., as we have presented, in detail, in previous Propositions. All prophecy makes the setting up of this Kingdom contingent with the restoration of that nation, for it is David's throne and Kingdom (not a type or symbol, but the *same* Kingdom overthrown) that is the inheritance of David's Son, the Messiah. As to taking the Kingdom from the nation and giving to others, the general tenor of the Scriptures, as we have shown at length, teaches that to the Jewish nation at the First Advent was tendered, on the condition of repentance, the honor of rulership, kingship, and priesthood in this Kingdom. This tender was refused, and now, lest the purpose of God fail, *these rulers* are gathered out of other repentant and believing ones that are engrafted. The nation as such, however high its position in the coming Kingdom, cannot, and does, not occupy the noble and exalted stations of honor and glory that these gathered ones—gathered because of their unbelief and rejection—will sustain. But we must refer the reader to our previous statements, given with the scriptural proof, and logically step by step. This we, however, add : these engrafted ones to whom the honor of rulership (inheriting the Kingdom) is given are united with previous ones selected from the nation previously, for they inherit the promises with the ancient worthies. These promises *only* include the Kingdom advocated by us. and embraced in " the sure mercies of David." The purely spiritual Kingdom of Barbour, Russell, and others has no existence either in Covenant or in prophecy, and was never heard of until mysticism and spiritualizing exerted their influence upon scriptural interpretation and application.

PROPOSITION 117. *The Kingdom of God re-established will form a divinely appointed and visibly manifested Theocracy.*

It is not a political body of human institution, for its *divine origin* is found in its covenanted relationship, and in its history. Its visibility we have seen in its ancient establishment; and when re-established, *it must*, as the case absolutely requires, *again thus appear*. It cannot exist without this external appearance in view of its direct connection with the Jewish nation, etc. Its *Theocratic* element is seen in God again condescending to act as an earthly Ruler in and through and by David's Son (comp. Prop. 110).

The reader is reminded that we have already abundantly shown (Props. 25, 31, 33, 35, 45, 46, etc.) the nature of a Theocracy, and from this *we cannot deviate*, seeing that God has promised—and His promises, confirmed by oath, are faithful and true—that *the identical* Theocratic Kingdom overthrown shall be restored. In this hope we humbly and reverently trust, because of the abundant provision in its behalf. Therefore, it may be appropriate to append a few more quotations from writers, who have no sympathy with us, illustrative of the meaning of a Theocracy. Thus in addition to those given—Archb. Whately, *Diss.* 3, vol. 1, *Ency. Brit.*, p. 470, remarks: "The Lord (Jehovah) was not only the God, but also the King (*Civil Governor*) of this peculiar people. And hence the word '*Theocracy*' is often applied to the system under which the Israelites lived." On p. 479, "It was *a Theocracy*; a system of *direct, special, temporal government* by God's extraordinary Providence." The same Ency., in Art. "Moses," says in reference to "the worship of God and *the political* government of the Jews," that "this was *a Theocracy* in the fullest extent of the word. God Himself governed them immediately by means of His servant Moses, whom He had chosen to be the interpreter of His will to the people; and He required all the honors belonging to their king to be paid to Himself." "God was not only considered as the Divinity who formed the object of their religious worship, but as *the Sovereign* to whom the honors of Supreme Majesty were paid." Rees's *Cyclop.*, Art. "Theocracy," makes it "*a state* governed by the immediate direction of God alone," but falls into the error of making it to cease with Saul (which we have abundantly disproved, Props. 28, 31, 33). Other cyclopædias give the same definitions; all agree in the fundamental part, viz., that God condescended *to act as the earthly Ruler* over the nation, so that (*Gov. of the Hebrews*, Relig., *Encyclop.*) "God was, in fact, the Monarch of the people, and that the government was a Theocracy." The democratic element (brought out by Wines, Lowman, Michaelis, and others) was largely incorporated with an aristocratic one, working in unison with the Theocratic ordering, so that (as Martensen, *Ch. Dog.*, p. 230) "The Theocracy was the Kingdom of God."

Obs. 1. This is *a Theocracy* in deed and in truth, for in this reorganized Kingdom we find the Theocratic idea—*God's idea of a perfect government*—fully consummated. The Rulership is safely and powerfully lodged in *one Person*, who in Himself unites the human and the Divine, who becomes, according to "the everlasting covenant" and "the sure mercies of David" (Isa. 55 : 3, 4, Alexander's version), "*the Chief and Commander of nations.*" See Prop. on Humanity, etc.

Obs. 2. The restoration of the Jewish nation, the supremacy of the nation, the reign of the Messiah as David's Son in connection with it, in

brief, *all* the details given by the prophets of this era, *are only reconcilable and in harmony with a re-establishment* of the Theocratic government. This insures divinity and visibility.

Obs. 3. As already intimated, *the highest possible position* that we can place the Kingdom of God in, is that of regarding it such a Theocratic State or Empire, universal over the earth, founded, governed and developed under Divine authority personally manifested. This, as admitted by nearly all, was foreshadowed by the ancient Jewish Theocracy. Something like it has been the desire of nations, as can be seen even in the Utopian theories of philanthropists, philosophers, statesmen, and more recently in the expressed wishes of spiritualists to attain to it through the medium of spirits, etc. But originally founded by Divine power, it can only be restored by *the same* power; it can never be realized through human instrumentality, requiring, as we have all along shown, a higher agency to introduce it.

The Theocracy itself includes the divine, but it embraces it in its purest form, viz., in direct union with and rulership over a Kingdom, i.e. God is the earthly Ruler. Hence we object to the use of the word as employed by various writers, applied to the Papacy, the Church, etc. Men have only produced base imitations of a professed Theocracy. Campanella's *Monarchia Messiæ, an Apology for Popery,* is expressive; likewise De Cormenius's *His. of the Popes,* as well as the latest caricature of Mormonism. The same, too, is inapplicable to the Church, seeing that the distinctive Theocratic rule is lacking. Hence, too, we must reject the idea advocated by some that this Kingdom is purely spiritual. It cannot possibly be such if it is the Theocratic Kingdom, *once* withdrawn, *again* restored, for that unites the divine and human, the heavenly and the earthly, the spiritual and the temporal. If David's throne and Kingdom, now in ruins, is to be set up by the Messiah, as both Covenant and prophecy teach us, *then* the Theocracy, necessarily, must have this union; to substitue the Church or some spiritual existence or Kingdom, is to depart from the plain meaning of language. The perversions by fanatical sects, the appropriations by Popery and Protestantism, do not vitiate God's purpose as presented in Covenant and prophecy.

Obs. 4. The inconsistency of some able writers on the subject of a Theocracy is remarkable. Some who admit that *the fundamental* idea of a Theocracy is something very different from that of the Divine Sovereignty, embracing, as it does, God condescending to act in the capacity of an earthly Ruler, a union of Church and State under direct Divine rule, etc., yet apply this Theocratic idea, stripped of *that* which gives it its peculiar *vital* force, by the wholesale to the Church and world. Numerous excellent writers who do this will occur to the student. The most surprising part is that, in the application of this theory, they contradict themselves without apparently being conscious of the impropriety. Thus, e.g. to illustrate: Neander, *Life of Christ,* B. 4, ch. 1, S. 51, says: "*The form of a State* cannot be thought of in connection with this Kingdom; a State presupposes a relation to transgression; an outward law, the forms of judicature, the administration of justice, are essential to its organization. But all these can have *no place* in the perfect Kingdom of Christ; a community whose whole principle of life is love." The first sentence has force only as it applies to the Church (and it was Neander's *church view* that led to it), but is erroneous when thus applied to the Kingdom, for he himself in his theory of *progressive* development loses sight of the principle thus laid down and *expressly* anticipates a period *when* the Kingdom of God shall (in the same section) "*exhibit an external stately fabric*" and

"*regenerate all things and thus appropriate them to itself;*" while in other places, previously quoted, he advocates *this future perfect union of Church and State* as the highest development of Christ's Kingdom on earth. The fundamental error in this theory is, that it attributes to the Church, its development, etc., what the Bible *only* represents as performed under *the direct auspices* of David's Son, at and after a time of vengeance, etc. If God Himself in the establishment of a Theocracy did not regard the union of Church and State an inconsistency; if He through the Spirit sounds forth its praises and portrays vividly the blessings that can flow from it, it surely does not become us virtually *to impeach* His wisdom in such an organization. Besides, love, exceedingly precious and cementing, is *not government*, but is most admirably adapted *to preserve and perpetuate it* when established. The highest exhibition of love will be that which is manifested, not in individual life, but in associated life in its greatest of worldly relations, the civil.

Obs. 5. Surely no one should object to this consistent Theocratic-Davidic Kingdom, *so precious* to the pious Jews and early Church, when many, who reject Millenarian views, still are forced by the peculiarity of predictions to concede that there will be a Theocratic reign, a union of Church and State, a universal, visible, external government. In addition to the illustrations given under previous Propositions, another may be presented. Ralston (*On Apoc.*, p. 162, etc.) when describing the Millennium of Rev. 20, says: "we find a reference to thrones which represent the dominion of the saints *in a Theocratic form of government*," and adds, that prophecy teaches not only a destruction of earthly governments, but "*also the erection of a government founded in righteousness and guarded by heavenly influences;*" that a new form of government will be established when the Jews are reorganized as a nation, clearly Theocratic, having its seat in Judea, so that "*Judea may be most distinguished in that day as the Redeemer's Kingdom on earth*," and all other nations will render homage, etc. Why—when thus making out a Kingdom distinguished by political power, etc., exerting the same over the earth from the central seat in Judea—not admit *all that the prophets declare*, and accept *of the Theocratic-Davidic* Kingdom fully restored in David's Son? Why leave out the Divine chain which binds *the whole together?* Why shrink from the divine throne and Kingdom of David, *claimed by God as His own, specifically covenanted* to Jesus, now in ruins but *promised* to be rebuilt, and, turning away from this divine, etc., still in some way attach Origenistic derived ideas to this Kingdom, constituting it a progressive development of the Church?

Obs. 6. If such a Theocratic Kingdom, as God Himself instituted, is not permanently and gloriously re-established here upon earth, then it follows that God's efforts at the establishment of government and the interest which He manifests in it are fruitless of abiding results. Or, in other words, *His own Kingdom has proven a failure.* If the rebellion, etc., of the Jews is urged as a reason why it was not carried out, the reply is plain: why then, with His foreknowledge institute it at first, and then when overthrown *predict* its restoration, etc.? Besides, why adopt it in the sacred covenant relationship? Such questions might be multiplied, showing that *God's honor, majesty*, etc., are immediately concerned in its restoration, or otherwise it will be said that the Almighty undertook a work which, owing

to man, *He could not accomplish.* If the general opinion is to be received, as expressed by numerous theologians, that it would be foolishness to expect such a restoration ; that it has given place to a much higher, refined, spiritual Theocratic order, etc., *then* it leaves God's *direct* attempt at exercising the functions of an earthly Ruler an inscrutable riddle. If the original Theocratic idea is lost, if God Himself is not at some period of the world's history to be its actual, earthly Sovereign, *then* certainly the earth will lack in its history the completion of a form of government indorsed and adopted as the most desirable by the Omniscient Himself. Recent writers, as Wines and others, insist that the Theocracy was entered into by God to teach man *the true science* of government. This is true, but not *the whole* truth, for we would add : to teach man *that perfect government can only come directly through God.* But take this half-truth, that God teaches man how true government cannot be justly separated from the relations that man sustains to God, etc., and does it not directly lead to the conclusion, that if God's own teachings are to be realized, *then* a government must at some time exist here on earth, in which He is the recognized Lawgiver and Sovereign, to whom all can apply ? Shall these teachings be defeated by depraved human nature, or by the combinations of Gentile domination ? Or, shall they be spiritualized away to mean something else ? Shall the now " Prince of this World" gain the victory in *the most dignified and exalted* of man's relations, viz., in that of organized society in its national, governmental, and monarchical arrangements ; or, shall the victory be given, as the Bible does, to the Son of Man, David's Son, in this very direction ? The glory of God, in virtue of *His beginning*, is deeply concerned in *the completion* of His own system of government ; and we may rest assured, from a multitude of concurrent predictions, that He will sanctify Himself *in this particular*, exalting in the eyes of all people the identical form, now the scoff of unbelievers and even so difficult of acceptance by many believers (comp. Prop. 201).

The establishment of such a Theocratic Kingdom is the most *reasonable* expectation, finding its basis (1) in the Covenant ; (2) in the initiatory establishment of it ; (3) in the withdrawal of it on account of sin, but with the promise of restoration ; (4) in God's honor as Theocratic Ruler ; (5) in the predictions relating to it ; (6) in the postponement made of it ; (7) in the provision already made for it ; (8) in its adaptation to meet the wants and longings of humanity. It fully accords with our ideas of propriety, justice, and God's own glory, as well as the redemption of man. Take the popular, prevailing view, and *then* indeed God's effort at rule is a failure, and this world with civil government (for down to the Sec. Advent they are represented as more or less hostile to the truth) are given over as trophies to Satan. Our trust is in God, that the Kingdom of this world shall yet be His in *the appointed, covenanted Theocratic order.* Plato (and with him many others) will yet be verified : " In the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again and resume the reins of empire ; *then* He will change, embellish, and restore the frame of nature, and put an end to decay, sickness, and death." Unbelief sarcastically tells us, if the Bible is true, why does not God in our day appear, set up a Theocratic Kingdom, and make Himself felt as a Ruler indeed. The fact of a non-Theocratic government in acutal force influences them to reject the entire Theocratic idea as of mere human invention. We point, however, to the most solid reasons for the withdrawal of the Theocracy (evidenced e.g. even in the past history of the Jewish nation), and its delay to the future Advent (shown e.g. in gathering out a people to sustain it in power and glory when restored).

Obs. 7. The *delay* in this Theocracy is no reason for refusing credence to it, seeing that God so plainly foretells *the reason* for its delay, viz., in

punishment of the nation with which it is connected ; and seeing that He also reveals to us a long period of Gentile dominion during which it cannot exist. God, having, for the sake of man only, shown by the experiment of its previous establishment (designed also as a covenant basis, to secure the heir, etc.), that human nature as *now* constituted is utterly inadequate to bear and perpetuate such a Kingdom, during this season of delay is gathering out *the material*, i.e. the saints, who, as co-heirs, joint-rulers with "the man ordained," shall form *such an illustrious, all powerful body* identified and incorporated with this Theocratic-Davidic Kingdom, that re-erected it will be sustained with purity, dignity and stability. God's ways are *marvellous in preparing for His own government*, overruling the freedom of man and his bias for sin, and constantly, slowly but surely, advancing toward His intended goal. Having repeatedly shown this gathering of elect destined to co-operate with David's Son when their number is completed, we may add : that the Jewish nation and the race itself will after so long a trial of Gentile domination and its historical results, especially as witnessed at the time of the end in its confederated wickedness, be the better prepared to acknowledge the incomparable superiority of God's form of government.

Therefore it is that the remarkable language of Jer. 22 : 30 is employed, calling *special attention* to the establishment of this Theocracy. When God determines, owing to the continued rebellion of the Jewish nation, to subvert for a time this Theocratic Kingdom, and not to allow the seed of Coniah upon David's throne, the fact is announced in terms expressive of the whole earth's interest in the matter : "*O earth, earth, earth, hear the Word of the Lord,*" etc. Men may now pass it by as of little consequence, but it is *of vast importance*, and we, if believers, will do well if we take heed to this instruction.

Obs. 8. The eulogistic phraseology of the prophets which some critics ascribe to Oriental usage, respecting this Theocracy is well deserved. For, if we consider the King, David's immortal Son, with the Divine inseparable with Him ; the redeemed saints, also immortal, inheriting with Christ, and qualified by their trial, experience, etc., to act as rulers with Him ; the Jewish nation restored to favor, and its coveted position after an education that never will be lost ; the Gentile nations receiving the blessings accruing from a government which ever has been the need of the world ; the glorious results ever flowing in free and abundant streams from God's own fountain of order—*all this* ought to lead us to feel that language is too feeble to express what will be realized.

Obs. 9. This Theocracy will realize the idea of *universal Empire*, the darling wish of mighty monarchs. David's Son, King Jesus will, with His own power, His associated rulers, His restored and exalted nation, in the Davidic throne and Kingdom by its *grandeur* cause all nations to become tributary and joyful supporters of its authority. The throne of David will become *the great, recognized throne* of the world, all others being subordinate to it. The prophecies relating to this need not be repeated, for the reader in our argument must have observed that one design God has in re-establishing this Kingdom is, to advance through it, and perfect by it, *His own universal rule*, so that finally all people without reserve shall fully and freely acknowledge *the supremacy of God as manifested* in and through the Ruler of this Kingdom.

Obs. 10. This Theocracy, as frequently intimated and implied, is designed *to create blessings.* Fruitful as it may be at the beginning in vengeance to nations who interfere with God's purposes, yet its main object *is to procure blessings.* It is not to gratify the ambition of the Jewish nation that it enjoys such supremacy, but that, as Paul in Rom. 11 ; Zech. 8 : 13, etc., it may dispense richness to others ; it is not to gratify pride that saints reign with Christ, but that they may be instrumental in promoting the welfare of others, etc. Of David's Son itself it is said that His reign shall bring showers of blessing upon all, so that all families of the earth shall be blessed in Him. The Millennial descriptions abound with things productive of happiness. It is only necessary, as our subject suggests it, to point to one, the fruitful parent of many others, viz., a perfectly safe, reliable, stable righteous government, with King, rulers and subjects bound together by the interests arising from manifested Redemption.

Obs. 11. This Theocracy embraces not only *perfected* salvation as in the Rulers, i.e. those who reign with Jesus Christ, who are crowned as the inheritors of the Kingdom, but it includes the contemplated salvation of others, and the redemption of the race as a race. Leaving the classes that are to be found in this Kingdom for separate consideration and proof, it may now be said that it will be fully proven, at the time this Kingdom is set up by the mighty confederation then existing which is to be overcome, and by the continued sinfulness of the world down to that era, that owing to the corrupt nature of man, notwithstanding the provision made for salvation, the appeals, truth, etc., the tendency of man, against light, is toward evil. Evil will in a most fearful aspect be in the ascendency when the King comes, and it is positive folly for any professed believer in the Word to deny the record on this point. This conclusively establishes the proof, that to bring the world under subjection to God, to bring it even to accept of the blessings tendered to it, something *more* is needed than present instrumentalities. What will God introduce to break down, and keep down, this spirit of wickedness and rebellion? The prophets *all declare* that it will be the pouring out of His heavy judgments, and the setting up of this Kingdom. This Kingdom thus introduced is *the bulwark* erected by God against the enemies of God, by which they are either overthrown, destroyed or brought into subjection ; by which all evil shall be rooted out, and the race itself be perpetuated in a state of purity and happiness just as predicted. It is *the Divine means* by which all are brought to feel and recognize the relations sustained to a Creator, Preserver, Redeemer, and Benefactor ; removing all causes of war, national jealousies, civil disturbances, diversity of church government and worship, and bestowing peace, rejoicing and happiness.

Obs. 12. The reader's attention is briefly called to consider, what, in such a Theocratic arrangement, must be *the honor and dignity* of the Rulers associated with the Mighty Son of Man. The position of the twelve apostles ruling over the twelve tribes, and that of the saints in their various stations of kingship and priesthood, all linked with the glory of this Kingdom. (See Props. 154, 156.)

Obs. 13. How vain is the boast of statesman or king, that this or that nation and land will become the greatest that earth shall ever behold. If

wise, they would see that this is reserved for the now despised people that stand in covenanted Theocratic relationship with Jesus.

Obs. 14. In every aspect that we view the subject, it seems *suitable and necessary* to have such a Theocracy as predicted. Besides the reasons adduced derived from covenant, the faithfulness of God, the redemption of the earth, etc., it does appear *eminently proper* that the theatre of King Jesus' humiliation, sufferings, and death *should witness also* His exaltation and glory. The Bible, in addition to the pleas presented by us, points to the time coming when Christ shall be *openly and visibly recognized* as the glorious One, who, as the Second Adam, having substituted Himself through love, is *the efficacious Head of Humanity* in its newly begun destiny ; who, as Redeemer, having offered expiation to and honored the justice of God, now *practically manifests* the fruits of salvation ; who, as Prophet, having taught restitution, now exhibits Himself *as the Truth* evidenced by the work performed before Him ; who, as Priest, having made an acceptable sacrifice, now presents before the world *the fruit* resulting from it ; who, as King, in virtue even of His Divine union and showing it by guidance, supporting, etc., now *manifests it in the special ordained* manner as Sovereign Ruler. In brief, this Theocracy is the restoration of a God *again dwelling with man*, accessible, and constituting in Jesus *an infallible Head, just such* as the world needs, *just such* as man for ages has longed for, and *just such* as will place David's Son in honor and glory in a world where He suffered and died. The past treatment and brief stay of the Son of God and David's Son insures *a triumphant return, and a sojourn in power* among men whom He will save, verifying the name Immanuel, God with us, in *the Theocratical* sense.

PROPOSITION 118. *This view of the Kingdom is most forcibly sustained by the figure of the Barren Woman.*

Turning to Isa. 54 : 1–17, the exact order of events advocated by us is distinctly announced as follows : (1) the *elect* condition of the Jewish nation and union with God *in Theocratic* relationship ; (2) the *rebellion* of this nation and *temporary rejection* of the nation ; (3) during this period of rejection another people is to be gathered out to which God will be *specially united* in the same relationship ; (4) that when this gathered people enter into this relationship God will *again restore* the Jewish nation to its original position in virtue of *His former union* with it ; (5) and *the results* of such a restoration to favor shall be of the highest importance, etc., to that nation.

Obs. 1. Because this passage is not regarded in the light of the solemnly covenanted relationship of the Jewish nation, which God's *faithfulness and oath can never alter or break,* however it may be held in abeyance on account of sinfulness, men have attached to it the most inconsistent and contradictory interpretations. Leaving the logical application given to this passage by the early Church, the majority of commentators, etc., involve themselves in absurdities, gross difficulties, and unnecessary perplexities. It is sad to find able and learned men who make "the barren woman" and "the married wife," although the one is *contrasted* with the other, the same ; or, who make both to be the Church in different aspects ; or, who make it simply a figure of Jewish prosperity exceeding that of other nations who then exist ; or, who even make it out to be a kind of proverbial expression indicative of increase ; or, who make "the barren" the Christian Church largely increased by Gentile nations which are supposed to be "the married wife," etc. Surely, if mere fancy or imagination has had full play in exegesis, it has been *on this Scripture.*[1] Instead, however, of dwelling on the looseness of exposition on this passage, let us, following step by step the teachings of the Word, endeavor to ascertain the meaning which accords with *the general tenor* of prophecy, and with historical fact.

[1] Popes, Mormons, Protestants, etc., appropriate these predictions as belonging to themselves in the present dispensation ; and many unhesitatingly use portions as texts for missionary services, and apply them to the Church in its supposed mission to convert the world by existing instrumentalities. The only view opposed to ours that is not extravagant, is that of Maurer, that "the married wife" refers to the previous married condition or state of this barren woman. But this does not bring out the contrast, as evidenced by—as we shall show—the facts, when this is to be fulfilled, viz., two parties, *both Theocratically* united to God, existing *together* in Theocratic union. Again : it would make the period of former Theocratic rule to bear but a small proportion of prosperity to the time of desolation, unless (as Fausset does) the fulfilment is referred to a future restoration of the Jews. The meaning to be attached to "the married wife" must be

determined by the general analogy on the subject. If Maurer is correct, then the restoration of Theocratic order is announced, in which, as the grandeur and magnificence of the language evidence, the engrafted saints, Abraham's seed, participate.

Obs. 2. *Who* is this "*barren woman*"? The definite answer is given by the entire scope and order of the prediction. For the present, we reply: It is the Jewish nation as the covenanted elect nation, or, if the reader chooses, Jerusalem as the type of the nation, its chief representative,[1] the nation itself being thus designated. For, (1) This nation is represented as *married* to God, being His wife. The marriage relation being thus used as a figure to denote *the intimate, Theocratic relation that God sustained as earthly Head or Ruler over it.* Many passages teach this, in which the nation, under the same figure, is declared to be treacherous as a wife, guilty of whoredoms, etc. In this same chapter she is therefore called "*a wife of youth,*" a woman that was married when but young, etc. Compare Ezek. 16; Jer. 3 : 20, etc. (2) She is a "*barren woman.*" Because, (*a*) she forsook the Lord and followed her own devices, so that God said, Hos. 2 : 4, "*And I will not have mercy on her children, for they be the children of whoredoms;*" Hos. 4 : 6, (*b*) she persecuted and destroyed her children; Ezek. 16 : 20, 21, "*Moreover thou hast taken thy sons and daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children,*" etc.; (*c*) hence the increase that would have resulted had she proven faithful, was, owing to her wickedness, not realized, Hos. 9 : 14–17; (*d*) by her sinfulness she defeated the gracious purposes of God respecting her. This is apparent from numerous declarations in which God promises to her to perform such and such things if she only prove faithful. The lamentation of Jesus over her is sufficient evidence. The nation, persistent in its evil course, instead of blessings receives the curse which is productive of barrenness; (*e*) she brings forth fruit unto herself and not of God, Hos. 10 : 1, "begotten *strange children,*" Hos. 5 : 7. (3) She is not only a "*barren*" but "*a desolate woman.*" In view of the wickedness of the nation God forsook her and in wrath hid His face from her (vs. 7, 8), so that in verse 6 she is called "*a woman forsaken;*" and, owing to this forsaken condition, in verse 4 it is designated by way of reproach a "*widowhood*" (a condition, notwithstanding the assertions of some, that can never be applied to the Church). How amply this has been fulfilled is evident from Scripture (Ezek. 16 : 36, etc., Hos. 2, etc.), and from history. Down to the present day she is yet in her "*widowhood,*" yet "*a woman forsaken,*" yet "*judged as a woman that breaketh wedlock.*" Right here the reader may pause and ask, if all this has been *so minutely fulfilled* that it is a matter of record in the languages of the earth, *will not the remainder*, also asserted of this very "forsaken woman," *be verified?* Certainly!

[1] The Chaldee renders it: "Rejoice, O Jerusalem, who hast been as a sterile woman that did not bear." The Jewish Rabbis were accustomed to call the Jewish nation, in view of its unproductiveness, etc., "the Barren." Thus e.g. Rabbi Simeon (*Book of Sohar*) says: "Woe to those who shall live in the days of the Coming of the Messiah; woe, and also hail to them! For when He, the Holy One, blessed be His name, will appear to remember *the barren,*" etc.

Obs. 3. *Who* is this "*married wife*" that is contrasted with the other? For *two* women are spoken of, "*the barren woman*" and "*the married*

wife," and some things are asserted of the one that *do not pertain* to the other. If our line of argument has been noticed, there will be no difficulty in recognizing this "*married wife.*" After "the barren woman," i.e Jewish nation, had forsaken her husband, and God had, owing to her sinfulness, forsaken her, God takes to Himself *another wife,* here called "the married wife" to distinguish her from "the desolate" one. If we open the Bible and read *what follows* the rejection of the Jewish nation and its miserable fall, we find that God *during this period of abandonment* proceeds to raise up *a seed* unto Abraham of those, out of all nations, who fear and obey God. (See Prop. on election and continued election.) It is this seed, this nation thus gathered to whom the Kingdom in a high, *special sense* is to be given—i.e. they also will *be married,* i.e., *enter into this Theocratical relationship with God.* This seed is said in the New Test. in its aggregate (not before) to form "*the chaste virgin,*" "*the Bride*" that is to be married *just previous* to the ushering in of the Millennial age at the Sec. Advent of Christ, 2 Cor. 11 : 2 ; Eph. 5 : 27 ; Rev. 19 : 7, 9. This too, of course, as intimated in the text, and as necessarily included in our argument, occurs *here on earth previous* to the restoration of the Jews. It is a matter of profound admiration to see *how harmoniously* the spirit speaks, even in the most delicate of figures, through inspired men separated by intervening centuries. There is a marriage, i.e., such *a Theocratic affinity,* consummated at the coming of the Bridegroom, which gives the saints the inexpressible privilege and honor of reigning with Christ. In Gal. 4 the apostle contrasts these two women. Those gathered out of this dispensation are "*the children of promise,*" i.e. *inherit* with Abraham, and they are the children of the New Jerusalem, she being "*our mother,*" i.e. when the New Jerusalem comes down from God out of heaven, they are identified with her, etc. But, on the other hand, the earthly Jerusalem is the mother of those in bondage, i. e. of those who are now "*forsaken.*" The earthly Jerusalem is the central figure of the power and glory of the Jewish nation, and this runs its allotted course now in bondage and in cruel subjection, now grievously "*desolate,*" etc. (But will she remain thus?) The New Jerusalem is the central figure of the power and glory of this gathered seed, who in this married state *inherit* the promises that "the barren woman," owing to her unfaithfulness, has forfeited, viz., that of being *specially associated* with Christ as Rulers, etc., in this Theocratic Kingdom. The reader's indulgence for proof is asked until we come to the Propositions pertaining to the reign, etc., of these saints, showing that, although identified with it, yet they are *a separate distinguished body* in point of honor and privileges from the restored Jewish nation. The apostle's quotation from Isa. (Gal. 4 : 27), and immediate reference to inheriting, indicates that his eye of faith was directed to this "married wife." What follows in Isaiah's prediction is evidence of the correctness of our deductions, preserving a connected series in the order of events.

How the figure of marriage is used to denote the Theocratic union will be found under Prop. 169 ; and how God distinguishes between the body of associated Theocratic rulers and the restored Jewish nation will be presented under Props. 153, 154, 156, 166, 169, etc. We only now say to the critical student that, at present, our argument is concerned, not with "the married wife," but with "the barren woman." Whatever view we may ascribe to the former, one thing is certain that the latter cannot consistently (in view of what is stated in the chapter) be applied to the Ch. Church, for it alone, in every particular, fits the Jewish nation.

Obs. 4. For, this "barren," "forsaken," "desolate," and "widowed" one is *again reconciled.* In the fourth and fifth verses it is said, that she *shall forget* her shame and her widowhood because "*thy Maker is thy Husband,*" and a mighty increase of children is to result from God thus again receiving her back. Therefore, most impressively it is stated: "*For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*" This reception and subsequent union, under the figure of marriage, is delineated in many places. To keep within the shadow of the same, men may argue that God *will utterly forget His marriage vows most solemnly given* when He took to wife this nation, but, however unfaithful she has been, *God,* as the prophets testify, *is faithful to His own.* Hence the intense beauty and force of Hos. 2, where, *after* describing the desolation and sorrows of this "barren woman;" *after* declaring "*she is not my wife, neither am I her husband,*" the prophet goes on to predict that the day is coming when God shall again "*speak comfortably unto her*" and "*she shall sing as in the days of her youth,*" and she shall "*call me Ishi,*" i.e. *My Husband* (marg. reading), for "*I will betroth thee unto me forever,*" etc. So Isa. 49 : 13–17 declares how the Lord will comfort this afflicted one, although she, "*Zion said: The Lord hath forsaken me and my Lord hath forgotten me.*" The reply comes: "*Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.*" God cannot, will not forsake this woman, but intends, such is His purpose, *to restore* her to favor. A thousand predictions proclaim it. As if purposely to meet the objection that some urge, viz., that this woman is put away forever (Isa. 50 : 1), God asks of the Jews at Babylon: "*Where is the bill of your mother's divorcement whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.*" Keeping in view that the mother is Jerusalem (Gal. 4, etc.), we may ask to-day, *where* is that bill of perpetual divorcement? It has *no* existence; it *never* was given; the estrangement that God Himself asserts arose not from such a divorcement, but was owing to their transgressions. The bond is *indissoluble,* although a temporary separation intervenes. If man desires to see in this matter *the most amazing condescension and unalterable love* in God, let him ponder well Jer. 3 : 1–22, and notice that "the bill of divorce" in the case of Israel is only *a temporary* one, and is the fruit of her own doings, verse 20, and that *a blessed reconciliation* will yet be effected.

Obs. 5. Notice *the increase* of this "barren woman." The most astounding assertion is made which those not conversant with Scripture will regard as contrary to fact, viz., that *the children of* "*the barren woman*" *shall be more than the children of* "*the married wife.*" This is the Divine purpose. (1) In reference to "the married wife," i.e. the elect, royal, chosen body of kings and priests, gathered out and associated with Christ, no such increase as is attributed to "the barren woman" *can be ascribed,* seeing that they *are glorified saints* of whom Jesus Himself tells us that they "*neither marry nor are given in marriage.*" They compose a definite, determined

number to which *none* are to be added and from which *none* are to be taken. Their peculiar relationship to Jesus as co-heirs, their identity with Him in acts of judgeship, etc., is well represented under *the figure of marriage*, the most intimate and endearing of earthly relations. But of this marriage relation no increase of children can be predicated, seeing that *its number is fixed*. This wife is the inheritor of the Kingdom, i.e. exalted to actual possession of its governmental power, etc., with her Bridegroom Jesus Christ, and "flesh and blood" cannot inherit or attain to this power. (Prop. on Reign, etc.) Besides this, the idea of the original may be that "the married wife" with all the increase which such an elect body has attained to, although in the aggregate large, is comparatively small when contrasted with that which shall characterize the Jewish nation when restored. That is, "the married wife" are "*the few*" saved when compared with "*the many*" that shall experience God's favor in, and through, this "barren woman." (2) "The Barren Woman" being restored, as we have seen, shall have a wonderful increase of children, so that she is called on to enlarge her habitation to receive them. There is a remarkable contrast given by the Spirit for the wise, who compare Scripture, through David in Ps. 113. For, at the very time that God's poor and needy are remembered "*to set them with princes even with the princes of His people*" (which only occurs *when* this Kingdom and Mill. era is ushered in), it is added: "*He making the barren woman* (Jewish nation) *to keep house* (marg. reading: *to dwell in a house*, i.e. the Theocratic-Davidic house, as covenant calls it the '*house*') *and to be a joyful mother of children.*" The same idea of increase is conveyed under another form in Isa. 49. After describing the restoration of this nation, calling on heaven and earth to sing for the comfort and mercy extended to "*the forsaken*" one, the prophet predicts: "*Thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive and removing to and fro,*" etc.[1] Many and *precious* are the predictions relating to this increase, and if the reader will peruse such as are contained in Isa. chs. 60, 61, 62, etc., he may then form a faint idea how unexampled, vast, and glorious it will be. Notwithstanding those plain predictions, such is the unbelief of many, that it almost seems necessary to send again the angel to say, Zech. 2 : 3–5, "*Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein,*" and as if to check such lack of faith, "*for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.*" Well may infidels smile and laugh, when professed believers, learned men, not seeing that the restoration always connected with it looks beyond the first one from Babylon, narrow such magnificent promises of the Almighty God down into a dwarfed, enfeebled fulfilment in the past. No! the early Church, the pious Jews, regarded by many as very "weak" and possessing only "the germ" of truth in "a materialistic husk," had at least *nobler conceptions* of God's promises and *a higher estimate* of His faithfulness than to emasculate the Word in this manner.

[1] We give Delitzsch's translation, wishing to direct the reader's attention to a delicate reference. "Lift up thine eyes round about and see: *all these assemble themselves together*

and come to thee. As truly as I live, saith Jehovah, thou wilt put them all on like jewelry, and gird them round thee like a bride. For thy ruins and thy waste places and thy land full of ruin—yea, now thou wilt be too narrow for the inhabitants, and thy devourers are far away. Thy children, that were formerly taken away from thee, shall say in thine ears, The space is too narrow for me; give way for me, that I may have room. And thou wilt say in thy heart, Who hath borne me these, seeing I was robbed of children, and barren, and banished, and thrust away; and these, who has brought them up? Behold, I was left alone; these, where were they?" Isa. 49 : 18–21. Now, to realize the force of this divine portraiture of the surprise, and exultation, and glory of the Jewish nation at this period of restoration, we must keep in view that the ancient saints and the saints of this dispensation, and the restored nation, are brought together in Theocratic union; all belong to the same commonwealth, occupying relative positions but still all connected with the Theocratic-Davidic Kingdom. This manifested union gives us the key to much of the exalted descriptions of the prophets.

Obs. 6. Let the foundation of the promise of this increase be especially noticed. After describing this increase, and that He shall again be her husband, we have *the unalterable determination of God* to bring it to pass: "For this is as the waters of Noah unto me; for *as I have sworn* that the waters of Noah should no more go over the earth, *so have I sworn* that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; *but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*" This fully accords with Ezek. 16, where, after being informed how God married Jerusalem (i.e. established His Theocratic relationship there), how she became barren, how she was forsaken and punished for her sins, it is finally added: "*Nevertheless* (i.e. notwithstanding the past) *I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant,*" i.e. He will make manifest that "the sure mercies of David" are, as David calls it, "an everlasting covenant"—i.e. one that cannot be broken or altered. Then the prophet continues, filled with the Spirit to meet objections: "*And I will establish my covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember and be confounded and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord.*" Now, if we turn to the basis of this promise in the covenant made with Abraham, we read of an increase which has *never yet* been realized in the history of God's people. Thus, Gen. 22 : 16, 17, "*By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies.*" So Gen. 15 : 5; 13 : 16; 26 : 4; 28 : 14; 32 : 12. These are not proverbial sayings, as some imagine, indicating simply a multitude, etc., for occurring in a covenant *sworn to by God* they become intensified. They have not been fulfilled in the Jewish nation thus far, for (1) this increase is to take place *when* the seed Christ inherits the land; (2) it is connected with a period *after* a certain restoration to their land; (3) *after* the Jewish nation had passed through its brief period of prosperity, etc., and it had begun to enter upon its desolate condition, the increase founded on this covenant is still predicted by the prophets as future. Thus, e.g. Hos. 1 : 10, "*Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered, and it shall come to pass, that in the place where it was said unto them, Ye are*

not my people, there it shall be said unto them, Ye are the sons of the living God." (4) Isa. 49 : 17, 18 says that if the nation had hearkened to the commandments of God, "*thy seed also had been as the sand and the offspring of thy bowels like the gravel thereof,*" showing that disobedience *deferred* its fulfilment.[1] (5) That it is future, notwithstanding the partial fulfilment under the Mosaic and present dispensations appears from what Jer. 33 : 22 mentions. For, giving a Millennial description, vividly portraying the glory of the coming Davidic Kingdom, and testifying that "*the covenant*" which God made cannot be broken, he appends : "*As the host of heaven cannot be numbered, neither the sand of the seas measured, so will I multiply the seed of David my servant and the Levites that minister unto me.*" (6) In the Mill. delineations we have repeated assurances that *after* the restoration of this "barren woman" this increase shall be so great that, Ezek. 36 : 10, 11, 37, 38, "*I will multiply men upon you, all the house of Israel, even all of it ; and the cities shall be inhabited and the wastes shall be builded. And I will multiply upon you man and beast ; and they shall increase and bring fruit ; and I will settle you after your old estates and will do better unto you than at your beginnings ; and ye shall know that I am the Lord,*" etc. Jer. 31 : 27, "*Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up and to break down and to throw down and to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord.*" Who can resist such evidence as this, when the folly of spiritualizing away such promises is properly, and perhaps designedly, checkmated by the direct allusions to the multiplication of beasts—creation itself participating in these times of restoration ? Who can resist the declaration made by God in Isa. 49 : 3–8, or in Isa. 27 : 6, etc., unless he is regardless of what specially belongs to the nation as such, and appropriates to Gentile nations what is *not* promised to them.[2]

[1] Our argument includes the partial fulfilment (1) of the seed already secured to Abraham through the nation (2) of the Gentiles engrafted who are also accounted the seed of Abraham, as Paul shows (and embraces in the future (3) the Gentiles who are incorporated by faith into this Theocratic-Davidic government, and thus recognized as belonging to it). This in the aggregate forms a vast, mighty army, and many suppose that this amply covers the Covenant promise. That it very materially aids and in a certain sense fulfils it, is evident, but that it covers the same is not so apparent since the Covenant requires this in a manifested form here on earth, visibly exhibited, as prophets declare in the nation itself, i.e. in a multitudinous existing nation on earth. The Covenant certainly demands a continued seed to be raised up unto Abraham (and rather than fail in it, John says that God can raise up such a seed from stones), and this seed aids to swell, when once manifested, the fulfilment, but this even, evincing how true and intensive it is, fails to cover the whole ground, which is only done when the nation, as such, stands forth a mighty empire with a vast population, etc. Such is the natural interpretation that the promises require.

[2] Many writers take out of these predictions *just so much* as will suit their idea of the present dispensation, *just so much* as they can well appropriate to the Christian Church—without the least regard to the connection or its relationship to the Jewish nation. It is saddening to witness the quotations misapplied, totally ignoring the promise made to the Jewish nation. Illustrations so abound that they need not be given. We only say this : neither piety nor sincerity, neither zeal nor ignorance, afford a full, ample apology for such misapplications, seeing that simple faith in God's promises, with a comparison of Scripture, should prevent them.

Obs. 7. The *stability* of this promise to "the Barren Woman" of increase is worthy of attention. (1) Her Husband is no ordinary one ; He is

(v. 5) "*the Lord of Hosts*" and her "*Redeemer, the Holy One of Israel, the God of the whole earth shall He be called.*" He will *verify* His own promises. (2) The assurance given (v. 8) that the long period of Jewish tribulation and desolation, embracing century after century of "widowhood," is *only* "*for a moment,*" i.e. a brief space of time, when compared with "*the everlasting kindness*" that she shall experience when again reconciled to her Husband. Thus we have again indicated the *abiding* covenanted relationship of this nation. (3) His covenant, as firm and immovable as that contracted with Noah, v. 9, is *thus made* with this "barren woman." (4) His covenant with her *more enduring* than the mountains and hills, v. 10. (5) He is not merely bound to her by a promise, which in itself is sure, but by *an oath*, v. 9. This oath is found originally in the Abrahamic covenant, commencing (Gen. 22 : 16), "*By myself have I sworn, saith the Lord,*" etc. It is adverted to in Luke 1 : 73 ; Heb. 6 : 13, 14, etc. This marriage relation is confirmed by what Paul calls an "*immutable thing.*" The same oath was made to David, Psls. 89, 132, etc. Therefore, we may well say with Micah 7 : 20, who, after stating the restoration of this "barren woman," remarks : "*Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our Fathers from the days of old.*" (6) All things are under the control of this husband, vs.16 and 17, and no adverse events can prevent this reconciliation. His power is superior to the performance of the promise, and therefore this "barren woman" is exhorted, v. 4, "*Fear not,*" etc. She has no cause for apprehension, "*For the Lord of Hosts has purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?*" Therefore God says so emphatically by Jer. 31 : 35–37.

Obs. 8. The *period* when this reconciliation with "the barren," "desolate," and "forsaken woman" is effected. (1) It is *after* the nation is gathered, v. 7, restored nationally to Jerusalem and the Holy Land ; for the Theocratic relationship, the marriage is restored, and then, as shown, the increase will be witnessed. (2) It is *after* "the married wife" is elevated to the New Jerusalem state, *after* the New Jerusalem (the one Mother) has completed the elect number of her children, that "the barren woman" is reinstated and has her promised abundance of children. This most accurately corresponds—showing the Divine Spirit revealing these precious things—with the condition of things in Rev., when the nations that are saved, after the erection, etc., of the New Jerusalem state, walk in the light of it and kings of the earth bring their honor and glory to it. This "barren woman" is to rejoice in the blessings added by this New Jerusalem state as appears from vs. 11, 12, 13, etc., *compared with* Rev. 21 and 22, and Isa. 60, etc. (3) It is *when* the Mill. age is ushered in ; which is already confirmed by the passages quoted. (4) The extraordinary versatility of the Spirit in exhibiting this matter is seen in Hos. 3. A remarkable command is given to the prophet. He is ordered to take a woman, an adulteress, forsaken but still loved. This was a type of the Jewish nation, forsaken but still "*beloved,*" "*according to the love of the Lord toward the children of Israel;*" and the action of the prophet is symbolic, indicating that God *also* is waiting to receive "an adulteress," forsaken woman. Then the direct application of the symbolic representation follows : viz., that Israel shall thus be forsaken "*many days*" having no Theocratic relationship with her God, but that "*afterward*" they shall

again return and fully realize it in "*the Lord their God and David their King.*" That is, the woman, i.e. nation, guilty of sin, and long punished for the same, *shall be reinstated in the old relationship* that she sustained to her Husband. And this, as parallel passages prove, is *when* the Jews are restored, and Mill. blessedness is introduced by the setting up of *the Theocratic-Davidic Kingdom.* (5) This is done at the time, as we have previously shown, *when* a confederation is gathered against this "barren woman." For, in verse 15, it is said : "*Behold they shall surely gather together, but not by me ; whosoever shall gather together against thee shall fall for thy sake.*" Just such a confederation arises and endeavors to prevent the Jewish nation from reoccupying their city and land, and, as here intimated, meets with a complete overthrow. This sufficiently identifies *the period* of reinstation to Divine favor. Prov. 15 : 25 will yet be fulfilled (comp. Props. 161 and 163).

Obs. 9. Briefly, as it also serves to fill out the identification of this "barren woman," we may regard *the altered condition* of this woman *when thus* reconciled. She was forsaken, desolate, in reproachful widowhood. but now again in intimate relationship with her former husband clad as He will clothe her ; fed as He will feed her ; dwelling as He will place her ; she is *to sing and break forth into singing* (so also Zeph. 3 : 14 ; Isa. 49 : 13 ; Isa. 12 : 6 ; Zech. 2 : 10, etc). She shall also *inherit* (v. 3) the Gentiles, thus indicating her national supremacy over all other nations. (Prop. 114.) She shall be "*far from oppression,*" she "*shall not fear,*" etc., as she once endured and suffered. "*No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment shalt thou condemn.*" All her children shall *be taught* of the Lord, and great shall be *their peace,* etc.

Obs. 10. If we take all these particulars, and see how minutely they are given ; how all the prophets, separated by ages, so accurately preserve the shading of the most delicate figures to teach who this woman is, what her present and then her future condition, how distinguished, etc., it seems almost incredible that the wisdom of man, so freely exercised over these things, should, as in multitudes of instances, cast them aside as "Jewish," etc., *just as if God* was not the Husband of a Jewish wife ; *just as if God* was like unto man and could and would forever, against His protestations *solemnly given to the contrary,* break His marital relations.

Obs. 11. With the Spirit insisting upon the *unalterable covenant relationship* that this "barren woman" sustains to her Husband, what *folly* it is for churches, religious organizations, fanatical bodies, and Gentile nations to assume that *they compose this Barren Woman,* and are to exhibit this increase, etc. It would be, if not *so fearful* a perversion of Scripture, simply ridiculous. Need we wonder that the Spirit complains of *the lack of faith* that men shall manifest, *when such* unwarranted pretensions are seriously set forth, upheld, and defended ?

This will enable us to estimate the mystical extravagances of multitudes in past centuries, who professed to enjoy a present (i.e. in this dispensation) marriage relation with Christ, often prostituting the same both by improper language and the claims of superior sanctity. The pictures found in some Romish books are sufficiently expressive. Even the early Moravians were charged (justly or unjustly—see Kurtz, *Ch. His.*, vol. 2,

p. 261) with such a prostitution. Ann Lee's extravagance is well known ; so also Joanna Southcote's professing to be the bride, and that of other Mystics, including those who claim to be "the New Jerusalem." It is sad to reflect that not merely fanatics, but men of intellect and ability make such a *perversion* of that which clearly and unmistakably relates to the future.

Obs. 12. The observant student will not fail to notice *the Oneness* that exists between the Father and the Son in this marriage relation (i.e. *Theocratical*) with this woman. What is said of God is *directly asserted* of His Son ; and when the Holy One of Israel occupies the Theocratic-Davidic throne, restoring the ancient relationship, it is positively asserted that God does this for the Divine Ruler, *the God* who formerly condescended to act as Israel's earthly Ruler is again favoring the nation in and through David's Son. This might easily be developed into *a strong argument* for the divinity of Jesus Christ.

Obs. 13. If the two women thus married, i.e. received *in Theocratic connection*, are thus *properly distinguished* the one from the other, and their mutual standing is observed and discriminated in the Coming Kingdom, new light is thrown on many of the more obscure allusions to the same in the Word. Thus, e.g. in Ps. 45, where the heart of the Psalmist (marg. reading) "boils or bubbles up *a good matter*," "*things touching the King*," he describes the beauty of this King's appearance, the dreadful overthrow of His enemies, the establishment of His throne, and then we have a distinction made *between several* women. For we have (1) "*the Queen* in gold of Ophir (Justin, in garments of gold, variegated,) standing upon thy right hand ;" (2) "*King's daughters* (i.e. other nations) were among thy honorable women ;" (3) *the King's daughter*, her clothing of wrought gold ; (4) *the virgins* that accompany her ; (5) *the daughter* of Tyre. This corresponds with what has been said, viz., that one, "the married wife," sustains *a peculiar* relation to this King, and that the Jewish nation is also restored, glorified through her, and that other nations will acknowledge the same and minister to her, and this is *after* this King's hand has performed the "terrible things" upon His "enemies."

These two married women show clearly that *both* "the Church of the First-born" and the Jewish nation enter into *the same* Theocratic relationship (thus expressed under the figure of marriage), and hence are *in union in the same Kingdom*. This corroborates our position against those who make virtually two Kingdoms, one for the saints and one for the Jewish nation, or against those who deny that the Jewish nation has a kingdom, the saints only being entitled to the same. The simple fact that "the barren" is thus restored, gives the best answer to all such objections.

Obs. 14. When this marriage relation is renewed with "the barren" one, *the King Himself will be present*, and tender Himself, too, in a way that will prove *irresistably* attractive, as David and others represent. Comp. Zeph. 3 ; Isa. 12 : 6, etc. The happiness and glory of the *once* desolate woman are invariably connected with *an abiding, accessible King* dwelling with her.

Obs. 15. Will the reader pause and reflect *to what special privilege and honor we are invited* in this dispensation, viz., to an identification with and participation *in the blessings of* "*the married wife.*" She, indeed, will number less than that of the other one when God's purposes are all carried out, but her lot is *the more exalted and ennobling*, as her "Mother" is the greater and nobler.

The reason why "the married wife" has a greater portion than "the barren woman" is this: She is "*the first-born,*" and as such is entitled to *a double portion.* (Comp. Arts. on "First-born," in Bib. Dicts., etc., and observe their distinctive privileges.) The first-born" is always regarded as the most excellent, most distinguished, and this principle, as all analogy teaches, must be applied to "*the Church of the first-born.*" Some contend that others will be added to them, and participate in the same privileges, but this is opposed to their birth-right privilege, and to the representations of their being a select, separate, and distinct body. Others are born, but, distinguished as they shall be and abounding in blessing, they cannot be regarded as "the first-born." This evidently was the prize that Paul so earnestly sought to win. Such form Mal. 3 : 17, "*My Jewels,*" *My peculiar or special treasure*" (comp. Ex. 19 : 5; Deut. 7 : 6; 14 : 2, and 26 : 18; Ps. 135 : 4; Tit. 2 : 14; 1 Pet. 2 : 9). Brown (*Ch. Sec. Com.*, ch. 4) opposes this specialty, as taught by Bonar and many others. His system, of course, has no place for it. But in the restored Theocratic Kingdom we see that, necessarily, there must be different degrees of glory. The highest degrees are by the Divine Sovereignty allotted to this married wife, and those who find fault with it must sit in judgment on the propriety of God's Will in the matter.

Obs. 16. If it is our happy lot to be identified with this "married wife," *then we shall see with our own eyes* the fulfilment of this prophecy respecting "the barren woman." *Now* we behold her forsaken; *then* we shall see this same desolate woman restored to favor, re-entering her married state, bringing forth her increase, revelling in happiness and glory. But we shall not *only* see it, but even be *employed* with Christ as instruments in promoting and extending the "great mercies," "the everlasting kindness" showed unto her. May God indeed grant *that our eyes may see* her "fair colored stones," her "sapphire foundations," her "agate windows," her "gates of carbuncles," her "borders of pleasant stones," and the unspeakable "peace" of "her children." The student must never forget that the New Jerusalem state and that of this woman are *inseparable* at the period of her restoration; the former adding to the glory of the latter, being virtually the outgrowth, the first-fruits, of her covenanted relationship.

PROPOSITION 119. *The Kingdom of God in the Millennial descriptions is represented as restoring all the forfeited blessings.*

Attention is only called to the fact, that, explain it as we may, when this Theocratic-Davidic Kingdom is represented in the portrayal of the Millennial era as existing, it embraces *a restoration* of blessings forfeited by sin. The prophets instead of separating that age from this restitution, making the latter, as many suppose, a result to follow afterward, distinctly *unite* them. Now, this, as the argument thus far demands, is requisite to preserve the Divine order in the re-establishment of the Kingdom, seeing that it involves a resurrected, immortal David's Son, resurrected and immortal Ruler, and the fulfilment of covenant promises designed when accomplished to remove evil, sorrow, suffering, etc.

Obs. 1. Three cautions are in place here: (1) Not to disconnect what the prophets have *linked together* as belonging to *the same* period of time here on earth. (2) Not to imagine that everything mentioned is to be *instantaneously or quickly* performed—*time* being required for the full realization of what may be commenced at the beginning of this age. The exceeding brevity and sometimes obscure allusions admonish us to be guarded in our deductions. (3) Not *to force* an interpretation which is directly opposed by other Scriptures, and then leave the same without the least attempt at reconciliation. Thus e.g. in Isa. 2 : 1–4, we read: "*Neither shall they learn war any more,*" etc., upon which Alexander (so Barnes and others) comments: "War ceases, the very knowledge of the art is lost," etc. But as these commentators apply Isa. 2 : 1–4 to the Church *before* the Sec. Advent of Christ, they *fail* to inform us *what to do* with the passages which teach, *positively,* that wars exist, more or less, *down* to the very Advent itself, thus leaving *no room* for such a period of time as Isaiah describes. Such interpretation is not only misleading, but it darkens precious truth, and inspires hopes that misguide, and is the result of not regarding the general scope of prophecy.

The Millennial predictions are most loosely quoted, and applied in violence to the context, to the present period. An exhibition of the lavish mode of application is found e.g. in Eusebius's (*Eccl. His.*, B. 10, ch. 4) "*Panegyric on the Building of Churches,* addressed to Paulinus, Bishop of Tyre." The Popes, even in bulls and official papers, apply them to their viceregency. Popish adherents heap them upon the Church, or their heads, in ample profusion—reminding us of the elegant ode (15, B. 3) of Sarbiewski, addressed to Urban VIII., freely rendered in Proude's *Reliques* (p. 537):

"Myrtle groves are fast distilling
Honey; honeyed falls the dew,
Ancient prophecies fulfilling
A Millennium in you!"

Protestants of all denominations imitate this looseness in the effort to exalt the Church —the greatest wildness being observable in those classes that self-complacently appro-

priate the whole and style themselves "the Millennial Church," or some kindred significant title. Many schemes of prophecy are utterly worthless, simply because they ignore the plainest order that even a slight comparison of predictions presents. Thus e.g. to introduce the Millennial era *before* "the harvest," or "the last trumpet," or "the resurrection," or "the Sec. Advent," etc., *cannot* be sustained. It is identified with "the day of the Lord Jesus," "His appearing and Kingdom," etc., and, this admitted, brings *concord* between the Scriptures.

Obs. 2. As it is our purpose merely to show *how* the Spirit locates the performance of these things (preparatory to following Propositions), a brief summary of some of them must suffice. 1. Salvation is repeatedly predicated of this period. Indeed, the burden of prophecy concerning this era is *Salvation*, abundant and most glorious. God then *is* the Saviour—the Holy One of Israel *is* the Saviour, and Salvation comes *to* His people. And such is the significance of it, that it stands forth as *the* Salvation, the predicted, *pre-eminent Salvation*. Great is the number of passages bearing this impression, only a few of which we cite, sufficient to convey our idea, viz., such as Isa. 12 : 2 ; Isa. 49 : 26 ; Isa. 26 : 1 ; Isa. 35 : 4 ; Jer. 23 : 6 ; Jer. 30 : 7 ; Ezek. 37 : 23, etc. When this Mill. day comes, then, Isa. 25 : 9, "*it shall be said in that day, Lo this is our God ; we have waited for Him and He will save us ; this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation.*" Salvation is likewise ascribed to the Sec. Advent, as e.g. Heb. 9 : 28, etc.[1] 2. Then is verified the promise (Gen. 3 : 15) that "*the seed of the woman shall bruise the serpent's head*" (comp. Rom. 16 : 20 and Rev. 20 : 2, 3), Satan being bound, and the victory gained over him, all evil capable of injuring God's people is removed, and this freedom from Satanic power is an exultant portion of these Mill. descriptions. So complete, too, is the same that *no sorrow, crying*, etc., is to be experienced. 3. The world beholds *a change* of Princes. Compare e.g. John 14 : 30 with Rev. 11 : 15, when the sovereignty of this world is taken from "the Prince of this world" and given to Christ in open manifestation. 4. The original sovereign dominion over all given to Adam at Creation (Gen. 1 : 28) and forfeited by sin, is *restored* by the Second Adam (Ps. 8 : 6, comp. with Heb. 2 : 8 ; Dan. 7, etc.). 5. The judges and counsellors shall be *restored* as at first, Isa. 1 : 26 ; and they will be righteous, Isa. 32 : 1 ; Isa. 60 : 17 ; Jer. 30 : 21. 6. The righteous dead will be raised up, so that *death is swallowed up in victory*, Isa. 25, etc. 7. The saints shall participate in *the dominion* over the earth, Dan. 7 : 21, 22 ; Rev. 20 : 4 ; Isa. 32 : 1, etc. 8. This divine rule so entirely subjects the world that *all enemies* are destroyed, Zech. 14 ; Dan. 7, etc. 9. *Christ is the King*, Micah 4 : 1–7 ; Zech. 9 : 10, etc. 10. War will cease and *universal peace* be experienced, Isa. 2 ; Micah 4, etc. 11. There will be a *general diffusion* of revealed truth, Isa. 11 : 9 ; Isa. 25 : 7, etc. 12. *Universal intelligence* will characterize the people, Isa. 54 : 13 ; Jer. 31 : 34. 13. *Holiness* is remarkably exhibited in all, Isa. 60 : 21 ; Isa. 52 : 1 ; Zech. 14 : 21, 22. 14. The Jews are *to be gathered* from all places of their dispersion and enjoy their land of old, Isa. 11 ; Zech. 8, etc. 15. The Jews will be aided and joined *by the Gentiles*, Isa. 49 : 22 ; Ezek. 48 : 22, 23 ; Zech. 8 : 20–23, etc. 16. The Jewish nation sustains a *pre-eminency*, Micah 4 : 8 ; Zech. 12 : 6–9, etc. 17. The Jewish nation *a great blessing* to other nations, Zech. 8 : 13 ; Rom. 11 : 26, 27, etc. 18. Jerusalem shall be *the metropolis*, Zech. 14 : 17–21 ; Isa. 24 : 23, etc. 19. The Spirit is *marvellously poured out*, Ezek.

11 : 19 ; Joel 2 : 28–32, etc. 20. All things shall be used *as consecrated* to God, Zech. 14 : 20 ; Isa. 23 : 18, etc. 21. The Jewish nation no longer *divided*, Isa. 11 : 13, 14 ; Jer. 50 : 4, etc. 22. There will be *an increase* of revelation, Joel 2 : 28 ; Isa. 2 : 3, etc. 23. A mighty *increase of population* will be witnessed, Isa. 49 : 19, 20 ; Jer. 30 : 18–20, etc. 24. *Great rejoicing and praise* owing to restoration, Jer. 33 : 11 ; Isa. 51 : 3, etc. 25. *Great prosperity* evidencing increased progress in all that tends to promote the welfare and happiness of man, Zech. 8 : 12 ; Isa. 60, etc. 26. Jerusalem, rebuilt and the metropolis, shall *never be destroyed*, etc., Jer. 31 : 38–40 ; Joel 3 : 17, etc. 27. *A renewal of earth* will be experienced, Isa. 65 : 17 ; Isa. 66 : 22, etc. 28. *Perfect union* will exist, Isa. 52 : 8 ; Isa. 49 : 23, etc. 29. *Riches* will abound, Isa. 60 : 5, 9, 17, etc.[2] 30. There will be *no famine*, Ezek. 36 : 29–35, etc. 31. *Sickness* will be removed, Isa. 33 : 24, etc. 32. *Happy old age, bride and bridegroom rejoicing, boys and girls* playing, *deaf, blind, lame*, etc., restored, *fear* absent—in brief, *all* the blessings that mortal man can properly desire are embraced in these portrayals, Zech. 8 ; Isa. 35 ; Isa. 33, etc. All these things are directly, by the Prophets, assigned to this very period of time.[3]

[1] The reader will carefully notice how in view of such predictions the Jews were accustomed to call this period of the Messianic reign "the Salvation." This is an additional argument in our favor, seeing that the Apostles use the phrase just as the Jews did without explanation and refer it to the Sec. Advent. It would be interesting to see how this word "salvation" is employed by the prophets in connection with the restoration of the Davidic throne and Kingdom, or the Theocratic order, and then to point out how it was used in the Jewish sense before and after the death of Jesus, but our argument does not require it. So the word "Consolation," of which Farrar (*Life of Christ*, vol. 1, p. 22) says that "waiting for the Consolation of Israel" is equivalent to Mark 15 : 43, "waiting for the Kingdom of God," and that among the Jews a prayer for the Coming of the Messiah was, "May I see the Consolation of Israel."

[2] The nations, and especially the Jews, will enjoy the wealth accumulated and stored up by Gentile domination. Thus e.g. Prov. 13 : 22, "*the wealth of the sinner is laid up for the just*," now rarely manifested, will be verified in the Jews (e.g. Zech. 14, etc.). All nations will honor the Theocracy with precious gifts as tokens of esteem and allegiance.

[3] Others might be specified, as (1) angelic communication restored, John 1 : 51 ; (2) long life characteristic even in the mortal state, Isa. 65 : 20–22 ; (3) removal of ignorance, Isa. 11 : 9 ; (4) a remarkable purity in God's service, Zeph. 3 : 9 ; (5) an astonishing comprehension of truth, both to convey instruction and receive it, Isa. 32 : 3, 4, 5 ; (6) the perpetuity of nature, as e.g. the enduring of the sun and moon, Ps. 72 : 5, 7, 17 ; Jer. 31 : 35, 36 ; (7) singing and music will be a prominent feature, as e.g. Isa. 35, 51, etc., and Rev. 15, etc. ; (8) astonishing changes in the light enjoyed, Isa. 30 : 26 and 60 : 19 ; (9) the removal of demoniacal possessions, of which the detailed statements of the New Test. present an earnest in the removal of hysteria, epilepsy, mania or raving madness (as to the present existence of the same, comp. e.g. Art. "Demonolatry, Devil Dancing, Demoniacal Possession," April, 1876, in the *Eclectic Mag.*, taken from the *Contemp. Review*). Prop. 114 also gives a variety of Millennial results.

Obs. 3. But several particulars are, owing to their being so generally overlooked, worthy of more extended mention. 1. The *fruitfulness* of the land, Amos 9 : 13 ; Isa. 29 : 17 ; Ezek. 34 : 26, 27 ; Joel 3 : 18 ; Isa. 35 : 1–9 ; Hos. 2 : 21 ; Isa. 54 : 12, 13 ; Jer. 31 : 5, 6 ; Isa. 60 : 13–17 ; Zech. 8 : 12 ; Isa. 65 : 25 ; Ezek. 36 : 8, 29, 30, 35, etc. This has been the object of ridicule by some (and we might quote very unjust things ascribed to our view), just *as if* the earth in this respect was not now placed *under a curse* (Gen. 3 : 18, 19), *as if* such a deliverance *from the curse* were not desirable to man, and *as if* God had not *by direct* promises of renewal determined to bring back the land to *the Eden-like* state (Isa.

51 : 3) forfeited by sin. If this curse is not removed, *then*, as many theologians have well observed, one of the blessings forfeited is not restored, and Redemption in so far would be incomplete. The Bible, however, presents no such *imperfect* deliverance, and hence all reliable systems of theology have our feature, more or less prominently, in some way incorporated. The unfairness toward us is manifested by refusal in some to accept of *the discrimination* which we make, viz., that this fruitfulness, planting, etc., is designed for the nations *in the flesh* (which all Millenarians expressly teach), and persistently ascribing to our view, what we deny, viz., that all relating to this fruitfulness, culture of the earth, etc., is purposed for the glorified saints. 2. Great *miracles* will be performed at that time, Isa. 11 : 15, 16 ; Zech. 14 : 4 ; Isa. 27 : 12 ; Micah 7 : 15 ; Isa. 19 : 20 ; Micah 2 : 12, 13, etc. Indeed, the entire current of prediction impresses the idea that the most astounding, *marvellous events* shall be *then witnessed*—in the removal of enemies ; in the restoration of the Jews ; in the resurrection and glorification of saints ; in the uniting, as declared to Nathanael (John 1 :51), of the heavenly with the earthly, so that the angels of God shall be seen ascending and descending ; in the fulfilment of the promise (John 14 : 12) that the believers of Christ shall perform the miraculous works of Jesus. Having shown that this Kingdom, in the nature of the case, demanded miraculous interference (Prop. 6), that the miracles of Christ are an earnest (Prop. 7) that these things are predicted, it can be readily seen that the persons engaged in this work, Jesus Christ and His associated glorified brethren, with the mighty angels, are *abundantly able* to verify all these predictions. Therefore, mighty and supernatural as the work is, our faith is constantly urged to steadfastness by the appeal *that God will perform it*, either directly or by imparting the ability. 3. The original grant of land to the Jews will then also be confirmed, Gen. 15 : 13–21 ; Ex. 23 : 31 ; Deut. 11 : 22, and extended. The boundaries given are the Mediterranean, the Nile and the Euphrates ; thus including places *not before* possessed. Some indeed (Horne's *Introd.*, vol. 2, p. 12) think that in David's and Solomon's reign this was the extent, but others more accurately narrow their dominion in actual possession. Whatever may be the fact in reference to past fulfilment, three things are very evident, (*a*) that a portion was not held by the Jews, excepting by a precarious tributary arrangement ; (*b*) that it was only thus possessed for a short time, and hence is no ways commensurate with the promise ; (*c*) that the predictions relating to the future take it as a matter of course that at the future restoration this will be effected, seeing that all the covenant promises are *then* to be realized.[1] 4. In connection with the outward manifestation of the Kingdom, the Millennial predictions indicate the greatest outpouring and cultivation of the graces of the Spirit. Indeed, *all* spiritual blessings are included ; none that is desirable is excluded, for while not only an abundance of joy, peace, etc., in the Holy Ghost is given, others are added, by faith giving place to sight, hope to realization. All Millenarian writers of the early Church, as well as modern, have held to *the spirituality* connected with this Kingdom, and freely expressed their hopes of "communion and unity of spiritual things with the holy angels" (Irenæus), etc.* 5. The New Jerusalem blessings,

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* *Vide* the well-merited rebuke that Dr. Seiss gives to Corrodi, Seyffarth, and others, in Appendix, *Last Times*, note E, p. 335.

the blessings of the restoration, etc., are *inseparably connected* in the Millennial descriptions. This is readily seen by comparing e.g. Isa., chs. 25, or 54, or 60, with Rev. 21 and 22. God has *thus joined* them together, and we cannot, *without violence*, separate them. But this will be explained hereafter. 6. The Kingdom itself will be a great blessing over the earth, being designed for this very purpose. There is a beautiful representation of this in Ps. 65, where, after declaring that God will answer the prayer of His people "by terrible things in righteousness," He will then enrich the earth "*with the river of God which is full of water*" (river being representative of Kingdom—thus used) so that "*the year*" (viz., "the year of the redeemed," Isa. 63 : 4, i.e. the Sabbatical year) is "*crowned with goodness*" and the earth with "*fatness.*" 7. Language itself has been corrupted by sin, for the confusion of tongues and consequent dispersion of mankind followed (Gen. 11) an exhibition of pride and arrogance; it is therefore reasonable to suppose that an era which is again to bind the nations together and to bring them, through representatives, etc., to a central point of union and worship, should restore *the forfeited unity* of language. This seems to be intimated in Zeph. 3 : 9; Isa. 32 : 4, etc. At least, we have a significant instance given (Acts 2 : 4) which shows, that as the Spirit is also marvellously poured out in this period, He *can impart* what power He pleases over the use of language. 8. Taking the language in its literal aspect, there appears to be described the intervention of miraculous power *in behalf of diseases*, as e.g. even so obscure an allusion as Isa. 53 : 4, 5, is quoted Matt. 8 : 17 as applicable to the removal of bodily infirmities. Having such a warrant, the plainer predictions can scarcely be applied in any other manner. 9. Christ "shall be *a priest* upon His throne," Zech. 6 : 13, being a priest *forever* after the order of Melchizedek (Ps. 110 : 4). This is essential to our faith in order to preserve the consistency of *the design* of this Kingdom over the nations of the earth. Hence all Millenarians accept of it as a *cardinal* point in their system over against the Popish view, which makes this priesthood to cease at the end of this age. 10. A *materialistic* element pervades the Millennial descriptions, chiefly confined to the Jewish and Gentile nations, and the earth. This is the rock upon which so many strike, regarding it inconsistent with the future state of the righteous, etc. Aside from what we have stated concerning the humanity of Jesus, how the Kingdom is promised to David's Son, evincing His continued humanity, although glorified—aside from the continued humanity of the saints (although also glorified), and their reign here on earth, it is sufficient for the present to say, that if the Millennial predictions *lacked* this materialistic feature, *a very important and essential one* would be missing in Redemption. Is it not true, that the materialistic Eden was forfeited by sin, that man, composed of soul, spirit, and body, is fallen under the curse, that a material creation groans under the same; and is it not also true that if there is *no* deliverance of this material portion, *Redemption in so far is incomplete?* Extremes are here to be avoided; gross materialism on the one hand, and a general or universal spiritualism on the other. If God pronounced a material Eden very good; if it is linked with the most glorious period of Christ's reign; if it is united with the highest spiritual good; if it has been assumed by God Himself to bring Himself condescendingly in contact with humanity, *then surely* we ought to be guarded, lest in ultra-spiritualism or in ultra-materialism we *mar* the truth of God, bring *reproach* upon His work, and *diminish* the perfection of Redemption.[2]

[1] Let the student compare the promises e.g. Gen. 15 : 18 ; Ex. 23 : 31 ; Deut. 11 : 24 ; Josh. 1 : 3, 4, with what was actually possessed, and then with those predictions relating to the future, and it is self-evident that in view of the sinfulness of the nation and the withdrawal of the Theocratic Kingdom *this grant* is held also in abeyance *until* the future restoration of the nation under One who is infinitely superior to Joshua, David, and Solomon. Even in such passages as Isa. 26 : 15, this enlargement of the land is predicated on the then increase of the nation. Our version (according to Barnes, Lowth, Noyes, Alexander, etc.) goes not give the force of the original, and hence they read : "*Thou hast increased the nation, O Lord, Thou hast increased the nation ; Thou art glorified ; Thou hast extended far all the borders of the land.*" Barnes (*Com. loci*) remarks : "The parallelism requires this construction, and it is indeed the obvious one." So Delitzsch : "*Thou hast added to the nation, O Jehovah*, hast added to the nation ; glorified Thyself ; moved out all the borders of the land."

[2] Several additional features may be briefly mentioned (1) In Isa. 4 : 5 we find that there will be exhibited a visible manifestation of "*the glory of the Lord*" over the houses and the religious assemblies of the inhabitants of Jerusalem, somewhat similar to that which accompanied the Israelites in their journey from Egypt. "*And the Lord will create* (afford or furnish) *upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence ;*" or Delitzsch rendering : "*And Jehovah creates over every spot* of Mount Zion, and over its festal assemblies, a cloud by day, and smoke and the shining of flaming fire by night : over all the glory comes a canopy." This is indicative of God's constant presence, abiding care and protection. Surely a people thus *constantly honored* by the visible tokens of God's favor and blessing must be joyful and happy. (2) The *curse* entailed (Gen. 3 : 16) in child-bearing will be removed. Fausset (*Com.*, Isa. 65 : 23) says : "bring forth for trouble —literally, for terror, i.e. they shall not bring forth children for a sudden death (Lev. 26 : 16 ; Jer. 15 : 8)." Delitzsch : "nor bring forth for sudden disaster ;" or Alexander : "for distressing solicitude," etc.; Sep. "for the curse." The writer is satisfied—from the general analogy of deliverance—that it includes more, viz., deliverance from the pains incident to child-birth. What a vast relief to the family relation, now, alas, so often and terribly anguished, even under the most skilful of attendance. The student will pardon a brief digression on this point. In 1 Tim. 2 : 15 we read, "*she shall be saved in child-bearing.*" Those who reject the early Church view of "the restitution," including also that of *the race, utterly fail* to receive the significance of this passage. Not observing that Paul had *just reminded* Timothy of the fall of Adam and Eve, and of *the curse* entailed, and losing the connection and force of the "*nevertheless,*" they, not knowing what to do with the passage (for their system contains *no* redemption or restitution of the race, as a race), refer it to *the present* period. But in this application they are undecided ; some referring it simply to "the maternal relation" or "the duties of a mother ;" others, to the "education" or "proper training of children ;" some, to "evincing a wifely disposition and subjection ;" others, that a child-bearing woman is consoled, that even in her suffering, if she bears her trial with a proper spirit, having faith and holiness, she will be saved ; and others, that the woman shall be saved through, or by means of, bearing a child, viz., the Messiah. But all this is evidently *not* the obvious meaning of "child-bearing," referring to child-bearing in general, from or in which the woman is to be, in some way, saved. Let us keep in view that there is a "restitution of all things" promised, and that this embraces a restoration to *all* forfeited blessings. If Eve had *not* fallen, the special curse entailed upon her sex would *not* have resulted ; maternity would *not* have been conditioned by the pain and suffering *now*, more or less, attached to it. In Gen. 3 : 16 it is stated, "Unto the woman He said, I will greatly multiply *thy sorrow and thy conception ; in sorrow* thou shalt bring forth children." No piety, no faith, charity, or holiness exempts from this doom ; the most devoted and godly have fallen victims to the burden of love so tenderly awaited. To this curse the Apostle *undoubtedly* refers, but then, in view of the doctrine of the "restitution," which he so ably presents in Rom. 8, etc. (and with which Timothy was familiar), he, with one of his rapid transitions of thought, adds, "*nevertheless,*" i.e. notwithstanding this curse resulting from transgression, she—*the woman*—shall be saved from it in child-bearing. If there is a restitution of the race to Edenic condition, the woman shall *not only* be saved from dying, but from the ills *now* pertaining to it. The event now so anxiously awaited, often with dread and pain, and, alas, too often resulting in agony, death, and intensest grief, will *then* be one anticipated with calm confidence, beaming hope and joy. Let no one feel that the condition annexed of "continuing in faith, and charity, and holiness, with sobriety," is opposed to such a view, for precisely such conditions are attached to some of the most splen-

did of Millennial predictions, as e.g. Isa. 65 : 20 ; Zech. 14 : 16-19, etc. For, such a deliverance, we are positively assured, shall *only*, when the time has arrived, be awarded to those women who are pious, having faith, charity, and holiness. To the early Christians, this language to Timothy was sufficiently explicit ; now the loss of faith in "the blessed hope," and the results of its realization, darken it. (3) The prophetic spirit, the guidance of visions and dreams (Joel 2 : 28) shall characterize the general diffusion of the Spirit, thus indicating how old and young, male and female, shall be under the highest spiritual influences, and how varied the gifts and experiences of the coming age. Men now may ridicule the dreams and visions recorded in the Bible, but to reflecting minds they are of deep interest, evincing to us by *earnests* vouchsafed, how even with the unglorified the chasm between the visible and invisible, the material and spiritual, can thus be bridged by a special provision. (4) The supernatural punishment of Gentile families, as recorded in Zech. 14 : 16-19, shows that a Theocratic ordering has superseded the Ch. dispensation. In the very nature of the case it implies that *One* is now at the head of rule, who *has power* over nature, and will direct and wield her *in the interests* of His government. (5) "Greybeard" (Graff), in his *Lay Sermons*, No. 38, "The Arts and Sciences in the Millennium," presents a pleasing picture of that age. Various writers refer to the increase of knowledge, etc. This may be said : (*a*) that under the rulership of Christ and the saints, the increased duration of mortal life, the removal of the curse, etc., the race can only advance, and that no limit can be assigned to the wonderful increase of knowledge ; and (*b*) that taking the exalted descriptions of the Millennial age, the whole, in view of abundance, happiness, etc., impresses one with the idea that the race is correspondingly elevated in progress in all directions. The knowledge, improvements, inventions, discoveries, etc., of former ages will be adapted *to promote* the glory of this coming one. The telegraph, steam, printing, telephone, a thousand other things, will be increased in efficiency ; other powers and appliances now lying dormant, or vainly sought after, will be brought into requisition, so that the people of all lands shall be in daily and friendly intercourse—that transportation shall be speedy and safe—that labor shall be reduced, man being more required to superintend the labor that knowledge affords through the use and agency of natural powers than to apply his own strength—that the whole world will be bound together, made instantly accessible, and realizing a community of interest. (6) The binding of Satan does not necessarily involve a total cessation of sin throughout the whole earth, for sin (Isa. 65 and Zech. 14, etc.) will exist to some extent, which by various writers is explained as the result of natural depravity. As this binding is allied with the deceiving of nations and not of individuals, it would perhaps be more in accordance with the spirit of prediction to confine this binding to a preventing of Satan obtaining sway over nations or organized bodies (for after his release this again is accomplished), or receiving the dominion of the earth as in the great Gentile monarchies—thus restraining the power once exercised, so that no injury can be inflicted upon the Theocratic State and Church. The binding, therefore, is to be considered *in relation to the dominion* formerly accorded in government of nations, and the removal of such power from him. How much more we dare to press this binding is not clear to the writer ; and more is not really required to fill out the Millennial portraiture of blessedness, and at the same time allow—as intimated in some predictions—a continued existence of sin, at first in the Jewish nation, and to some extent continued among individuals in Gentile nations. The grand feature developed by this binding is simply this : that no Satanic influence is capable of raising up a serious conflict, or extended organization against the Messianic Kingdom, or endanger to any extent the safety, worship, happiness, etc., of believers, until in God's good pleasure, to each man a final and enduring lesson of Divine judgment and power, liberty is again given to Satan to make the last trial. Satan himself cannot move in this matter until God permits.* (7) But we must not forget that of one people an exception will be made

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* Brown (*Ch. Sec. Coming*, p. 2, ch. 7) strongly objects to "a total cessation of Satanic influence" during the Mill. era, on the ground that the binding of Satan may—as various commentators have pointed out—only denote that he shall be utterly unable "to form a public party against Christ," etc. We do not object to this view, in its bearing on the mortal race, and as indicative that Satan will not then, as now, have states, kingdoms, large bodies, etc., under his influence. For aught we know the extent of this binding may extend farther. However this may be, one thing is clearly taught by the Scriptures, that Brown's view in connection is erroneous, viz., that this binding of Satan will be performed by the Church through existing instrumentalities. The simple fact that at the close of this dispensation the Church will be terribly persecuted, Antichrist vic-

(which, after the little season and crushing overthrow of the last confederation, will be ultimately true of all on earth), viz., of the Jewish nation. The expressions of universality, "*all shall be righteous*," *all*, from the least unto the greatest, shall know God, etc., refer to this nation. By a comparison of Scripture statement we find that it will require some time to consummate (Isa. 65), but when accomplished Judah and Israel, united in one, shall always be faithful. They are represented as loyal to the very last, when others waver in their allegiance (Zech. 14 ; Rev. 20, etc.). The nearness of this nation to the King, its high and noble Theocratic position, its great blessedness, its past remembrances and history as a nation—*all* will bind it with unswerving devotion to the Theocracy. The predictions, therefore, assert the perpetuity of the nation in favor, holiness, etc., and that the holiness shall eventually include all.* (8) Something may be said respecting death in the Mill. age. A comparison of Scripture seems to teach the following : (*a*) A perfect exhibition of " death being swallowed up in victory" (Isa. 25 : 8) will be manifested in the resurrected and glorified saints ; (*b*) some will die in the Mill. age (comp. Isa. 65 : 20 ; Jer. 31 : 29-30) ; (*c*) but these passages seem to make death a resultant of sinning—as also in case of Gentiles, Zech. 14 : 18—for Jeremiah's statement is positive, and so likewise is Isaiah in one phrase (Fausset, *Com.*, Isa. 65 : 20, explains " the sinner that dieth at a hundred years shall be deemed accursed," i.e. " his death at so early an age, which in those days the hundreth year will be regarded, just as if it were mere childhood, shall be deemed the effect of God's special visitation in wrath") ; (*d*) an exception seems to be made by Isaiah (65 : 20) in the clause : " for the child shall die a hundred years old" (or " for the youth in it will die as one a hundred years old")—now if this clause is not to be united to the next one as explanatory of it, then we are assured that death is so limited in its power that there will be no dying in infancy, but life will be so protracted that whosoever dies at a hundred years of age will be regarded as a child or youth ; (*e*) in view of weeping, sorrow, the veil of mourning being removed from the nations, death will be stripped of his terrors ; (*f*) if we keep in view the fact, that the Millennial age is an advance—an immense one—in the direction of restoring the race to its former paradisiacal state, it is not unreasonable to anticipate, as numerous writers have asserted, that many, even multitudes, of the righteous will never experience death, being in old age, or at some period of life, suddenly translated ; (*g*) the repeal of the curse in the practical working and efficiency of the Theocratic ordering, the accessibility to the tree of life and to the leaves destined for the healing of the nations, impresses the student with the idea that death itself may be removed to a vast extent ; (*h*) but, however death may be limited in his power over man, the Scriptures decidedly affirm that death itself shall not be utterly destroyed *until after* the Mill. age, and *after* the little season has expired, Rev. 20 : 14. It follows, therefore, that this work of entirely abolishing death from the earth is *a gradual* work ; the glorious beginning being seen in the immortal saints, next in the wonderful deliverances of the Jewish nation, next in the astounding blessings bestowed upon the nations rendering allegiance, and lastly in the final outcome, when all wickedness (the entailer of death) is *forevermore crushed.*

Obs. 4. Take all these particulars (others will hereafter be mentioned in detail), and see how they are identified with the Kingdom of God as it

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torious, and Satan successful in his endeavors, making a Divine intervention imperative, is amply sufficient to show that the Church instead of binding Satan is herself fearfully oppressed.

* Brown (*Ch. Sec. Coming*, p. 306), seeking objections to our doctrine, says, that the phrase in relation to the new heavens and new earth " in which dwelleth righteousness," means " an absolute, unmixed righteousness" over the whole earth, and consequently is inconsistent with our ideas concerning the Mill. era, which demand a more gradual work, and ultimately the rising up of Gog and Magog. But (1) in the " New Heavens and New Earth " denoting (see Props. on) the actual extent and sway of the Theocratic rule, we do show that righteousness dwells in the King, rulers, subjects, form of government, etc.; (2) that righteousness is visibly manifested as dwelling on the earth, and that ultimately in the final outcome is universal ; (3) that the rising of Gog and Magog has, owing to sudden and perpetual overthrow, no perceptible influence on the polity instituted ; (4) that God's account of the New Heavens, etc., is to be received (e.g. Isa. 65 : 17-25) in preference to man's deductions ; (5) that to build a theory on an isolated phrase, torn from its connection, leads to contradiction, as e.g. in the account of the Church, some passages teaching righteousness, others a mixed condition, etc.

shall exist in the future. Receiving the Divine utterances and placing them together, it is found that *a glorious Redemption* is to be experienced at that time. Before this era is entered into, these blessings cannot be realized ; and therefore we find in the predictions relating to *this present* age or dispensation no such forfeited blessings are restored. This is seen in numerous instances. Thus e.g. the parables of the tares and net indicate it ; the prophecy of Jesus in Matt. 24, which gives an epitome of Jewish history to the ending of the times of the Gentiles, and to the Advent, has no such Millennium introduced ; in the reply of Paul to the Thessalonians respecting the nearness of the Advent of Jesus he gives, as a distinctive intervening mark, the spirit and continued progress of the Apostasy and Antichrist, but no Millennial era ; the prophet Daniel delineates Gentile domination as existing down to the Coming of the Son of Man followed by Millennial dominion, etc., which was not verified at the First Advent, seeing that the same domination *continued after* that Advent and *still continues*. So carefully does the Spirit corroborate our position, that in no case, chronologically or in any other way, is *the least encouragement* given to anticipate the re-bestowal of forfeited blessings *anterior* to the ushering in of this Kingdom, and accompanying Millennial bliss, by the Advent of Jesus Christ.

Obs. 5. The *folly* of making the Millennial era one that is past. The theory of Grotius, Prideaux, Vint, Bush, etc., which dates the beginning of this age from the overthrow of Paganism under Constantine (A.D. 323) ; that of Hengstenberg and others, dating it from Charlemagne (A.D. 800), that of Popish doctors ascribing its rise to the preaching or death of Christ, to the destruction of Jerusalem, etc. ; in brief, all theories that locate this period in the past do so by *a palpable violation* of the order laid down in Scripture, and of facts in history, which cannot by any *fair interpretation* be made to accord with a fulfilment of prediction.* Therefore it happens, that the ablest writers in opposition to our views frankly concede that the Millennial era is still future. Thus e.g. Fairbairn (*On Prophecy*, p. 432) unhesitatingly places it in the future, and regards "*as utterly futile all* the attempts that have been made to accommodate the terms of the description to any period in the past." This is emphatically true, for during the past *no such blessings* as the Millennial descriptions portray *have been realized ;* persecution, trial, suffering, etc., have, more or less, characterized the Church's history. Even if we confine ourselves to the statement in Rev. 20 : 1–7 (which is only a very small portion of the whole), the world has never yet witnessed such a binding of Satan, such a restrainment of his influences and power, such an exemption of nations from his deception, such a resurrection and reigning with Christ, such a resurrection of the rest of the dead, etc., as is therein described. Simple truth requires us to say, that any one who can ascribe to an era of time swarming with heresies, outrages against truth, superstitions the most vile, etc., the characteristics of predicted Millennial blessedness, whatever his ability and learning, must certainly *be fettered and prejudiced* by

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* *Vide* Shimeall's *I Will Come Again*, who examines in detail this theory of Grotius, etc., also Auberlen's rebuke of Hengstenberg, Fairbairn *On Proph.*, Lange's *Com.*, etc., also how R. Catholics understood it may be found, notably Mosheim's *Ch. His.*, vol. 2, p. 130 and note (which some ignorantly or designedly have charged to our account).

some system which makes such *a revolting transposition* necessary. And the application of prophecy in this direction is sufficient evidence that the system of interpretation which fosters it *is radically wrong.*

Obs. 6. The same is true of the theory which ascribes this Millennial period to the present dispensation. For it only requires a survey of the blessings connected with this era, and two things follow : (1) that they *cannot possibly* be realized in this dispensation by the use of *present* instrumentalities, seeing that to produce them demands superadded power, etc. ; (2) that such Millennial happiness is *inconsistent* with the predicted state of the Church and of the world during the existence of this period down to the ending of it. How can we reconcile e.g. the mixed condition, state of suffering, war, etc., expressly affirmed to be characteristics of this dispensation to its very close, with the purity, freedom from evil, peace, etc., of the promised Millennium ?

Obs. 7. This also teaches *the absurdity* of totally ignoring the subject, as if it were a species of exaggerated human prediction. It is true, that such an era, "a golden age," has been desired by man in various ages. Writers quote Plato, Plutarch, Virgil, Seneca, Chinese ancient books, Persian Magi, Mexicans, etc., even including rude and uncultivated nations, Indians and barbarians, who either locate such an era in the past or in the future, and from this argue that it is a sentiment common to man, and that the Bible falls into the same general current of uninspired desire. But they forget the great and unmeasurable difference between these heathen utterances and that of the Word of God. The former are disconnected, incoherent, individual expressions, often obscure, etc., while the latter forms part of a *regular system*, maintains a consistent and regular *connection* in it, *is necessary to the Divine Plan of Redemption*, and is given in *an unbroken prediction* from the earliest to the latest prophets. The Bible would be incomplete without it. For, beginning with the fall of man and revealing the manner of man's recovery from the results of such a fall, it ends *appropriately* with a restoration of the forfeited blessings. Besides this, the truthfulness of its Millennial predictions is abundantly verified by ten thousand incidentals, which have been, and are, experienced in *the unfolding* of the Divine Purpose tending toward the ultimate fulfilment. Thus e.g. the history and present condition of the Jewish nation ; the times of the Gentiles ; the rise, progress, etc., of other nations, as Persian, Grecian, Roman, Turkish, etc. ; the calling of the Gentiles ; the Christian Church in its conflicts ; the personal experience of believers, etc.—*all these*, and more, are so many corroborating evidences and testimonies that distinguish *the Bible Millennium* from all others, seeing that the same prophets also have predicted all these. God has not left Himself *without witness ;* and it is *only* by persistently closing our eyes to existing facts, prophesied thousands of years ago, that we can escape God's manifested interest in sustaining our faith. To deny all this requires about as much assurance and love of singularity as it did in the philosophers who, against their senses and laws of being, denied the existence of an external world.

Obs. 8. Now let the reader consider : 1. What would this earth have become if Adam had not fallen ? The answer, as given by Scripture and

repeated in various theological systems, is this: it would have had *no curse* entailed, bringing in its train unfruitfulness, evils, sorrow, and death. It would have had the world under *a Theocratic* ordering, by which man would have been elevated and blessed, having direct nearness to his beneficent Ruler, etc. 2. Now look at the Millennial blessings enumerated, to be realized here on earth during the Messianic reign *in the restored Theocratic Kingdom*, and is there a single blessing that we can conceive of *as intended* for man unfallen, and which was forfeited by sin, that is not mentioned *to be then realized?* If the Millennium embraces "Redemption," "Salvation," and the Messiah is One that can perform His work perfectly, this is *precisely* the condition that we ought reasonably to anticipate. The very fact that the Millennium itself contains such inestimable blessings, honor, and glory, such a revelation of Divine majesty and goodness, such an ample deliverance from all evil and even death, such a restoration to God's favor and nearness in Theocratic ordering, is *sufficient evidence* that our doctrinal position is impregnable. The unity of the Word, running from the fall to the Sec. Advent, demands, prompted by covenants and promise, impelled by the plain grammatical and God-given sense, this belief, so dear to the hearts of the martyrs of the early Church.

PROPOSITION 120. *This Kingdom with its Millennial blessings can only be introduced through the power of God in Christ Jesus.*

This is evinced by the Propositions preceding; for the blessings are *of such* a nature that to produce them requires *supernatural* aid. Hence the introduction of this Kingdom with its attendant felicity, etc., is *directly ascribed* by the sacred writers to God or to His Son, Jesus Christ.

The Millennial predictions are descriptive of the results flowing from the Messiah and His Kingdom. The two are united, and the disciples had therefore a pertinent question in Acts 1 : 6, for it evinces that Jesus must *first* restore the Kingdom *before* the realization of Covenant and prophecy. Jesus, as we have shown, by His wonderful miracles, His "works" and "signs," evidenced His ability to verify Covenant and prophecy. No one of our opponents has yet ventured to show how present instrumentalities can introduce e.g. the realization of Isa., chs. 65, 66, 60, etc.

Obs. 1. That Christ is *the Introducer* of the Millennial era is so abundantly asserted by the Prophets that a large number of writers, opposed to our view, still admit that Christ must come at this period spiritually in extraordinary power. Later writers finding the older spiritualistic opinions untenable, now (as e.g. Fairbairn, *On Proph.*, pp. 469–471) frankly declare that the glory, etc., is so great and universal that *extraordinary adjuncts and manifestations and gifts must be bestowed* to affect it, thus confessing that the present means and instrumentalities are ineffective to produce it; and acknowledging that, by such additions, a dispensation, to all intent and purpose, in some respects different from the present one will be inaugurated. This is done too after spiritualizing the resurrection and many other blessings; how then must the matter be regarded if we allow a literal resurrection, reign, etc.—in brief, the blessings enumerated, to ensue at this time? It is utterly impossible to ascribe their reception to any other power than *the direct intervention* of King Jesus. It is a matter of surprise that one class of our opponents, such as Prof. Stuart, do not see that the confession that Rev. 20 : 1–7 teaches a literal resurrection, in the very nature of the case demands, in order to effect it, the personal Coming of Christ, or, at least, His direct intervention. Indeed, there is scarcely a blessing described but such is the amplitude of it, that we know from other Scripture that it cannot be realized *until* the Advent of Jesus. Thus to illustrate: take the order, peace, subjection of nations portrayed, and it is found that no such order, peace, etc., is to be found on earth *until* the Coming of Christ, for even preceding it, and at the Advent, nations shall be arrayed against the truth. In the "*Prize Peace Essays and Congress of Nations*," Micah 4 : 3, is quoted and the assertion made that "the Gospel of peace" will accomplish the removal of war, restore peace, etc. But that is opposed to the spirit of the same chapter, for in

the verse quoted we find that instead of *the Gospel* affecting this result it is done in the following manner: "*He shall judge among many people, and rebuke strong nations afar off,*" and this when (v. 7) "*the Lord shall reign in Mt. Zion*"—*when* the Jews (v. 6) are restored—*when* the nations that are to be judged are gathered (v. 11) against Zion—and *when* "*many people* (v. 13) *are to be beaten in pieces.*" Against such testimony in the context, which becomes overwhelming when compared with parallel passages, it is in vain to protest; it must be reverently received *as of God's ordering.* Hence, although materially differing in our view from Maurice, yet we can cordially accept of the title which he gives to one of his sermons: "Christ, not Christianity, the deliverance of mankind." How can the Covenant with David be *possibly realized* without David's Son *personally comes to fulfil it?* How can the Kingdom be manifested *before* the Coming of the King and the exertion of His power and will? How can the associated rulers with Him exercise the honorable prerogative of reigning with Him *unless* they are raised from the dead according to promise? In brief, *all depends* on that Second Advent and its resultant accompaniments.

The student will observe that one of the latest writers against our doctrine, Dr. Brown (*Christ's Sec. Coming*), makes many concessions in our favor (as e.g. the importance of Sec. Advent, duty of looking for it, etc.) that he is forced by his own position (p. 27–29) to a kind of ignoring of the Millennium (saying: "I attach no importance to the precise period of a thousand years," etc.), constituting its beginning and ending obscure, uncertain, and unascertainable—"*all being outwardly unchanged.*" It is a matter of astonishment that any one can be forced by *the pressure* of a theory into *so untenable* an attitude, seeing that—in the light of a thousand predictions (Isa. chs. 65, 66; Rev. 20 : 1–4, etc.) the introduction of specific blessings, marvellous changes, glorious Redemption, etc.—the Millennial era is presented to us as one that is so recognizable by the stupendous events connected with it (as e.g. the destruction of enemies, the exaltation of the saints, etc.) that all men shall be compelled to acknowledge the same to the praise and glory of God and His Christ. A doctrine that must be sustained by dwarfing and obscuring the Millennial predictions is certainly *defective and unreliable.* And then when thus lessened in preciousness, he seeks to have the Millennial predictions verified by existing means and agencies, introducing his favorite leaven and mustard-seed theory (without attempting to reconcile these with the parables of the tares and drag net, etc.) to prove that "not a new element is added." Dr. Schmucker (*Pop. Theol.*, p. 343–361) thinks the Word of God, that is, the Gospel and its preaching, with prayer, revivals, and missions, will perform all this, but how purely moral agencies can accomplish a work introducing the Millennial blessings, he utterly fails to inform us. So Wild (*The Lost Ten Tribes*, p. 153) declares in reference to Acts 3 : 21 (comp. Prop. 144) that the restoration occurs *first* and *then* Jesus comes, thus violating *the entire analogy* of Scripture on the subject. He says: "If things are not *now* restored or reconciled, or in order, why, *then, Christ cannot come.* He will not come to put them in order; this He has left for and with the Church to do, and has promised to be with His Church to the end." Alas! if our hopes depend on the Church, that itself shall be terribly persecuted and depressed.

Obs. 2. The multitude of writers, who so persistently proclaim that the Kingdom and Millennial blessedness shall be introduced by present existing instrumentalities, are in *direct* opposition to Scripture. This theory will receive attention in another place (Prop. 175), and requires no special refutation here, seeing that our entire argument, as well as detached portions of it, refute its pretentious claims. It is simply amazing how pious, devoted, and able men have fallen under the influence of a theory, which causes even a very recent writer, Talmage (quoted by the *Wittenberger* of Nov., 1873), to say: "The way to the Millennium is through the fit and full education of woman. Social, political, and religious progress is

conditioned upon her advancement," etc. This may be regarded as an extreme opinion, but the truth is, that any view that ascribes the realization of those precious predictions to any other power than that delineated so faithfully and minutely by the Prophets, is extreme and equally repulsive to the truth.

Vaticanism has its dream of universal sovereignty and its Millennial glory (although wherever its principles were tested, Millennial blessedness was never even initiated); education, non-sectarian or compulsory, has been advocated as the grand agent of the future Millennium (although the kingdoms in Europe, and the States here, which have experimented in that direction have ameliorated no evils); a hundred favorite schemes by their various enthusiastic advocates are presented as the unfailing instrumentality by which Millennial happiness is to be secured (although not one has succeeded in lessening the sorrow-abiding hold of the curse one particle); even Christian philanthropy (as e.g. *The Christian Philanthropist, or Harbinger of the Millennium*, by Wm. Cogswell), noble in its efforts to lessen the griefs, etc., of suffering humanity, is urged as the all-powerful, efficient agent (although charity in its highest efforts has never yet succeeded in loosening a single bond that fetters poor humanity). Unbelief comes and tells us (so e.g. Fiske in *Outlines of Cosmetic Philosophy*) "that the ultimate salvation of mankind is to be wrought out solely by that obedience to the religious instinct which urges the individual, irrespective of utilitarian considerations, to live in conformity with nature's requirements" (although the curse, entailed by sin, is so firmly fixed by the laws of nature that the most pious as well as the most abandoned fall in consecutive generations under its power, and *unbelief teaches* that these laws are forever unchangeable). Glasgow (*Com.*, Rev. p. 499) says, in advocacy of his spiritualistic view: "It is not possible by any rational mode of interpretation to evade the conclusion that the Millennial reign of Christ is the Gospel age." Now, if he, or any other man, can point out how present means and agencies are to introduce the Salvation, the blessings, of the Millennial age as predicted, *then he has some foundation* for his "rational mode of interpretation." If the Gospel in the past, if the most eminent piety and devotion, has *not* removed the ills incident to life, *how* will it do this in the future.

Obs. 3. It is saddening to find how far this denial of the necessity of Christ's Second Coming *for purposes of Salvation* is carried in our Theological literature. Men who would shrink from any impeachment of orthodoxy, or denial of truth, array themselves against Covenant promise under the misguiding influence of supposed developed truth. Thus to illustrate: In the excellent *Quarterly Review* for Jan., 1874, in a one-sided Art., which totally ignores *the expressed* views of the confessors, the following bold assertion is made: "Christ's power to bless and save His people and protect them against the devil and sin *is not in His Coming again on earth*, but in His session at the right hand of God and His power there in their behalf," etc. How *such* language can be employed in the face of scriptural authority, is a matter of surprise. The reader can readily test the trustworthiness of the declaration by referring to these facts: (1) that His Coming is *for Salvation, to complete Redemption*, Heb. 9 : 28; Luke 21 : 27, 28; Rom. 8 : 19–23; Eph. 4 : 30, etc.; (2) *to raise* the dead, 1 Thess. 4 : 14, 16, etc.; (3) *to change* the living, 1 Cor. 15 : 42–44, 51–54, etc.; (4) *to invest* with dominion (Prop. 154); (5) *to remove* the wicked, His enemies, 2 Thess. 2 : 8–11, etc.; (6) *to deliver* the Jewish nation (Prop. 111, etc.); (7) *to relieve* creation, Rom. 8 : 19–21, etc.; (8) in brief, to introduce the *numerous blessings* which our argument evolves. It is certainly sufficient, in order to prevent our accepting such contradictory utterances, to know that He comes for Salvation; and that that Coming is represented to be the most efficacious in removing sin and overcoming Satan.

It is sufficient to append an additional illustration : Dr. Schmucker (*Pop. Theol.*, p. 348, etc.) indorses the popular view that the Millennium is to be introduced by the conversion of the world through present existing means (which he says "are amply sufficient"), and enters into a calculation how soon this can be accomplished. (This view is amply met and refuted under Prop. 175.) But in this discussion he overlooks two things : (1) that the Bible delineation of this dispensation down to the Sec. Advent, in continued wickedness, war, suffering, trial, persecution, etc., forbids such a calculation to be recognized ; and (2) that he only takes one feature of the Millennial era, viz., the worship of God and obedience rendered to Him, leaving out of the account *other features* embraced in *the same period* that mere moral agencies can never remove. This then is taking a *one-sided* view of the subject ; and yet this method is, unreflectingly, followed by a multitude of able men. The father of Dr. Schmucker (Rev. Dr. J. G. Schmucker), in his *Exp. of Rev.*, is far more scriptural when he teaches, as preparatory to its introduction, the direct supernatural intervention of God in and through Jesus Christ. To take e.g. Isa., chs. 60–66, and apply them to the Church in its present agencies and use of means, is an effort that can only succeed by grossly spiritualizing (i.e. adding another sense to the one given in the text) the same, or else to regard the predictions as Oriental exuberance and exaggeration, which require considerable toning down to meet favor with modern ideas.

Obs. 4. On the other hand, it is refreshing to see even some of our most unrelenting opponents acknowledge the force of Scripture representation to the extent that they also make the Sec. Advent the most desirable object of hope, ascribing to it, as the Spirit does, divine purposes of Salvation. Thus e.g. Brown (*Christ's Sec. Com.*, chs. 1 and 2) frankly admits that Christ's Sec. Coming is "*the blessed hope*" of the Church—that it is "*the polar star*" of faith—strenuously opposing the view so prevalent that Christ comes at death, by showing, (1) that the death of the believer is grievous ; (2) that the salvation without Sec. Advent is incomplete ; (3) and that we otherwise dislocate Scripture, etc. Thus also let the reader refer to Barnes (*Com.*, Phil. 3 : 20), and he will find this Coming again eulogized as "a glorious truth," necessary unto salvation, "identified with all our hopes," exerting blessed influences as in the early Church, etc. And, what is even hostile to their own system, seeing that they put off this Advent to the distant future, to a period after the Millennium, they exhort believers to look for it, pray for it, etc. In looking over commentaries, many of them express, under passages relating to the Advent, the duty of regarding the amelioration of the world, etc., as *dependent* on Christ's Coming, and not on earthly systems, existing means, etc., and yet when turning to Scripture portraying the restitution of forfeited blessings *not a word* is said concerning Christ's Coming *to perform* the work, but much is stated respecting the Church's power to accomplish the same. If it were a pleasant task, hundreds of contradictions, some the most flagrant, could be produced. Surely a system of interpretation that so freely fosters the same must be unreliable.

Obs. 5. It is objected by unbelievers that the notion that some great Saviour is to come to restore all things, is found in other religions beside the Christian. Thus e.g. Clarke (*Ten Religions*, p. 204, Alger's *Doc. of Fut. Life*, Kurtz, *Sac. His.*, p. 273, etc.) shows that in the system of Zoroaster mention is made of a future Restorer or Saviour, who is expected to come at the end of the age, restore the dead by a resurrection, and introduce a Kingdom of untroubled happiness, etc. It is of little consequence how this idea was suggested and introduced (some contending that it sprung from original communications made by God, others that it

originated with man himself, etc.), for it evidences, what was observed previously, that man feels *the utter inability* of existing causes to produce such a restitution, and therefore, owing to the inadequacy of present means and instrumentalities, falls back upon *the supernatural.* This feeling, as we have seen, is general, and naturally arises from reflection, and a desire to secure deliverance.

The natural man feels the sad pressure of the curse and looks around for redemption, and as he cannot have hope in nature, he grasps after the supernatural. Figuer (*The To-morrow of Death*, p. 13) declares that "the physical conditions of earthly life are truly detestable," and pronounces "the moral conditions" the same, owing to the existence of disease, suffering, death, grief, guilt, etc., and seeks refuge in Gnostic ideas modernized. Harriet Martineau (Art. "Realism in Unbelief," Littell's *Liv. Age*, May 5th, 1877), who anticipated personal annihilation, and who believed that the Cause of the Universe was "wholly out of the sphere of human attributes," yet still predicted that "the special destination of my race is infinitely nobler than the highest proposed under a scheme of divine government—" but *how* this prophecy was to be realized under *the alleged unchangeable* laws of nature she fails to tell us; or, *how* it could possibly be superior to the biblical conception, with the Supernatural controlling natural law and making it beneficent, she leaves untold. (Indeed, she is often contradictory, for in her *Autobiography* (Littell, May 26th, 1877, p. 471) she confesses to being impelled by passing impulses to find consolation (see her *Life in the Sick-room*) in revealed religion, giving the following testimony, so utterly antagonistic to her many utterances: "Nothing but experience can convey a conception of the intense reality in which God appears as Supreme, Christ, and His Gospel divine, and holiness the one aim and chief good, when our frame is refusing its offices, and we can lay hold on no immediate outward solace and support.") The truth is, that there are times when *all men feel* the necessity of Divine interposition in behalf of the race. When Goethe died exclaiming "Light! more light!" he wanted the comfort and hope that the Divine Purpose relating to the destiny of the race alone imparts.

Obs. 6. The most intelligent and profound thinkers of every age declare, that the removal of the self-evident curse (explain its introduction as they may) entailed upon the earth and its inhabitants, demands *higher power and greater manifestations of Deity* than now are exhibited. It is admitted that physical science, however it may in some instances mitigate, cannot remove the evils; mental agencies cannot affect it, for knowledge itself may give new weapons into the hands of evil; moral agencies cannot do it, the Church cannot do it, since the most moral and pious fall beneath the curse, experiencing disease, sorrow, death, the grave, and corruption. This Kingdom—this Millennial prediction—embraces *the removal of the curse.* This is fully proven by the descriptions of the same. The question, by what agencies its removal is accomplished, is also satisfactorily answered. The scope of the Word asserts, that man is under the curse through his fallen condition, and that the evils arising therefrom are the work of Satan. The fact that the evils *do exist* is painfully evident on all sides; the manner of introduction, whatever may be said pro and con, is also sadly corroborated by the tendency to sin in man. We are only concerned with present facts, and to show how they will be changed for desired and glorious realities. The Bible points to *One alone* who is to produce this change, viz., to "*the Christ*" who is revealed expressly "*to destroy the works of the devil.*" The power over evil which He exhibited in His life, death, resurrection, and ascension affords *the assurance*, if we will only receive it, that His ability is *commensurate, yea, infinitely superior* to this removal of Satan's work. Those "works of the devil" have *not yet* been destroyed; they exist in vast proportions over the whole earth; and

so universal and far-reaching are they that not one escapes from feeling their fatal effects. Creation continues to groan and travail in pain ; man, even the most devoted, continues to reap the bitter fruits of the fall, and thus we are told it will go on *until* the time appointed by God, when He shall send this Son of His, and through Him "destroy the works of the devil." When the King comes to whom all power is committed in virtue of His Theocratical relationship, sustained by His covenanted descent, divine nature, sacrificial death, etc., *then* primarily through Him, and subordinately through His associates (deriving their power from Him), this most blessed removal of the curse will at last be experienced. Supernatural intervention, divine outpourings of judgments, the introduction of an overwhelming mass of righteousness in glorified humanity, the erection of a magnificent Theocratic-Davidic Kingdom supported by this majestic David's Son with a corporate body of immortal, intelligent, holy rulers endued with angelic power, etc.—*these things, and these alone,* can bring about, as *inspiration testifies,* the long-hoped-for deliverance. If we were to bring together the absurd language used by many in reference to the curse and its removal, it would be deemed a caricature of the sacred promise. Indeed, so little regard is paid to the tenor of Scripture by some, that the old monkish notion is reiterated, that the removal of the curse is confined *to the third heaven,* thus overlooking the plain implication that the third heaven itself must then also have fallen under the curse, and thus making Redemption, so far as the earth, race, Kingdom, etc., is concerned, *incomplete.* The "*no more curse,*" as all inspired men unitedly agree, refers to this earth, and to man upon it ; and hence the singular beauty and consistency of the Bible *beginning* with the curse and forfeited blessings and *ending* with happy restitution.

Smith (*Key to Rev.*, p. 374) gives the key-note of many objections, when, in opposing the personal reign of Jesus, he says : "His reign here must be only spiritual. The days of miracles are past ; the Bible is filled ; and they are not needed ; and Christ can reign as effectually *without miracles* as with them," etc. But *how then* the Bible predictions are to be realized, which, as enumerated, demand the introduction of agencies far beyond any now exerted, is a question that he *leaves untouched,* only taking *so much* of prophecy to dispose of as he can conveniently crowd into a spiritual or providential reign. Take another class represented by Reclus (*The Ocean*) and he makes "the Paradise on earth which the mind's eye of the seeker already seems to contemplate in the distant future" to be "a glorified earth" produced by man's own researches, efforts, knowledge ; but while jumping to so pleasing a conclusion he fails to tell us how these can stay the cyclone, repress the earthquake, or repeal any of the laws of nature now so oppressive. This is seen by some of our opponents, as e.g. Goldwin Smith (*Atlantic Monthly,* Feb., 1880) refers to Herbert Spencer looking for a Millennium in the "ideally moral man in whom the moving equilibrium is perfect," and then points out (Art. Pessimism") that nature, with its attendant evils, will necessarily prevent perfect happiness, etc. Take Victor Hugo's *Les Miserables* and see how man's doom under nature's laws is delineated, the hopes expressed of ultimate deliverance by the diffusion of "light," "elevation," "knowledge," just as if man can be his own deliverer, while the Deliverer provided by a merciful God is studiously ignored.

Obs. 7. The Bible attributes the curse, or introduction of evil, to the fall of *the first Adam,* and the removal of it to *the second Adam,* that is "the Christ." To this, as adverted to before, some object on cosmological and geological grounds, viz., that facts seem to establish the truth that death and natural evil existed, taking the biblical chronology, long before the fall of Adam. This would of course conflict with the view of Basil, Luther, and many of the Fathers, that the poison of the serpent, the

thorn of the rose, the disease and death of man and animals, etc., were added to poisonless, thornless, diseaseless objects, as a direct result of the curse—in brief, that all evil resulted from thence, the calamitous effect of the fall. Dr. Bushnell (as in "Nature and the Supernatural," ch. 6, 7) and others advocate "anticipative consequences," i.e. that the introduction of evil anticipated the results which actually transpired. Others (*Meth. Quart. Review.*, Ap., 1862, Art. 6, Dr. Clarke, Gen. 1 : 24) that it resulted from divine caprice, or a desire "merely to show what he could do," making it inexplicable. Others again, as Keerl (Origen at first), Boehmen, etc., that the evil originated not from the fall of Adam, but from the fall of Satan, which may have occurred long before. Other theories, modifications of the preceding, are advanced—all evincing, however, that it is a deep and mysterious subject? But is it requisite to adopt any theory, seeing that the objection is forcible *only* against theological theories which have really *no basis* in Scripture? For, if we come to the Bible unhampered by theories respecting the fall, we find that, being only a Book designed for fallen man, and to indicate his redemption, it commences with man and incidentally introduces a sufficiency to show what relation he sustained to creation in point of time, and what was his original condition. The record itself does *not* say that no evil previously existed in the earth, but positively asserts that evil did exist in Satan ; and it was by this evil *already* present, and which came in contact with man, that the Fall was induced. Death itself was in existence, seeing that it is implied by the bestowal of *the tree of life* in Eden *by which* immortality could be obtained. By the creation of Adam and Eve and the withdrawal of them in a separate, distinctive place (i.e. the Garden of Eden, thus indicative that the rest of the earth was as yet *unprepared* for their reception), God was designing a provision for the emancipation of the earth under the holy dominion of man, i.e. to subjugate the evil *already* existing and to triumph over Satan. But the unfilial conduct of our first parents made the gracious purpose of God, without preliminary training, a dangerous procedure, so that man was driven *from* the tree of life. *Being mortal*, he fell under the penalty of a law of death *then* in existence, and which he might have avoided by obedience ; and when the Bible says that death came by man and passed upon all men, it simply refers us to the plain fact that *immortality*, in the tree of life, *was tendered* to man, and he rendering himself *unfit* for its reception, fell under the power of death, and with him, of course, all his descendants. The Bible and science here accord, for Eden was not the whole earth, but only a limited space, specially fitted for man ; for evil was here present before man came ; the simple *withdrawal* of the tree of life exhibited the *already existing* laws of mortality ; the curse itself was (1) a removal from an Eden state, (2) the sad experience and confirmation of evil into which man was driven outside of Eden. Here is no conflict. Besides this, the Bible language is so guarded, that it is also correct to insist as it does, that through the fall of Adam the race was placed under the curse, inasmuch as Adam *entailed* his fallen condition upon all his offspring ; for, as intimated, immortality being withdrawn from fallen man, as too dangerous and exalted to be allowed, Adam and his descendants must obtain it *now* in some other way, viz., through the power of a Redeemer, while they all suffer the loss of Eden. The Word is consistent in its utterances, but just so soon as we press them, as Basil, etc., did, or seek for apologies, as

Clarke, Bushnell, and others do, we not only depreciate the Bible account, but call into question its accuracy. It *needs no apology* from us, dealing as it does with stubborn facts, patent to all, viz., that we are fallen into the embraces of evil, that we have no Eden state here, etc. If the Bible had asserted that all the earth was an Eden, and that no evil and death had any previous existence, then science might find some leverage for its objection, but depending on opinions of men engrafted on the Word, it becomes futile and very unscientific.

Comp. e.g. Delitzsch's *Sys. of Bib. Psyc.*, sec. 1, etc. If the deductions of science in reference to the previous existence of death are to be received, there certainly is no conflict to be found with the biblical statement. The only inference to the contrary appears to some in the phrase, "God saw it was good," but this (Bush's *Notes*, Lange's *Com.*, etc.) may have for its fundamental application the notion that God saw that it—the creation—answered fully the purpose designed—that in such and such a creation He made the provision intended.

Obs. 8. This leads us to consider that a restoration to an Eden state involves the reproduction of an Eden immensely greater than the original. That we find was limited—abundantly large for the trial through which man passed. But when we consider that this Eden restored must be of a sufficient capacity to hold not merely the first parents, but that numerous progeny who have laid hold on life through a divine faith, etc., it will be seen at once that the Millennial descriptions do *not exceed* what is required, when they represent *the whole earth* as finally embraced in such a state. And not only so, but in the new creative energy manifested at this period, there are intimations which seem to point to an enlargement of the earth itself. In this reproduction we have no specific detail, for these are wisely omitted, because (1) if given they would lead men to object to the Word on the ground of impossibilities, which is even now done with the general affirmations of renewal; (2) with our present knowledge and the state of science we could not comprehend the changes and altered conditions. The Word is not given to extravagances of expression, such as we find in the conjectures of men (astronomers, philosophers, etc.) concerning the sun, planets, and universe, which could be seized upon as purely hypothetical, but this restitution is based on *a regular divine Plan of Redemption;* is presented in guarded *general terms*, and ascribed to *a Being* in whom we know that the power to accomplish it is to be found. Therefore, we rest satisfied that the Eden *will be fully commensurate* to the number who shall be entitled to admission to it.

Obs. 9. This Kingdom designed to carry out and display the Redemptive process in its realization will exhibit in the highest degree *the love* of God through re-creative power and activity. No one doubts but that such love was strongly shown in creation, in the Incarnation, in Providential movements, etc., but all these, if we are to credit the Prophets, are only forerunners of *a higher manifestation* of His goodness when the consummation arrives. God revealed directly through humanity as *the Theocratic God*, acts of restoration and renewal, the complete union of Church and State, the subordination of the human to the divine Will, the rule of righteousness and righteous submission harmoniously blended, the abrogation of all divergence between religion and science, the world and heaven, the heart and God, life and holiness—*all this* calls forth exhibitions of love

in Father, Son, and Spirit, to which all previously given ones are *only earnests of the ultimate feast.*

Obs. 10. May we not again remind the reader, how logically consistent the early Church was to attribute *to Christ at His Sec. Advent this work* of restoring all things through the power of His rule and Kingdom? In addition to the numerous allusions already made to their belief on the subject, the candid admission of Neander (*His. Ch. Church*, vol. 1, p. 182), that Paul looked for the Advent of Christ, and that it was to be regarded by believers as "*fitted to be, not an object of dread, but of joyful, longing hope*," because neither Paul nor the other Apostles believed in a conversion of the world, but rather in its growing worse until the personal Advent of Christ brought deliverance. This very posture and belief our argument demands, and hence these *concessions* of such historians form an important corroborating element in the chain of evidence which the student should not overlook.

PROPOSITION 121. *This Kingdom, of necessity, requires a Pre-Millennial Personal Advent of Jesus Christ.*

The covenant promises, the Millennial descriptions which predict the fulfilment of these promises, the entire tenor and analogy of Scripture *demand such an Advent.* To establish the Theocratic-Davidic Kingdom as given by the prophets requires such *a personal Coming;* and as inspiration indicates the restoration of the Davidic throne in that period and David's seed occupying that throne and Kingdom of David's, it also invariably speaks of *the return and presence* of David's Son. The proof is cumulative and overwhelming, and in the aggregate establishes the remarkable unity of the Word, the consistency of Jewish expectation, apostolic preaching, and early Church doctrine.

The Covenant *imperatively* demands *a personal* coming, for it requires David's Son to come, the Seed in His *proper person,* to inherit the Theocratic throne and Kingdom and land. Hence it cannot be spiritualized ; and therefore it is that the promises and predictions are so framed as to sustain this view of a personal coming. It is likewise noticeable that eminent writers, firmly advocating a personal Pre-Mill. Advent, weaken their reasoning by overlooking two things, (1) the *oath-bound* Covenant with David which, if fulfilled, makes such a coming *a necessity;* and (2) the *nature* of the Kingdom, viz. Theocratic-Davidic, which again, if realized, *requires* such a personal Advent. This subject must, in order to do it justice, be considered in its strictly *historical, doctrinal, and logical* connection, for a restored Theocracy *without* the personal presence of David's Son by whom it is restored is *an impossibility.*

Obs. 1. Before presenting our arguments in favor of a Pre-Millennial Advent, it is best to notice a few particulars. And *first,* seeing that the Covenant, promises and prophecies in their literal import *do teach* a literal personal Advent, why is it, if the same is only to be understood spiritually or providentially, that so many of our opponents (as Neander, Bush, Billroth, Jowett, etc.) admit that the Apostles—inspired men to be guided into all truth—themselves held *to such a literal* construction ? How comes it, that *instead* of looking for a Millennium to precede the Advent as men now confidently teach, these inspired men, having the same prophets, and it being part of their mission to interpret and explain these prophets, taught the Advent *without an intervening* Millennium ? Why do they employ the explicit language, the strongest possible expressions, *confirmatory of a literal personal Coming,* if something else is denoted ? If we reject their teaching, and the results of the same as manifested in the Churches established by them, we degrade them to the position of uninspired, and hence unreliable, guides ; and infidelity in its inferences drawn from this point may well laugh with scorn at *the foolish apologies* offered by learned men in extenuation of such an unapostolic posture then so fruitful in error and deception. *Secondly,* if the Apostles were to lead

their hearers to the truth as given by holy men of old, and if the varied interpretations long afterward bestowed upon the predictions of this Advent are correct, why is it that we do not find the language *now so prevalent* on the subject in the epistles? Why e.g. do we not find the interpretations of "a spiritual Coming," "a providential Coming," "a Coming with the Roman army," "a Coming in death," etc.? The fact is, that *not one* of the phrases now so current in theological literature on this point is to be found in the Bible. The *absence* of them, to say the least, indicates their human origin. *Thirdly*, the words themselves used by the apostles to designate the Second Advent (Parousia and Epiphaneia) are conceded by all critics to be, owing to their primary meaning and usage, *eminently calculated* to teach a literal, personal Advent. The very selection of such words ought to have weight with the student in such a discussion.* *Fourthly*, the hope as expressed by pious Jews, was in *the personal Advent* of the Messiah. After the rejection and death of Jesus by the nation, the Apostles *transfer this hope* to the Second Advent, and in doing this adopt *the very phraseology* employed by the pious Jews, thus unmistakably exhibiting faith *in the ultimate realization of the hope* in a personal Sec. Advent. "*He that Cometh*," or "*the Coming One*," "*the One waited for*," "*the expected One*" (taken e.g. from Ps. 118 : 26, so Olshausen; or Ps. 40 : 8, 80, Lange; or Mal. 3 : 1, so Hengstenberg, etc.), is *transferred* to the still future Advent with the idea attached that *then* will the Covenant promises be verified. The proof is found in the acknowledged fact that all their hearers, so far as we have any record, were impressed *with this belief*. It is also seen in constantly holding up the Sec. Coming as "*the blessed hope*," etc., in exhorting to patient waiting, earnest expectation, eager looking, ardent love *for the appearing of* "*the Chief Shepherd*," just as the godly Jews *previously* waited, longed, and looked for the "Shepherd" described by the Prophets.

These preliminary points are important to the careful student, and he will observe (1) how the Jews understood this phraseology; (2) how Jesus employed it without explanation as something well understood; (3) how the disciples comprehended it in its Jewish aspect; (4) how the Apostles continue to employ it without substituting another meaning; (5) how the churches established by the Apostles and their immediate successors perpetuate it; (6) how our opponents concede that this meaning was originally entertained; (7) how, in many places (as e.g. 2 Thess. 2 : 8, etc.), the concession is made that it still retains such a meaning. Our argument is fortified, step by step, by everything requisite to sustain *a strictly* historical and logical connection. Hence, it is only an unacquaintance with our doctrine that can cause some to assert that the Apoc. alone contains "the sole scriptural authority on which Millenarian doctrine rests."

Obs. 2. Attention is again called to *the early Church doctrine*, in view of the importance of this subject. If a fundamental mistake was made in the teaching of so significant and consequential a doctrine as that pertaining to the Pre-Millennial personal Advent of Jesus, *then* we may well pause and ask, whether similar errors were not committed in the reception of

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* See Parkhurst and lexicons generally. Brookes, *El. Proph. Interp.*, ch. 5, gives a list, etc. Comp. Olshausen, *Com.*, vol. 2, p. 228–9, Newton's *Lectures*, p. 209, Taylor's *Voice of the Church*, Judge Jones's *Notes*, and the works of Bickersteth, Seiss, etc. Dr. Tyng (*Pre-Mill. Essays*, p. 22) has some good remarks on "the nouns substantive used to signify the Advent," "the pronouns and adverbs, which control and qualify the various promises of our Lord's appearing," and "the offices and actions which are connected with His Coming."

other doctrines. The denial of the early Church belief on so *weighty* a point involves their entire faith in obscurity and credulity. But our argument produces no such dilemma, but accepts of their faith in this matter *as legitimate, consistent, and indispensable* to the truth. Indeed, if it were missing in the early history of the Church, *then* a powerful objection would arise against our view, but existing as it does, it becomes, on the other hand, evidence in our favor. It is *gratifying* to us that so many passages relied on to prove a Pre-Mill. Advent were thus quoted by the immediate followers of the Apostles and their disciples. As previously shown, all the Apostolic Fathers, and all the earliest Christian Fathers, taught our doctrine (see Prop. 73–78). The very persons who had access to the Apostles ; who received their instruction, public and private ; who were deeply interested in the Advent, and made it a prominent feature in their system of faith ; who were intimately acquainted with the language in which the doctrine was promulgated, etc.—*these were the men who adopted and taught it.*[1] Even after a spiritualizing theory was broached, yet such was *the force* of the passages which speak of the personal Coming of Jesus, that even Origen, Jerome, and others, were *unable* to rid themselves entirely of them, but admitted—as their works evidence—however contradictory to their own system that a personal Coming was intended, as e.g. 2 Thess. 2, etc. And what is remarkable to the student, both Millenarians and their opposers located the personal Advent about the same time. For, as scholars have noticed, the ancients universally (or nearly so) understood the Advent to follow the closing of 6000 years. And following (Bush, etc.) the Septuagint Chronology, they supposed the Advent near, owing to its lengthening the world's duration beyond that of the Hebrew. Millenarians held the 1000 years, the Sabbatism, as future, and located the personal Advent at its commencement. The others identifying the 1000 years as in some way connected with this dispensation and included in the 6000 years, looked for the Personal Advent at its close, preparative to the eternal Sabbath. Hence in reference to many of the passages relating to the Advent there was but little difference of interpretation, saving in the one point of Pre-Millennial. It required many centuries before men could arise and *destructively interpret away* the plainest statements of Scripture. And it was after the comparative modern Whitbyan theory of a Millennium still future, to be introduced through the Gospel and Church, that *the most unwarranted liberties* were taken with the sacred text in order to accommodate it to such a theory. However painful this may be to contemplate, the student of prophecy is not surprised at its existence ; for in that Word he finds that as the period arrives for the Advent, *unbelief* in it shall characterize the Church and world. Hence, he expects its Pre-Mill. nature to be opposed and rejected ; the passages which teach it to be glossed over with other meanings ; the objects intended by it to be denied ; the early Church doctrine to be derided as suited for children, and a soporific, worldly-wise interpretation to become generally prevalent. Indeed, to place the Church and world in the posture assigned to it just previous to the Advent, *requires* a display of learning, theology, philosophy, spiritual improvement, etc., in order *to beat down* the warnings of the Word and of a long line of faithful witnesses to the truth. Therefore, the simple fact that *so much hostility* is manifested against what was *once* the orthodox faith of the Church, regarded in the light of the predicted *faithlessness* of the Church on this

point, ought to excite suspicion that something is wrong in the popular view. The best of men, innocently and with the purest of motives, desirous even to promote what they regard as truth, are engaged in this work of *changing and corrupting* the divine testimony. Their piety, usefulness, ability, etc., enlarge the power to mislead in this direction, and materially aids in forming that "snare" and "net" in which *both* Church and world will be entangled at the Advent. Love for such brethren, and a desire to be faithful to the testimony of the Spirit in the Word, cause us to use such plainness of speech, even if it should result (God forbid) in giving offence to some.[2]

[1] History informs us that in the terrible outbreak of Bar-Cocheba (under the pretence of being the Messiah) against the Romans, no Christians were deluded by him. Why could he not beguile those early believers, although they suffered, in consequence, a fearful persecution under him? The student will, in answering this question, bear in mind how *intensely* Millenarian Jewish believers were at this very time. The reason is apparent, viz., that neither the manner nor accompaniments of Bar-Cocheba's Advent corresponded with the Scripture statements. Thus e.g. a Coming indicated by a resurrection and translation—a Coming with supernatural power—was lacking.

[2] The reasoning given by us drives some of our opponents to a singular position. Thus e.g. Dr. Alger (*Crit. His. Doc. Fut. Life*, p. 39) declares that he fully believes—as the evidence is abundant—that the Evangelists and early Christians understood Christ to teach *a literal personal Advent*, but he doubts whether Christ really meant this to be taught. The reasons assigned for this attitude (which virtually makes Jesus the author of error in those selected to proclaim the truth) are the following: (1) because nothing is said of the resurrection in connection. But this is a gross oversight, seeing that a resurrection and a Sec. Advent are inseparable. Sometimes one or the other is mentioned alone, because the one implied the other, for, as is well known, the hearers of Jesus *invariably linked* the one with the other. Simple justice requires a comparison of passages, when the connection fully appears. (2) The figures employed are such as the prophets used to designate "great and signal events on earth." But this is to ignore the express requirements of the Covenant which imperatively demand such a personal Advent for fulfilment; this overlooks that much of the language employed cannot be figurative, seeing that it affirms directly the Advent of David's Son as "Son of man;" this forgets that the Sec. Advent is not dependent upon the interpretation of this or that passage, but follows as a legitimate outgrowth of a Theocratic plan. (3) Because Christ "fixed the date of the events He referred to within that generation." But this is limiting the meaning of the word, and it is setting aside a vast array of scriptural testimony on the strength of a misconception of one passage. This is the slight foundation upon which a wonderful array of spiritualizing is then erected. Alas!

Obs. 3. A mere mention of some of the opinions entertained will be sufficient. Thus e.g. *Westminster Review* for Oct., 1873, in an Art. calls this Sec. Advent of Christ an "exploded superstition." Renan (*Life of Jesus*, p. 107) says: "The material conception of the divine Advent was only a cloud, a passing error which death consigned to oblivion." Such statements could be multiplied, together with those which urge such a doctrine, as taught by the Apostles, to be subversive of the inspiration of the Word. Besides these, the reader must have noticed that in leading reviews, etc., articles are constantly appearing which assert that everything of importance refers to the present time with which we alone are concerned; the whole tenor and spirit of which is hostile to faith and hope in a coming personal Redeemer. Now and then, these are accompanied by remarks designed to be witticisms, making sport of our hope, and endeavoring to cover it with ridicule, just as if a Pre-Mill. Advent were some fair target for scorn and burlesque. If this were always done by infidels, it would be something to be expected in view of their principles (although some of them have treated our faith *more fairly and courteously*

than many believers), but it happens that believers, for the moment forgetting the preciousness of that Coming and the gracious designs connected with it, indulge in such witticisms, etc., thus placing themselves in the posture delineated, Matt. 24 : 48, which, Lange (*Com. loci*) aptly expresses, is indicative of "*an internal mocking frivolity.*" The claim that Noble, Barrett, and others make, viz., that through E. Swedenborg there has been "the revelation of the spiritual sense of the Word through the obscurity or cloud of the letter, which is the predicted and glorious appearing of the Son of Man upon the clouds of heaven"—is little short of *blasphemous*, because it applies to mortal man, or to the work that he performs, terms that belong *pre-eminently and exclusively* to Jesus Christ. And to take that "appearing" which belongs peculiarly and distinctively to the Saviour, and which pertains to His glory, and to apply this to erring man is the highest presumption.[1] The opposite extreme is found in Colani (quoted by Van Oosterzee), who is so hostile to the idea of Christ's personal return that he would expunge all expressions relating to it as spurious. Between these extremes, a variety of arbitrary interpretations exist. Thus e.g. Fowle (*Contemp. Review*, May, 1872, p. 729) makes the Coming of the Son of Man in the clouds of heaven and the gathering of the elect "metaphorical language, descriptive of the growth of the Church." This is regarded as a decided improvement on that interpretation which makes the Advent of Christ "the Advent of the Roman army," etc. To get rid of a Sec. personal Advent, Nisbett (*Coming of the Messiah*) confines the description of Christ's Coming and the destruction of His enemies to His first Coming. The apostasy in 2 Thess. 2 is conveniently confined to the rebellions of the Jews. These specimens will suffice to show the variations caused by a departure from the grammatical sense ; but we turn to others advocated by earnest and able men equally untenable.[2] Prest. Edwards (*His. of Redemp.*, p. 269) has four Comings or Advents, viz., His First extending to destruction of Jerusalem, and the proof alleged is Matt. 16 : 28 (which we will examine under Prop. 150, relating to the transfiguration) ; the Second, "in Constantine's time, in the destruction of the heathen Roman Empire, and the proof is Rev. 6 : 13–17 ; the third is at the destruction of Antichrist, and the proof is Dan. 7 ; the fourth is at the last judgment. Other writers, not satisfied with such a perversion, have these Comings extended into many more by the aid of the phrases "providential," "spiritual," "figurative," etc., so that there is scarcely a notable event in Church history, or in a man's life, but what this "Coming" is enlisted as accessory, etc. The spiritual interpretation brings forth *an abundant* crop in this field of investigation. Turning away from those who are so fanciful in interpretation, let us briefly present those who are more sober and systematic in their efforts. Barnes, Fairbairn, Brown, and others take the passages which we refer to a Pre-Mill. Advent, and ascribe to them a spiritual or providential Coming. Admitting that God is always in Providence, that He is ever spiritually present with His people (comp. Lange, *Com.*, p. 564), our answer to their mode of dealing with these predictions follows.[3]

[1] Noble (*An Appeal*, etc.) admits that in the literal sense a personal Advent is denoted, and, therefore, that "the Apostles would *naturally expect*, as all other Christians did, that those prophetic announcements were to be literally fulfilled." But this, the plain grammatical, sense is to be discarded for a symbolic engrafted one given by Swedenborg, which makes the Advent of a person (comp. Acts 1 : 10, 11, etc.) to be "the restoration of the true knowledge of divine subjects." Well may we ask, aside from other considera-

tions, would God give a sense, with which man is conversant, and which is connected with the common usage of language, knowing that for centuries it must *inevitably lead* Apostles and their successors *into error?* Can we believe that Apostles, inspired, and whose utterances were to be truth, knew *less* on this subject than Swedenborg? Is it possible to credit the claim of one who through an *Origenistic* interpretation utterly ignores or spiritualizes the grammatical sense of Covenant, prediction, and promise, and finds under each and every one a hidden mystical sense, which, if true, makes the ancient believers to have trusted in mere phantoms of their own raising? This Swedenborgian claim is readily tested, by simply asking whether the things connected by the Spirit to this Advent have been verified? Thus e.g. have the Jews been in dire extremity and has a deliverance in their behalf been vouchsafed, etc., etc.? To guard us against just such perversions, the Scriptures employ language (as e.g. "*The Lord Himself* shall descend" not something else; "*His feet shall stand in that day upon the Mt. of Olives*"—not Swedenborg's spiritual sense) which cannot be spiritualized without the grossest absurdity. Swedenborg himself (*The True Chr. Religion*, ch. 14; *Apoc.*, vol. 1, p. 24, etc.) says that "Coming of our Lord is effected by the instrumentality of a man" (i.e. himself) "before whom He has manifested Himself in person, and whom He has filled with His spirit to teach from Him the doctrine of the New Church by means of the Word." Even Matt. 26 : 64, and similar Scriptures (see *An Address to the Clergy*) are blasphemously applied to Swedenborg's revelations. Noble (*Appeal*) claims that a literal, personal Coming of the Lord in the clouds is *an impossibility.* This may be done by one who will deny a literal ascension in a cloud, but not by a believer in Acts, and books that they reject.

[2] To show how ample the field, we refer to a few others: a class of interpreters such as Lowth, Hall, etc., closely pressed by the passages relating to the Advent and yet unwilling to concede a personal one and unable to allegorize them totally away, make a sort of compromise by holding to a peculiar supernatural interposition, a lustrous appearance something like, if not, the Schekinah, in and through which Christ is to be manifested. Then we have a large class who hail almost everything, such as "deliverance from slavery," "increased intelligence," "enlarged virtue," "the spread of science," etc., as "the Coming of the Lord." We give a specimen of the latter: in *Harper's Mag.*, Nov., 1865, p. 722, "For who associates in his thought those two words, Science and America, and does not see uprising from the heart of Time a national destiny so absolutely glorious as to bring him, if a patriot worthy of the name, humbly to his knees, convinced that he has seen in vision the Great Day of the 'Coming of the Lord.'" We doubt very much, patriot as the writer was, whether the vision brought him "humbly to his knees." Such painful evidences of a frittering away of a glorious truth could be multiplied, taken too from otherwise able and learned men. Taylor, in *Old Theology*, etc., rejects even a figurative application, and speaks of the utter folly of believing in a future personal Coming; Desprez, in "St. John," advises us to discard all the Scriptures relating to it as interpolations; Schenkel (*Sketch of Char. of Christ*) explains Christ's coming again "in the glory of the Father with the holy angels" (Mark 8 : 38, etc.) to be "figuratively of the Master's spiritual reappearance;" Evans (Art. *Shakers*, Appleton's *Cyclop.*) says: "the Second appearing of the Christ 'without sin unto salvation' they believe to have taken place through Mother Lee, in 1770;" Pickett's *Eclectic Church* refuses to believe in a Sec. Advent; in brief, multitudes refer it (as Smith, in *Key of Rev.*) to a coming at death, at the destruction of Jerusalem, at the overthrow of Paganism, at the French Revolution, at, or in, anything that seems to suit a mystical coming;" and even spiritualists claim it under an alleged "materialization," as by Lucie E. Lewis in her work called "*The Second Advent of Christ*, or His Recent Materialization."

[3] The same mode of reasoning which puts aside a Pre-Mill. Advent will, if *consistently and logically* applied, also invalidate the First Advent (seeing that in the Old Test. they, i.e. First and Second Advents, are spoken of in the same manner). At least, it will cause persons to deny and ignore a personal Sec. Advent. The proof of this last feature is found in the fact that entire bodies of professing Christians (as Swedenborgians, Unitarians, Universalists, Shakers, etc.) only claim a spiritual Advent. Many, also, who confess to a personal Sec. Advent but locate it after the Millennial era, forget that the *identical* phraseology and reasons which urge them to *such* a view are precisely those that we urge in favor of our own. This will be fully seen as we proceed.

Obs. 4. The attempt to make out a spiritual or providential Coming from the occurrences in the Old Test., such as the destruction of Sodom, the

deliverance of Israel from the host of Pharaoh, etc., fails for the simple reason that *this Coming* is asserted in reference *to the humanity of Christ*, pertains *to David's Son*. He comes *not* as the invisible God, who may be present unseen and unknown, but *as Man, the Son of Man, the Man ordained*, and one too, as will be shown hereafter, *to be seen and recognized*.[1] While fully indorsing a divine sovereignty (Props. 79 and 80), a constant pervading superintending presence, which we might see if our eyes were opened like the servant's of Elisha, or like Stephen's or Saul's, yet this is very *diverse* from a Coming or presence of "*the Son of Man*." Our opponents, when not directly arguing against us, *frankly concede* this point to us in their explanations of the phrase "Son of Man." Thus e.g. Dr. Neander (*Life of Christ*, pp. 99, 100) says respecting this phrase: "We conclude that as Christ used the one (viz., Son of Man) *to designate His human personality*, so He employed the other to point out His divine." Now admit that it refers to "human personality," *why* should the meaning thus given be *changed* for the divine or spiritual, *when* the phrase is employed in reference to a Pre-Mill. Advent? Where, we ask, is *the consistency* of altering this explanation of the term, when all of them confess that in some passages (as e.g. Matt. 16 : 27) it undoubtedly refers *to His personal future Advent?* If such an *arbitrary* change is to be made, what uniformity and consonance is there in Scriptural exposition?[2]

[1] Kurtz (*Sac. His.*, p. 277), after referring the phrase "Son of God" to the divine, adds: "On the other hand, the name 'Son of man' designates Him as the true and archetypal man," etc. So Knapp (*Ch. Theol.*, sec. 93, 2) says: "it clearly denotes the true humanity of Christ." Hundreds of testimonials to the same effect could be readily accumulated, but are unnecessary (comp. Prop. 81). Dr. Nast's remark (Art. in *West. Ch. Advocate*, Aug. 6th, 1879) is eminently true; "We must hold fast to this, that the phrase 'the Son of man cometh' has *the definite* signification of a 'Coming in person' (Parousia), concerning which Bh. Merrill (an opponent) says, 'If Christ does not come in person as the Son of man, He does not come at all.' Twenty-nine times the Saviour applies His Davidic title, 'Son of man,' as 'coming,' 'come,' 'came,' to His personal visible appearing on earth, either at the First or Second Advent." Hoffman (*Prophecy and Fulfilment of the Old and New Tests.*) holds the singular view that "the Son of man" in Rev. 14 : 14 is not the Christ, basing his opinion solely on receiving an order from the angel and obeying it. But Hoffman forgets that in the reception of this Kingdom and in the ordering of the times and seasons, this Son of man, David's Son, is *subordinate* to the Father (comp. Props. 83 and 159); and that such a view introduces an irreconcilable antagonism with other passages, e.g. Matt. 13 : 41.

[2] It is to be regretted, therefore, that theologians of great ability, who cordially concede the personal Pre-Mill. Advent, weaken the argument in favor of the same by allowing a variety of comings of Christ. Thus e.g. Oosterzee (*Ch. Dog.*, vol. 2, sec. 146, etc.) firmly presents the Pre-Mill personal Advent. He correctly informs us that "In the New Test. this prospect is distinctly presented on almost every page; and in Ch. Dogmatics it forms nothing less than *the corner stone* of the eschatological structure," but vitiates this statement by having quite a number of comings introducing the philosophical or mystical gloss "that every coming contains in itself, as it were, the germ of a new and yet more glorious coming." The excellent commentaries of Lange, Olshausen, etc., are disfigured by such statements, which are inconsistent with the fact that the spiritual supervision of Jesus over the Church, the acts of providence, the death of believers, etc., are nowhere called the Coming of the Lord Jesus, or of the Christ. This will be clearly shown. (Oosterzee, however, p. 581, remarks: "All the Apostolic exhortations and consolations are so closely connected with the prospect of *the personal return* of the Lord that whoever contradicts this last, thereby takes away *the roof and cornice* from the structure of the apostolic theology." "Of the life of watchfulness, patience, and heavenly mindedness, it is *the soul and power*—Luke 12 : 35-48—and history makes abundantly manifest, that *when* this prospect has temporarily receded from the Christian consciousness, the spiritual life *also* has declined," etc.) Such illustrations can be multiplied, and they do harm in that they lead opponents to shelter themselves

behind this variety of comings conveniently arranged for them. Hence our opposers admit that there is a Pre-Mill. Coming of the Lord, but owing to the latitude which such an interpretation provides for them, they tell us that it denotes divine judgments, or providential movements, or the agency of the Spirit, or supernatural intervention, or the approach of death (in the revival of the martyr spirit), or the increased light, etc., that is vouchsafed to believers (for they themselves differ widely in exactly defining this Coming, thus indirectly evidencing the weakness of their theory). It is a sad fact, abundantly corroborated by acknowledgments of ministers (e.g. a painful evidence, *Proph. Times*, vol. 12, p. 19) that this idea of spiritual and providential comings has led men to deny any personal coming in the future, making coming "an every-day affair," and saying: "that such arguing and preaching" (viz., relating to a personal Advent) "will not take with the people."

Obs. 5. Our opposers (as Barnes, Fairbairn, Edwards, etc.) contend that the symbolical representation of the latter part of Rev. 20 denotes the personal, visible presence of Christ. But *how* can they make it such, *when* they deny the same to the Advent of Rev. 19? The principle on which the two visions is constructed *is identical:* agents represent agents, acts represent acts, conditions and events represent conditions and events. Now if in the one vision the agents represent *personal* agents, how comes it that in the other *they do not?* Is there not abundant ground for suspicion that such an interpretation is *adapted* to a preconceived theory? This very indication of weakness is seized by rationalistic writers and drawn out to its legitimate end, viz., taking the interpretation given by our opponents to Rev. 19, they apply the same to Rev. 20, and deny *both* the personal Coming and literal resurrection. And from this there is no appeal to the application of grammatical rules, seeing that *the additional sense* foisted on the symbols is something *unknown* to the rules of language. It is singular, taking the views arrayed against us, that in the descriptions of this Pre-Mill. Advent everything is conceded visible and literally present *excepting Christ Himself.* Thus in Rev. 19, alluded to, the beast, false prophet, etc., represent *real personal* agents—everything is visible and recognizable—but the Coming and agency of Christ seen by the inspired writer as *real, personal, and visible,* as that of the beast, prophet, nations, etc., is to be discarded as invisible, and is stripped of its recognizable personality. By *what rule* of interpretation is this done? If such a rule were penned down and consistently applied, would it not make all the agents, acts, etc., invisible also? Take e.g. Dan. 7; and the four beasts, horns, destruction, even the saints, Kingdom, dominion, all in fact, saving the Advent of "the Son of Man," is to be received as representing visible personal agents, etc., here on the earth. Why make this one exception, simply on the authority of uninspired man, and against the direct testimony of the whole early Church? If it be admitted that the Advent in Dan. 7 alludes to His personal First Advent, then it only confirms our argument under Prop. 104, where we conclusively show that it only occurs *after* the divided form of the Roman Empire, and the rise and progress of the little horn, etc. The truth is, that a denial of the Pre-Mill. Advent involves *an arbitrary* handling of prophecy. It is a matter of regret that distinguished theologians fall into this illogical and unfounded method of dealing with predictions relating to this Coming. Thus e.g. Kurtz (*Sac. His.*, sec. 198) says: "Every interposition of the Omnipotent Ruler and Judge of the world who sits on the right hand of Omnipotence, every progressive movement of His Kingdom, every victory which He gains over His enemies, and every judgment which overtakes

them, *is a Coming of our Lord Jesus Christ.*" The only proof assigned for so sweeping a declaration and such a wide departure from primitive doctrine is 1 Cor. 1 : 7 and 2 Pet. 1 : 16, which passages, as the reader can see for himself, refer *to a literal, personal Coming;* the one to His future revelation, the other to His First Advent and manifestation in the transfiguration.

It is simply a perversion of Scripture to say as Martensen (*Ch. Dog.*, p. 323), that "the Sec. Advent includes His continual and progressive Coming to establish His Kingdom" (i.e. the Church) "in the world, and His Coming to the faithful for their salvation, and to the world for judgment." This makes the Sec. Advent a continuous coming and not *a specific object of hope* located in the future *at a definite time*, etc. The simple truth is this : all those who thus spiritualize those allusions to the Sec. Advent, do it *in violence* to the Divine Record, and contradict themselves in quoting Scripture on the subject. Thus e.g. Steele (*Essay on Christ's Kingdom, Bib. Sacra.*, Nov., 1849) makes *the Coming* of the Son of man "fulfilled when Christ *ascended* in the clouds of heaven and sat down on the right hand of the majesty on high." But this the Scriptures—Jesus Himself—call *a departure, a leaving*, and *not* a Coming. Besides this, the events inseparably connected with the Sec. Advent did *not* follow such an ascension and exaltation, showing that a *return*, as predicted, is meant, and not a leaving. Again : Rev. Robison (*Sermon* at Springfield, O., Nov., 1878), in opposing Millenarianism, advocated spiritual and providential comings indefinitely ; and then specified as prominent *four* Comings : (1) At destruction of Jerusalem, denoted by the "Kingdom at hand"—proof, Dan. 7 : 13 ; Heb. 12 : 25, etc. ; (2) at death—proof, 1 Cor. 1 : 9, and Phil. 1 : 6, 10 ; (3) spiritually to destroy man of sin—proof, 2 Thess. 2 : 8, 10 ; (4) literal, 2 Thess. 1 : 7, 8, 9 ; 2 Pet. 3 : 10, 12. Now, compare these proof texts with any spiritualistic commentator of his own party, and see the *antagonistic* interpretation.

Obs. 6. If we were to adopt this principle of spiritualizing the Coming and the language employed in its usage, *then*, if consistently applied to the whole Bible, it would ignore *the literal, personal First Advent.* This is no caricature, but sober argument. Suppose our opponents are correct in their interpretation ; let us then transplant ourselves to a period *before* the First Advent and apply their system to prophecies relating to that Advent and see the result. Let us, taking such an imaginative position, select e.g. Isa. 40 : 3, "the voice of him that crieth in the wilderness," etc., and according to the system just adopted, this would denote that divine truth would be heard in the earth even in the most abandoned parts of it, etc. Or, select e.g. Isa. 53, and we would have a representation of truth, its treatment, rejection, and final triumph. But what are the facts *as evidenced* by fulfilment? Have we not a literal voice, literal wilderness, literal address to Jews, a literal Coming, humiliation, sufferings, and death of Jesus Christ, etc.? According to the system of our opponents no such literal, personal fulfilment was intended, for if the predictions relating to the Sec. Advent, which are *far clearer, distinctive, and decisive* than those referring to the First, are to be understood as portraying a spiritual or providential Coming, *then surely*, if this measurer of prophecy is applied to the less distinct ones of the First Advent, they too only mean a spiritual or providential Coming. If the rule of interpretation holds good now, it ought to cover all time ; for we know of no rules that were applicable to one age and not to another. If it be answered, that fulfilment shows that such and such language must be literally understood, *then* our reply is ready : the fulfilment is evidence that the spiritualistic interpretation on this point is *utterly untrustworthy*, while it gives decisive proof of *the consistency* of that adopted by the early Church.

Writers adopting, in view of a non-fulfilment at the First Advent of prediction, a typical or spiritual Messianic interpretation, thus endeavor to mould the Scriptures to

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their respective theories. Thus e.g. Browne, in *The Book of Psalms*, makes in this spirit the declaration : " nowhere in the Psalms are the redemption of the world and Israel's final glory bound up with the Coming of the Messiah." The numerous Psalms quoted in our argument, used by Jews and the Primitive Church, *abundantly refute* this position. Such Psalms as the 89th, 132d, and others, portraying the Coming and glorious reign of the Messiah, area mply sufficient to show that these predictions are not merely typical, and hence convertible into something else, seeing that the attributes ascribed to this Messiah, the immortality, ever-enduring reign, blessedness, etc., are *too specific* to be thus evaded. Those who are so fond of attributing this typical character to David will pardon us if we refuse our credence to the belief that David would be so inconsistent and incongruous as to elevate himself into a Messianic type.

Obs. 7. Having briefly glanced at the inconsistency of our opposers, in interpreting the Pre-Mill. Advent predictions, the reader may be confirmed in our statements, if his attention is more particularly directed to the glaring *contradictions* that it produces. A few examples will suffice by way of illustration : (1) Barnes (*Com.*) and others freely contend that the Coming in 2 Thess. 2 is *a literal, personal* one, and which results in the destruction of the Antichrist. They acknowledge that this antichristian power is in this dispensation, exists some time before the Advent, and that previous to his removal there can be no Millennial blessedness, etc. And yet when the same power is stated to be removed and destroyed by the Advent of the same Jesus *previous* to the ushering in of Mill. happiness, as e.g. Dan. 7 and Rev. 19, they refuse to accept of this *identification* of the period, and thus have in *one place* a personal, and then *in other places* a spiritual Advent to destroy the last great enemy of the truth.[1] (2) Again, many commentators on various passages declare that a personal Advent is *prerequisite to the resurrection* of the saints according to the promises given. They admit that Rev. 11 : 18 teaches a literal resurrection under the last trumpet, but refuse to bring in *the personal Coming* of Jesus at that period *as necessary* to secure it, although laid down as something *inseparably connected with* a resurrection of the dead. (3) Many writers commenting on certain Scriptures relating to the watching, looking, longing, and waiting for the Advent, as e.g. Matt. 25 : 13 ; 1 Thess. 5 : 6, etc., inform us that it is (Barnes) " an event which is *certainly* to occur and which *may occur at any moment*," and, therefore, we should be prepared for it, etc. ; and yet when they come to where the order is given and a Pre-Mill. Advent indicated (which *alone* meets their *admissions* of suddenness, unexpectedness, its occurrence at almost any time, etc.), *then* we are told that it cannot and will not take place *until* the Millennial era has *first* transpired. They feel themselves qualified to definitely locate the Advent to a period at least ten centuries in the future, thus making it a matter of mere folly, to look, etc., for the Sec. Coming *before* the expiration of the allotted time. (4) A large number of authors when interpreting passages relating to death, as 1 Cor. 15 : 54, 55, etc., correctly represent death as *an enemy* that will finally be conquered, etc. ; they have much to say about death being *the result* of sin, etc. ; but they forget in their eagerness to interpret Scripture as against us what they said concerning death, and actually declare *that Christ comes in and through death.* The blessed Saviour is transformed *into* our enemy ! We glory in the fact that we can be strengthened and supported by Jesus in meeting this enemy ; we rejoice that our Saviour has the power finally to overcome and destroy this foe, but we utterly deny that Jesus comes to us in the shape of this enemy. What ! Jesus coming

in death, when death *even* came to Him and obtained a brief triumph! This remnant of Popish theology, originated by a perversion of plain Bible statements, is, alas! *deeply rooted* in the minds of many. It would seem that a little reflection over the existence of death from the expulsion from Eden and the fearful result, even corruption, following it, ought to lead men of judgment *to discard* so foolish and unscriptural a doctrine which serves with many to obscure a Pre-Mill. Advent. Even the naïve remark of Sir Thomas Browne (*Relig. Medici,*) is sufficient answer to its use: "I am not so much afraid of death as *ashamed* thereof; 'tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, wife and children, stand afraid, and start at us," etc. Christ does not come in this way; He is our deliverer from such a disgraceful state, and He will yet save us from this enemy, who holds in his prison house His brethren.[2] (5) Again, many explain the parable of the tares and wheat to indicate *a mixed condition* of the Church, and that the harvest is at the end of the age, but in the delineations of Mill. descriptions this mixed condition insisted on in one place is *forgotten and removed;* and to avoid making a Pre-Mill. Advent, the personal Advent, *admitted* in connection with the harvest in the parable, is *denied* to the harvests of Revelation and Joel.[3] (6) Again, multitudes give us the most eulogistic and congratulatory expositions of the marriage announced in Rev. 19 : 7, 9, and on the phrase "*the marriage of the Lamb is come*" positively assert (the truth) that the marriage is *then* (at that period) consummated (so Barnes, etc.), and yet seeing that this involves a Pre-Mill. Advent of the bridegroom, they gravely inform us (as Fairbairn, etc.) that this very marriage of the Lamb is *postponed until after* the thousand years are expired, although announced previously, etc.[4] (7) Thus might be adduced admissions made respecting "restitution," "regeneration," "world to come," etc., and then can be shown how these again are contradicted when we come to the "restitution," etc., of the Mill. era, on the sole ground *to avoid* a Pre-Mill. Advent. The illustrations given are ample enough to indicate, that with all the boasted enlightenment *above* that of the early Church, the early Christians, alleged "babes" in knowledge, were incapable of perpetrating *such opposite* and contradictory *expositions* of Scripture. Their system of belief had, at least, unity of utterance and design.[5]

[1] McKnight, in S. 4, prefixed to *Exp.* of 2 Thess., gives a one-sided and inferential representation of the passages relating to the Sec. Advent, which is completely set aside by the important concessions that 2 Thess. 2 : 8 calls for "*a visible and extraordinary* interposition of the power of Christ." His objections are fully met by us and, therefore, need no repeating. Dr. Hodge (*Sys. Div.*, vol. 3, p. 794) admits the following passages to be predictions of a personal Advent, viz., Matt. 26 : 64; 24 : 30; Luke 21 : 27; 2 Thess. 1 : 7, and 2 : 1. This gives us all the leverage that is required to prove his own Post-Mill. Advent theory incorrect, seeing *how* these very passages are associated with a Pre-Mill. Advent, as will be fully shown. If Jesus confirmed the Abrahamic Covenant, not by a spiritual coming and a spiritual shedding of blood, but by a literal coming and shedding of blood, so to realize the promises of the same Covenant, He again comes, not spiritually, but literally, in order e.g. that Abraham, Isaac, and Jacob may inherit (Prop. 49).

[2] As a multitude of writers make death a coming of Christ, as this view is extensively preached and held forth on funeral occasions, some additional remarks are in place. At present thousands employ language just as if death entered not "by sin" (i.e. was entailed, perpetuated), but was really one of the blessings designed for us by the Father through Christ. That which the Bible calls an "enemy," they designate a friend. They totally overlook the fact that "the triumph" over death, the Word unites with the resur-

rection ; and that, however the believer is sustained to meet death, yet he is brought under subjection to death so that the prison house of the grave with its incident corruption, is his doom. Jesus died, and the enemy triumphed ; Jesus rose from the dead, and He triumphed over His enemy ; so believers die and like Jesus they can meet death with faith and hope that remove his terrors, but, like Jesus, they only triumph over death (so e.g. Paul, 1 Cor. 15) through the power of the resurrection. Some of our opponents on this point manifest an inconsistency that is remarkable. Thus e.g. Barnes's *Notes* on Heb. 5 : 7 (notice also his Remark 4 at close of ch.) at length shows that Jesus dreaded death as an enemy but was sustained, and infers from it that a believer also may dread death as an enemy, and be supported. And yet, *Notes* on Matt. 25 : 13, he makes this very enemy, *thus dreaded*, the Coming of the blessed Saviour ! Many unthinkingly receive this Popish doctrine, which is illustrated : by the skeleton clock " in the hall or vestibule of the convent of La Trappe ; a human skeleton is placed at the side of the dial, pointing to it with its fleshless finger and beneath is the inscription (in Latin) ' Watch ! because ye know not the day nor the hour.' " It reminds us of the assumption of the Jesuits, in a document presented by the University of Paris to the Parliament in 1644, in which, among other pretensions, it is asserted by them that the Lord Jesus goes to meet every Jesuit who dies, to receive him, basing it on John 14, " I will come again," etc. Protestants give influence and weight to this view, and the result is that it leads into error. Thus e.g. the intermediate state is so exalted that a vast multitude consider death as a most happy occurrence. Thus, among the adherents of this opinion we select the Spiritualists : Owen (*Deb. Land*, p. 171) gives the common doctrine, when he says, " in all cases, in which life is well spent, the change which men are wont to call ' *Death,' is God's last and best gift* to his creatures here,"—" in strictness there is no death." Jesus, then, was guilty of great weakness when unable to appreciate this " best gift." The opinion entertained by believers is seized by others, even by sceptics, and employed by them as proof that death is no enemy, but is something eminently desirable ; and the view of early Christians, Reformers, and eminent men in the Church that death is part of the curse—abundantly sustained by Scripture—is regarded as unreasonable and antiquated. Hence it is to be regretted that even excellent writers of a strong Millenarian cast (as e.g. Olshausen, *Com.*, vol. 1, p. 226) make, in a few places, death equivalent to the Coming of the Lord Jesus. There is *no foundation* whatever for such a notion, it being a wrong inference. Let us contrast two of our opponents on this point. The author of *The Kingdom of Grace* (p. 10) confidently quotes " *Come, Lord Jesus, even so, come quickly*" (Rev. 22 : 20) as a Coming in death, and insists that it is utterly wrong to pray it in any other sense ! On the other hand, Dr. Brown, in his work specially designed against us (*Sec. Coming*, p. 22-24) argues that this substitution of death for Christ's Coming " is *not* fitted for taking that place in the view of the believer which Scripture assigns *to the Sec. Advent*," and assigns the following reasons : (1) " The death of believers, however changed in its character, in virtue of their union with Christ, is, intrinsically considered, not joyous, but grievous, not attractive but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. And, as a substitute for the expectation of the Redeemer's appearing, this looking forward to one's own death will be found very deficient in practical effect." (2) " The bliss of the disembodied spirits of the just is not only incomplete, but in some sense, private and fragmentary, if I may so express myself. But at the Redeemer's appearing all His redeemed will be collected together, and perfectly and publicly glorified." (3) " To put the expectation of one's own death in place of the prospect of Christ's appearing, is *to dislocate* a beautiful jointing in divine truth, is *to destroy* one of its finest collocations," etc. Such concessions, so forcibly expressed, are amply sufficient to sustain our position. To preach death in the place of Christ's Coming is *to contradict* the Scriptures and *substitute* for " the blessed hope" (for which we are to hope, pray, and watch) an enemy that some are to escape (1 Cor. 15 : 51 ; 1 Thess. 4 : 15-17). The Coming of Jesus releases the dead from the power of death, and preserves the believing living from its sway. The disciples had no idea that such a coming involved death, for (John 21 : 22) on the strength of Christ's assertion that if it were His will John might be sustained until His coming again, the report was immediately spread that " *he* (John) *shall not die.*" Here Jesus in the most pointed manner distinguishes between death and His own Coming : " *if I will that he tarry till I come, what is that to thee ?*"—which is explained that Jesus " said not unto him, he shall not die, *but if I will that he tarry until I come.*" If death really is denoted by such a Coming, why is it not there distinctly stated, or explained, especially when the hearers did not and could not thus apply it ? If death is the Coming of the Saviour, is it not strange that under the Mosaic law pollution was contracted by

contact with a dead body, and that priests especially were charged against such defilement? If it is such an Advent *why* did not the Apostles, when encouraging the faith and imparting comfort to the bereaved, thus describe it? No! Let Universalists, Swedenborgians, besides many others, including a multitude of professed Orthodox, endeavor to make death a Friend, the Coming of Christ, "the Gate of Heaven," etc. On the other hand the unbiassed student will not forget that the Scriptures (as e.g. Rom. 5 : 12, 14, 17, 21, etc.) represent death as no Saviour but as the dire result of sin, a grievous portion of the curse. If death is the Coming of Jesus, or if it is the arrival of a Friend, then certainly the Thessalonian brethren had no reason for their fears, and Paul takes a strange method by which to comfort them by speaking of *a still future* Coming of Jesus for the express purpose of delivering from death, and of placing such a coming for deliverance after an apostacy and the rise of the man of sin. Dr. Rutter (Rom. Cath., in his *Life of Jesus*, p. 321) refers the Coming of Matt. 24 : 42-51 ; Luke 12 : 53, thus : "to each individual this return of Jesus is the moment of our departure out of this life, when we are immediately to be judged. Jesus knocks at our door when He strikes us with a mortal sickness," etc. And (p. 418) he quotes approvingly : "St. Austin, in his 80th letter, makes answer, that to each individual Christian, the day of his death is the day of Christ's Sec. Coming." This is a favorite with Romanists, and with many Protestants. They seem to revel in Young's saying ; "Death is the crown of life—

> "Death gives us more than was in Eden lost,
> The King of Terrors is the Prince of Peace."

Whatever gain there is in death to the believer, whatever blessedness may await those who sleep in Jesus, etc., all this comes not because death bestows it, but in spite of him, through the grace of God in Christ Jesus, and, therefore, we earnestly protest to this transforming death into Christ, to this exalting death into a Prince of Peace, a Saviour, etc. (comp. Prop. 136). If the student desires a striking contrast of view, let him read the unscriptural opinion Beecher (*Sermon* on Mark 13 · 33-37, in the *Ch. Union*, Jan. 29, 1879) presents, totally ignoring a personal Advent, and applying the Coming to death, and then turn to the scriptural view Leask (*Proph. Times*, Dec. 12, 1866) gives, corresponding with Brown's just quoted. Dr. Winslow (*The Sec. Com. of the Lord*) and numerous writers have excellent remarks on this point.

[2] Thus to illustrate : Barnes, *Com.*, makes "the harvest" of Matt. 13 to relate to the period of the personal Sec. Advent ; he also (thus differing from some other of our opponents) makes "the harvest" of Rev. 14 to be connected with the same period, thus virtually acknowledging a Pre-Mill. Advent, seeing that the scene of Rev. 14 (as well as what succeeds, as e.g. Rev. 19 and Rev. 20 : 1-7) takes place under the seventh or last trumpet, making the time preceding and introductory to Mill. era.

[4] Those who oppose us admit, that in a marriage the *personal Advent* of the Bridegroom is denoted (as e.g. in their comments on Matt. 25 : 1-13), because the figure, drawn from custom, demands it. Is it not passing strange, therefore, that in the marriage announced at the introduction of the Mill. era (Rev. 19 : 7-9), the idea of *a present personal Bridegroom* is rejected. Strange marriage! Some, however, to reconcile this awkward discrepancy, shelter themselves behind the far fetched opinion, that the marriage is simply announced *before* the Mill. period and is only consummated *after* the thousand years are ended. Remarkable announcement, indeed, when the Bride *is ready and the express* language is that "*the marriage of the Lamb is come.*" Bh. Horsely (Ps., vol. 1, p. 15) and others notice that a number of the Psalms speak of the Advent of Christ as a Conqueror bearing a marked resemblance to the same Coming as presented in the Apoc., and that in both the Coming is connected with a marriage, an era of blessedness following.

[5] Desirous to present the reasoning of our opponents, we give those of one of the most recent. Thus in the *Christian Union*, Aug. 8th, 1877, is presented *Christ's Coming Post-Millennial, by an Anti-Millenarian.* To prove the Sec. Advent to be Post-Millennial, the following is urged. 1. Need not define the Millennium, because of "the silence of Scripture on that subject." If this is so, how then prove the Coming of Christ *to follow* such an era? 2. Then comes the often refuted assertion that our whole doctrine is based on "one passage," viz., Rev. 20 : 2-6. Now, this is derived from the assumption that our belief is founded on the idea of *the duration* of the reign of Christ and of His saints, and not, as our argument shows, on the Covenants and a multitude of glorious predictions. How does this subterfuge prove a Post-Millennial Coming? 3. He says of Rev. 20 : 2-6, "The only thing that the interpreters seem to be agreed in, as regards this thousand years, is that it is no Millennium at all." He thus makes a play on the

word "thousand," making it appear as if all interpreters either made the thousand years symbolical (i.e. each day for a year), or else to stand "indefinitely," thus overlooking many who receive them as recorded. He also overlooks two points: (1) that the thousand years do not limit the reign of Christ and of His saints, and (2) that the word "Millennium" has (however derived from the time of the passage referred to) an extended meaning embracing the glorious era predicted by the prophets relating to Christ's Kingdom, the happiness and exaltation of the saints. Well may we ask, if there is *no* Millennium as the writer asserts, *how* can Christ's Coming be Post-Millennial? 4. The resurrection of Rev. 20 : 2-6 is "indefinite," i.e. it is "the reviving and royal supremacy of their spirit and life on earth." Our reply is given under Prop. 127, to this assertion without proof. The analogy of Scripture sustains our position. 5. Christ does not come before the Millennium because He comes at a literal resurrection, as seen in Matt. 25; John 5 : 28, 29; 2 Thess. 1 : 7-10. But this (1) takes for granted that Rev. 20 : 2-6 embraces a symbolical and not a literal resurrection; (2) makes no effort, the slightest, to remove or meet *our reasons* for its being a literal resurrection; (3) overlooks how other Scriptures verify our position, even including the passages quoted by him (comp. Props. 126 and 128). 6. Christ's Coming Post-Millennial for, as the writer asserts, it follows a universal preaching of the Gospel, Matt. 24 : 14; Mark 13 : 10, and the ingathering of the Jews, Rom., chs. 10 and 11. The reader will find this sufficiently answered under Prop. 113 and Prop. 175. After this weak and trifling appeal to Scripture to substantiate so important a point—an effort unworthy of its serious and commanding nature—then follow, making an appeal to prejudice, three *false* statements. 1. "The Millenarian view leads to the disparagement of the Gospel by representing it as unequal to its work and sure to fail in it." While, on the other hand, his view of evangelizing the world honors the Gospel. We say the Gospel performs its *allotted* work, its high mission, and is no failure (comp. Prop. 175). 2. "The Anti-Millenarian view is the *only* scriptural and spiritual one of Christ's Coming." To this assumption the writer is welcome, but we object to the reason assigned for the same as anti-scriptural, viz., because it holds that Christ may come at any time *in death*, which nearness to death Paul meant when writing to the Thessalonians. This transforms Jesus the Christ into the enemy death. 3. Millenarianism obscures and postpones the Coming of Christ, because it invites attention to events, "it makes us curious students of history rather than devout readers of the Bible," as e.g. illustrated in "the Cummings and *Record* school of interpreters." The main objection urged by the religious and secular press against Cummings, etc., is that the nearness of the Sec. Advent was so prominent and cardinal a feature of the system, and that references to events were given *only* to enforce it. This seeking *after* objections and such flings at the personal piety of Millenarians cannot and will not affect the student.

Obs. 8. Leaving the objections to be answered by the proof that shall be adduced, attention is invited to this feature, viz., that as the covenant promises and the Millennial descriptions demand a Pre-Millennial personal Advent, we find this very phase of doctrine presented to us *in a variety of aspects*, as if purposely to meet and answer the objections that are alleged against it. And the Spirit, to confirm our hopes excited by the Covenant, presents it in forms so as to leave *no doubt* of a real, personal Coming being intended. We give the evidence as briefly as is consistent with a clear understanding of the same, keeping in view the demands of various classes of our readers.

1. In the portraiture of the Mill. era, it is repeatedly promised that all suffering, sorrow, shedding of tears—in short, all evil shall be removed by a certain Coming. Now such a deliverance, we know from many positive declarations, will *never* be witnessed *until* the Second personal Advent; for down to that period, the Church itself—all saints—shall be subject to suffering, sorrow, tears, and trial. The freedom from evil *united with* the promises of the personal Advent, are *precisely* the same specified with the Pre-Mill. Coming and Mill. glory to be seen on the earth. And, therefore, as we dare *not separate* what God *has joined together*, these Comings must be the same and relate to the same period of time.[1]

2. The Millennial descriptions of the Prophets, it must be admitted, are *not yet* realized. They are preceded by and connected with a Coming of the Lord; and if that era is still future (as a comparison of them with history unmistakably proves), it follows that the Coming linked with it is *also in the future.* Now the personality of the Coming is admitted as it relates to some of the predictions, as e.g. Jer. 23 : 5; Jer. 30 : 9; Ezek. 37 : 22–25; Ezek. 34 : 23, etc., under the impression that they relate to the First Advent. But if it can be shown that the prophecies were *not realized* at that Coming, *the admissions* of the personality still remain and *must refer* to the future. To illustrate: Take Jer. 23 : 5, and if we allow the context to have its due force, *then* it follows that it is *not yet* fulfilled, because (1) the gathering of the Jews was *not then* witnessed; (2) the Jews were *not delivered* from fear, dismay, and want; (3) Judah and Israel did *not dwell safely;* (4) instead of dwelling in their own land they were *driven out*, etc. Or, select Jer. 30 : 9, and it was *not verified,* because (1) there was *no return* of the nation to the land of their fathers; (2) the yoke upon the nation was *not broken;* (3) Jacob was *not saved* out of his trouble; (4) the blessings enumerated as connected with the restoration were *not experienced.* Thus passage after passage might be taken, and the same deductions made from the context, *all* showing that the Advent referred to is *yet to come.*

3. The doctrine of a literal first resurrection (Props. 125–129) establishes a literal Pre-Mill. Advent, seeing that that resurrection precedes the Millennium. Lange (*Com.*, p. 421; Matt. 24) tersely says: "*It is baseless to regard the Coming of Christ to the first resurrection as altogether spiritual.*" Even our opponents unite the resurrection of the dead with *a personal* Coming, and argue, scripturally, that the former is a result of the latter. The admissions of Prof. Stuart and others, as to the literalness of the resurrection, *involves* this personal Coming.

4. "*The Coming of our Lord Jesus Christ with all His saints,*" 1 Thess. 3 : 13 (comp. ch. 4 : 14; Jude 14), is admitted to be a *literal* one. But *the same thing* is asserted to take place, viz., the Coming of the Lord and all the saints with Him, *as Pre-Millennial in Zech.* 14 : 5.[2]

5. The Advent of Rev. 19 : 11–29, is a Pre-Mill. one, and is a personal Coming, being parallel with Rev. 14 : 14–20.[3] A large number of our opponents, overlooking consistency in their own system, yet forced by the scene described, frankly declare that the latter passage (Rev. 14 : 14) denotes *the literal Advent* of the Son of Man. Thus e.g. Barnes, *Com. loci,* informs us that it applies to the end, consummation, etc., at which time he locates the Sec. Advent. But in *both* places the design in Coming and the acts performed by "the Coming One" *are the same,* to save His people and overthrow His enemies. In *both* places the beast and abettors are destroyed, for they shall not exist in the Millennium; and *both* places are located *under* the last trumpet, indicating *the precise time* when we are to look for it, viz., *before* the Millennium commences.

6. In His Second Advent it is asserted that He shall "*come in the clouds of heaven.*" Angels, Christ Himself, and the Apostles declare this to be a concomitant of the Advent. Daniel (7 : 13) expressly describes this, that "*the Son of Man came with the clouds of heaven,*" and on *thus* coming the Kingdom and dominion under the whole heaven is given to Him. In Rev. 14 : 14, commentators, etc, as Barnes, *loci,* admit "*a designed reference to Daniel,*" but if, as they also admit that, Rev. 14 : 14, refers to the

personal Advent, *then Daniel must predict the same.* We are not, however, left to human conjecture on the application of Daniel's prediction of the Advent. Jesus *directly applies* it to His future Advent. When before Caiphas, well knowing *how* the Jews regarded this prophecy, He boldly (Matt. 26 : 64) says : "*Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven,*" thus not only locating this Coming *in the future,* reaffirming *its personality* by the "*shall ye see ;*" but even, under the grave charge of blasphemy, establishing the Jewish view, that they made a correct application of the prophecy to *a personally manifested Messiah.*[4]

7. To that class of interpreters who confess the personal Advent to be designated by Daniel, but refer it to His First Advent, we reply : Notice, that the reference made by Christ to it as delineating His Coming *at some future time confirms* the order given by us under Prop. 104. The Coming is witnessed, not as at the First Advent when the fourth Empire was undivided, long before the horns arose, etc., but in its *divided* state, and *after* the horns had arisen and progressed, etc. The unity of the prophecy demands the location of the Advent *where Jesus places it.*[5]

8. The personal Advent, its uncertainty, suddenness, and stealthy approach is likened, by Matthew, Luke, Paul, and others to that *of a thief.* Commentators, etc., abundantly connect the idea of *a personal Coming* with the phrase. It has also been said that a thief does not come figuratively but personally ; and the likening of the one to the other embraces the notion of a personal Coming as well as that of the manner of His Coming. But mark, under the sixth vial, just before the fearful gathering of nations, the outpouring of awful judgments, and the Millennium, the Apostle John, giving the testimony of Jesus, Rev. 16 : 15, says : "*Behold I come as a thief. Blessed is he that watcheth,*" etc. Why does the Spirit thus employ expressions *identical* in spirit and design, if not to teach us *that this Coming* in a thief-like manner is *a personal* Pre-Millennial one ?[6]

9. The Apocalypse begins with "*Behold, He comes with clouds and every eye shall see Him,*" etc., and ends with "*Surely, I come quickly.*" The concessions made by opponents on these phrases are numerous, and *contradictory* to their spiritual interpretations. But they are not needed, for the great vital topic of the Book, viz., *the Coming of Jesus,* is self-evident ; for all the predictions are given to testify to the same, and to events preceding, connected with, and following it. So apparent is this, that some reject the book solely on this ground as teaching a "Jewish" Coming and reign *of a personal Messiah.* We, however, joyfully accept of *this feature* as blessed evidence of its inspiration, making it *confirmatory* of covenanted promises. Now is it reasonable to suppose, that in a Revelation designed to give special information respecting this *personal Advent* announced in its opening and close as a source of faith, hope, and warning, that an Advent should be specified as preceding the Millennium which is to be understood *differently* from a personal one, *when* the language describing it *is similar* to that employed in other places to designate a personal one ? The Spirit, we contend, purposely uses *the same phraseology* in order to prevent us, if wise, from perverting this doctrine of His Coming.[7]

10. When Christ comes personally, *the holy angels or messengers* come with Him, 2 Thess. 1 : 7 ; Matt. 13 : 39, 41 ; 16 : 21 ; 24 : 31, etc. This is *also* said in reference to the Pre-Mill. Coming ; for in Rev. 14 : 10 (per-

haps Eng. version of Joel 3 : 11) ; Rev. 19 : 17 ; Rev. 20 : 1, etc., we find angels participate in it, and perform the same things ascribed to them in the preceding passages.

11. When He comes personally we (2 Thess. 1 : 7, 8) read : "*The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire,*" etc. Other passages teach that *then* "the tares," "the chaff," shall be "*cast into a furnace of fire,*" shall be "*burned with fire unquenchable,*" etc. Fire, as descriptive of God's vengeance, etc., is an element intimately connected with it. The *very same* is frequently stated in relation to this Pre-Mill. Advent. Thus e.g. Isa. 66 : 15, 16, "*Behold the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh,*" etc., which is almost the phraseology of Paul. Then follows the Millennial glory. Daniel, Joel, Malachi, Isaiah, and others speak of a fire that shall consume and destroy in connection with the Lord's Coming, to be followed by a glorious Kingdom. This confirmatory fact may be added : in Matt. 25 : 31 ; Matt. 13 : 40–42, etc., it is declared that the wicked are cast into "everlasting fire." This is done at the personal Sec. Advent, as theologians, of all classes, proclaim. If we turn to the events immediately preceding the Millennium and related to the Coming then manifested, we read, Rev. 19 : 20, and Rev. 14 : 9, 10, that certain wicked are cast into a "*lake of fire*" at this very period. The Spirit again *identifies* them.

12. In His Sec. Advent, He is represented as coming as (e.g. Matt. 25 : 34) *a King.* This is also the characteristic attributed to the Pre-Millennial Coming that He is revealed as "*the King*" (Zech. 14), even "*King of Kings*" (Rev. 19), etc. Our entire argument makes this *a pre-requisite.*[8]

13. In the Sec. Advent, Christ comes as *Judge,* engaged in judging. If there is one feature that specially appertains to the Pre-Mill. Advent it *certainly* is this, that in numerous places His Coming as Judge and judging is blended with it. See Props. 132, 133, 134.

14. At the Sec. Advent *a Kingdom* is said to be revealed, as 2 Tim. 4 : 1, "*at His appearing and His Kingdom.*" This is frequently, as we have abundantly shown, described as following the Pre-Mill. Advent.[9]

15. At the personal Coming of Jesus, the Scriptures locate *a gathering of saints* from all quarters, 2 Thess. 2 : 1, etc. This is *precisely* what is said to be done at the Advent before the Millennium in numerous places, as has already been indicated. This gathering is described, more or less, by the Prophets, so that even Augustine (*City of God,* B. 20, c. 23) makes Ps. 50 : 3–5, denote the personal Coming of Christ.[10]

16. At the Sec. Advent Jesus shall "*sit upon the throne of His glory,*" Matt. 25 : 31. This is *also* stated to follow the Pre-Mill. Coming. Both the throne and the glory, or "*the glorious throne*" are mentioned, as will be seen in the Prop. on the reign. In comparing such passages as Col. 3 : 4, Ps. 102, etc., with the Mill. glory, the identity is established. Besides the specific mention of Christ's throne—a throne even David's (Acts 2 : 30, etc.) belonging specially to Him—upon which He personally sits, Rev. 3 : 21, we find the same throne particularly mentioned in the Pre-Mill. Coming, as in Ps. 89 ; Isa. 9 : 7 ; Jer. 33 ; Ezek. 37, etc.

17. Into this Kingdom of Christ's, linked with His "appearing," *believers enter,* 1 Pet. 1 : 7, 13 ; Matt. 25 : 34 ; comp. 2 Pet. 1 : 11, etc.

The personal presence of Jesus, as all believe, is then enjoyed. But the Scriptures unite in locating this entrance, inheriting, reigning, etc., in the Kingdom *with the Millennium itself;* and hence it implies His personal presence. For, all the promises of future happiness and glory given to the saints to be hereafter enjoyed in Christ's Kingdom and presence, *are also found* recorded and fully designated *in* the Mill. descriptions.

18. The period of Christ's personal return is at the time of "*regeneration,*" Matt. 19 : 28, that great glorious "*new birth*" (res.) of the sons of God and of Creation. But this "regeneration" is identified *with* the Mill. age (Prop. 145), and hence the Advent is personal.

19. So likewise the period of the "*restitution of all things*" is preceded by "*sending Jesus Christ,*" "*whom the heavens must receive until the times*" are ushered in. Barnes, *loci*, even admits: "*until:* this word implies that He would *then return to the earth.*" To effect this "restitution" Christ's personal presence is promised. But this "restitution" is the grand theme of the Millennial predictions, the scope of its prophecy, the alleged design of the establishment of the Millennium. See Prop. 144.[11]

20. The personal Advent of Christ is united, by nearly all, with *the deliverance* of suffering creation from the bondage of corruption, Rom. 8 : 19–21. The Millennial predictions portray this very deliverance and hence it *includes* that presence. See Prop. 146.

21. Commentators, etc., inform us that Christ is evidently *present* in the New Heavens and New Earth of 2 Pet. 3 : 10–13, etc. But the New Heavens and New Earth *of promise* (so stated by Peter) are found in the Millennial descriptions, *Isa.* 65 : 17–25, *Isa.* 66 : 22, and, in the nature of the case, must *include* the same presence. See Props. 148 and 151.

22. The Spirit, as if purposely to meet the anticipated unbelief, even condescends to tell us, that "*His feet* shall stand in that day upon the Mt. of Olives, which is before Jerusalem on the East," Zech. 14 : 4. In this Pre-Mill. Advent the *exact locality* is pointed out (the *same* from whence He ascended to heaven), and *His personality* indisputably demonstrated by "*His feet shall stand,*" etc. The language is alone applicable to a Pre-Mill. personal Coming, and distinctively refers us to the promise of the angels, Acts 1 : 11.[12]

23. But, in addition, to indicate in the most striking manner the personality of this Pre-Mill. Coming, it is stated that He shall be *seen* at that time. Thus, in Micah 3 : 12, the mountain of the house is made desolate, but in Micah 4 : 1, etc., this *same* house is restored, and all agree that in the latter we have a Millennial description. Now, if we turn to Matt. 23 : 38, 39, and Luke 13 : 35, it is stated that Jesus at His First Advent did *not restore* this house which He found and *left desolate,* but will do so when He comes again : "*Behold, your house is left unto you desolate. For I say unto you, ye shall* NOT SEE ME HENCEFORTH, *till ye shall say, Blessed is He that cometh in the name of the Lord. Behold, your house is left unto you desolate, and verily I say unto you,* YE SHALL NOT SEE ME *until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.*" This unequivocally teaches that the people *saw* Him there; that for a time He would be *invisible* to the nation, but that they *should again see Him;* and that seeing would be *at the time* when He would *restore* the house from its desolation. The Millennial prophecies show the removal of this desolation, and, hence, that He shall *be then seen.* But we have more explicit passages: in Rev. 1 : 7, "*Behold He cometh*

with clouds; and every eye shall see Him; and they also which pierced Him, and all Kindreds of the earth (some read: all tribes of the land) *shall wail because of Him.*" This at once recalls the parallel prediction of Zech. 12 : 10, which binds the whole in unity; for at the very time "*the house of David*" is restored the Millennial predictions are to be verified in the bestowal upon the Jewish nation of the long-promised (but long-delayed) blessings, then "*they shall look upon me whom they have pierced,* and they shall mourn for Him," etc. This is corroborated by the general tenor of the prophecies which speak of *the presence* of the Redeemer, their King, David, etc., at the restoration of the Jewish nation, and of His pleading with the Jews "*face to face,*" etc.[13]

24. This again is confirmed by James, Acts 15 : 16, 17, "*after this I* (*Christ*) *will return,*" etc., i.e. *after* a people are gathered out, as predicted, *Jesus will* "*return*" to rebuild the tabernacle of David, etc. Those even who reject our views admit that this "return" is *a personal Coming, but inconsistently and violently* apply it to the First Advent. But the simple fact that it is a "*return;*" that it occurs *after* a certain event is accomplished (yet in course of fulfilment, viz., the gathering); that the tabernacle of David *is yet* in ruins; that it corresponds with *the analogy* of prophecy teaching a personal presence, then an absence, and finally a personal return, etc.—makes it *alone* applicable to the Pre-Mill. Advent.[14]

25. Paul significantly points to the Pre-Mill. personal Advent in Rom. 11, when he connects with it the removal of the blindness of the Jewish nation, and says: "*There shall come out of Zion the Deliverer.*" For in thus representing Him as Coming in relation to this event, he accords with the portrayal of the Millennium, and, as we have previously intimated, with the Jewish doctrine that "*the Coming One*" is to perform a great work for the nation. He links his faith with that of the nation's, as expressed by John the Baptist ("*art Thou the Coming One?*"), by the people at the entry into Jerusalem ("*the Coming One*"), but transfers it, as Jesus did (see above 22, which some render "Blessed is the Coming One") to *the still future Advent.*[15]

26. Rev. 11 : 15–18, with its "*time of the dead that they should be judged,*" its "*reward unto Thy servants the prophets,*" its removal and destruction of the wicked, etc., cannot possibly be reconciled with a postponement of these events *until after* the Millennial period has expired. The simple announcement of them under *the seventh trumpet* is sufficient to sustain our position. These things *demand* for their fulfilment a personal Pre-Mill. Advent.

27. Phrases are employed, in connection with this Pre-Mill. Coming, which can only be *consistently* explained as denoting a personal Coming. Thus e.g. in Rev. 14 : 10, the image-worshippers, who are to be destroyed, Rev. 19, *before* the Mill. age, are to "be tormented with fire and brimstone *in the presence* of the holy angels, and *in the presence* of the Lamb," i.e. they are to witness (Alford, "visible") their punishment—indeed, as we find in other places, inflict it. Again, in Isa. 26 : 21, "Behold the Lord *cometh out of His place* to punish the inhabitants of the earth for their iniquity," etc., thus vacating the place that now holds Him in accordance with the promise of the angels, etc. This at once reminds the student of Hos. 5 : 15, Zech. 8 : 3, etc.[16]

28. When Christ comes, He shall "*rule with a rod of iron,*" etc. In Rev. 2 : 27, the saints are to be associated with Him in ruling with *the*

same rod. Now, some of our most persistent opposers frankly admit that this participation of the saints in such ruling will only be witnessed "*when the Son of God will come to judge the world.*"[17] In Rev. 19 : 15, *before* the Mill. era, Jesus comes, and it is announced that "*He shall rule them with a rod of iron.*"

29. Again, we may insist upon the personality contained in the phrase, "*Son of Man.*" It is employed, as all concede, to designate the Sec. Advent, *a Coming* not merely as a divine personage, but *as Son of Man*, glorified it is true, but one united with humanity, *a true descendant* of David's. He is designated the same, as we have shown, in Pre-Mill. predictions (Dan. 7 : 13 ; Rev. 14 : 14), thus showing, if we will but receive it, that *a personal* Advent is intended.

30. In correspondence with this, Paul tells us, Acts 17 : 31, that when Christ comes to judge, He comes as the "*Man ordained.*" The sacred writers designate Him as "*the Man,*" the descendant of David's, the promised seed who comes *before* the Millennial era ; therefore, we cannot *mistake* the Coming of this personage, who is appointed *to be revealed as the appointed, ordained, and actual Son of David.* In Zech. 6 : 8, "*Behold the Man* whose name is the Branch," etc., we have, as the Apostles corroborate, the work of salvation in its initial, execution, and completion carried on by the Lord Jesus not merely in His relation to God as His Son, but as "*the Man*" promised to David. *Coming as "the Man," involves* the personal Pre-Mill. Advent.

31. This personality and Pre-Mill. Coming can be derived, by comparing Scripture, in several ways from Phil. 2 : 10, 11, "*that at the name of Jesus every knee should bow, of things* (*beings*) *in heaven, and things in* (*beings on*) *earth, and things* (*beings*) *under the earth.*"

a. The *time* when this is to be fulfilled is seen from the parallel passage, Rom. 14 : 10, 11, "*We shall all stand before the judgment-seat of Christ. For, it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*" Christ is *personally present* on this judgment-seat. But according to Isa. 45 : 23 ; Isa, 65 : 16, 23 ; Ps. 63 : 11, etc., this will occur *at the period when* Mill. blessedness is bestowed. See Props. 132, 133, and 134, on Judgment and Judgment Day.

b. It is admitted even by our opponents, that the "things under the earth" that shall "bow" the "knee" are "*beings,*" viz., the dead, the resurrected dead that shall appear.[18] The application of the passage by Paul indicates *a personal* presence ; the resurrection of the dead *requires* the same. This resurrection, we have shown, is, so far as the saints, Pre-Millennial, and the passage quoted by Paul standing related to the Millennium (as shown by many commentators, see e.g. Barnes, *On Isa.* 45 : 23), it follows that, if verified, Christ *is personally present* to whom this homage is rendered.

c. The personal name that is to be thus acknowledged is indicative of *the personal* presence. The Jesus, Joshua, or Saviour is designated "the Christ," "the Messiah." By the latter name He is known as *the covenanted seed* of promise ; the former is His *personal* name. The Apostle argues that not only the name Christ which both Jews and Gentiles acknowledge, but the *personal* name given by God to this one person, viz., that of Jesus as the Christ and consequently the Lord, the predicted and covenanted Ruler in the Davidic order, shall *be openly* acknowledged by all. Now, such an acknowledgment of the name, identifying the Lordship

with *the person* called Jesus, seems to demand a personal presence, which, doubtless, led the angels to say so pointedly, Acts 1 : 11, "*this same Jesus,*" etc. This contributes to the honor and glorification of the Father, that that which is now denied by so many should be openly manifested, especially before His covenanted nation. If we accept of the application and amplification of this Millennial description by Paul, *then* it follows that Christ is personally thus acknowledged at the Mill. era. The whole passage impresses us with distinctive personality.

32. In the description of His personal Advent, Matt. 25 : 31, informs us that "*before Him shall be gathered all nations,*" etc. This is an *adjunct* of the Pre-Mill. Coming, for Isa., Jer., Ezek., Zeph., Joel, Zech., John, and others unite in declaring that *a gathering* of the nations shall take place *immediately preceding and connected with* such a Coming. Rev. 16 : 14–16, and Rev. 19 : 19, etc., are alone a complete confirmation of such a Pre-Mill. gathering linked with the Advent. The Spirit again *identifies* the Coming.

33. It is granted that, Matt. 13 : 30, 39, 41, Jesus personally comes at *the harvest* at the end of the age. Joel (3 : 13, etc.) informs us that the Lord will come *when* the harvest is ripe, *before* the Millennium. So Rev. 14 : 14, 15, tells us that "the Son of Man" shall come *when* "the harvest of the earth is ripe," and this *also precedes* the Millennial era. This connection of the Advents with the "harvest" by the Spirit is *intentional* so that we may identify them as *one and the same.*

34. The Coming of the Son of Man, Matt. 24 and Luke 21, is "*after,*" "*immediately after*" a tribulation which runs down through the times of the Gentiles, and is accompanied by the gathering or harvest of the elect. With all the efforts made by our opponents to spiritualize this Coming into a Providential one, nearly all of them are forced to allow that it *includes* a future personal one. But if so (which we believe), *then* it follows that it *must* be one preceding the Mill. age, because it is to be witnessed *at the closing period* of this long-continued tribulation—a tribulation which, in the very nature of the case, *cannot* enter into or exist *contemporaneously* with the Millennium. This Advent *then precedes* it.[19]

35. The Sec. Advent is designed *for Salvation,* Heb. 9 : 28, etc. This we have shown is a distinguishing characteristic of the Pre-Mill. Coming, and hence, as Barnes informs us (*Com. loci*), "Tholuck and the Germans generally" interpret Rom. 13 : 11 to apply "*to the personal reign of Christ on earth.*" That such an application of the passage is correct is evident (1) from the contrast of night and day following (see Props. 138 and 139, on Day of Christ), and (2) in using the words "Salvation," "night," and "day," according to Jewish usage and expectations (comp. e.g. Isa. 25 : 9).

36. In the Sec. Advent four things are united, as e.g. in 2 Thess. 1 : 5–11, (1) the rest or Kingdom ; (2) the triumphant, irresistible Coming of Jesus ; (3) the overthrow of and vengeance upon the enemies ; (4) the deliverance and blessedness of God's people. These four things are *also* united with the Pre-Mill. Coming, as can be seen by reference to numerous Mill. predictions, already frequently quoted.

37. The binding and confinement of Satan is Pre-Millennial. This is Christ's work, and the entire train of prediction from Gen. 3 : 15 down leaves the decided impression that this is done by *a personal* manifesta-

tion ; for while provision was made at the First Advent to accomplish it, the victory itself is not seen until the time of the Second. *Down* to the Sec. Coming Satan is the avowed, loosened enemy, corrupting the Church and the world, exciting the nations to open hostility, to whose power the saints are exposed and the sleeping are held fast in his bonds. *Such* a deposing and binding of Satan, as the Millennium demands to secure a fulfilment of promise, the appointed Seed alone, in His own personal power, can perform.

38. We may urge even the eminent *fitness* of Christ, the Second Adam, manifesting Himself *personally in the very place* where Satan obtained his triumphs over the first Adam, at the very time that Satan is bound and his work of deception is stayed. Where man fell, there the triumph of man, the woman's seed, is also to be exhibited ; and if so, it *involves* a personal Coming at the period of the Millennium.

39. Hence, this is confirmed by the announcement, that this Pre-Mill. Coming is for the purpose of "*Redemption.*" It is granted that He comes personally in "*the day of Redemption,*" Matt. 19 : 27, 28 ; Rom. 8 : 23 ; Eph. 4 : 30, etc. The Mill. descriptions *are full* of this Redemption ; that Jesus *then* comes as "*Redeemer,*" that He *then* "*redeems*" His people, and that they shall be called "*the redeemed,*" "*the redeemed of the Lord,*" etc. The accordance of phraseology, the identity of acts performed, etc., again teach us what Coming is intended.

40. The personal Coming shall occur *when* "*the mystery of God is finished.*" That the finishing of the mystery includes the open revelation of Christ, the vindication of God's ways, the judgments of Christ, the overthrow of Satan and his deposition from being "the god of this world," and the exaltation of the saints, is admitted by our opponents.[20] In Rev. 10 : 7 it is asserted in the most express terms, that "*in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared* to His servants the Prophets." Under this seventh trumpet (and mark, too, at the beginning of the sounding and not at its close, or, as some even grossly have it, a thousand years after the sounding) *then*, which introduces the Millennium, this mystery relating to the Kingdom, the general theme of the Prophets, is finished. If the mystery is indeed finished, *then* the King has come and the Kingdom is established. If we notice *the events* occurring under this last trumpet, they are precisely such as *include* the Advent and Kingdom. Briefly, if the mystery of God as stated by the Prophets, the divine purpose of God in Christ, the consummation of covenanted promises, is *then* finished, completed, manifested, *then* it follows, of necessity, that the Pre-Mill. Coming of Jesus under this seventh trumpet is *a personal* one.[21]

41. The Spirit locates the marriage of the Lamb as Pre-Millennial, and against the statements of the multitude who would postpone it until the close of the Millennium, expressly says, Rev. 19 : 7, 8, 9, that this "marriage of the Lamb *is come,*" etc. A marriage without *the personal presence* of the bridegroom is an incongruity. Such a presence is *demanded* by the blessings bestowed by the marriage, and is *insured* by the Advent predicted in its connection, and by the allusions to it, as in Matt. 25 : 1–13, and in the Prophets.[22]

42. This is forcibly corroborated by the Scripture just referred to, viz., the parable (Matt. 25 : 1–13) of the ten virgins. For the preceding context

and the word "*then*" indicate that a delineation of the Church is given as it will exist *at* the Sec. Advent. The Bridegroom comes, and those who are prepared "*went in with Him to the marriage.*" The Coming of the Bridegroom is represented as *personal*, for the wise "*go out to meet Him*," and are "*with Him.*" This Coming must be Pre-Millennial, for such a mixture of wise and foolish does not exist in the Millennium. The parable which follows that of the virgins also teaches a personal Coming.

43. At the Sec. Advent when, Matt. 16 : 27, "the Son of Man *shall come* in the glory of His Father, *then He shall reward every man* according to his works." The same thing of rewarding is stated in *connection* with this Pre-Mill. Coming. Thus e.g. Isa. 40 : 10 ; Rev. 11 : 18, etc., distinctly announce it.

44. Heb. 1 : 6, "And when He bringeth in (marg. read when He bringeth *again*) the first begotten into the world, He saith, *And let all the angels of God worship Him.*" This verse which has perplexed many expositors is plain, if we but remember that Christ is called "*the first begotten*" with reference to His resurrection from the dead in Rev. 1 : 5, and Col. 1 : 18, and that the Apostle had just referred in preceding verse (comp. Acts 13 : 33 with verse 5) to the resurrection of Christ as *a begetting*. As taught distinctively in marg. reading, with which critics generally agree, this same resurrected, first begotten Jesus shall come "*again.*" This must be applied to His Second Coming, seeing that it is *after* He is constituted "*the First Begotten.*" If the personal Advent is intended, as expositors hold, it can be shown to be Pre-Millennial by the quotation appended by Paul, "let all the angels," etc. If the quotation is derived (Barnes) from the Septuagint rendering of Deut. 32 : 43, *then* it is identified with "avenging the blood of His servants, and rendering vengeance to His adversaries," thus agreeing with the acts assigned to Christ's Pre-Mill. Coming. If, on the other hand, it is taken from Ps. 97 : 7, *then* it stands in immediate relation to the reigning and "*presence of the Lord of the whole earth*," the destruction or "burning up" of His enemies, the overthrow of image-worshippers, the exaltation of Zion, all people seeing His glory, etc., thus again corresponding with events ascribed to Christ's Advent before and at the Millennium.[23]

45. There is a day of the Lord, of Jesus Christ, of the Son of Man to be revealed in the future. In Luke 17 : 24 ; Phil. 1 : 6, etc., it is allowed that Christ will be *personally present* in that day. It is easy to show by a comparison of Scripture that "the day of the Lord" mentioned in Millennial predictions is *the same* spoken of by the Apostles. This we will do hereafter (Props. 138 and 139), and for the present it is amply sufficient to say that the use of the phrase by the Apostles confirmed the Jewish idea of "the day of the Lord," "the day of the Messiah," as the predicted Millennial day. If the Jewish expectation was erroneous, as moderns now say, then it was wrong for inspired men to employ such *confirmatory* phraseology without appending a suitable correction or definition, etc.[24]

46. The reader, if a careful student of the Word, must have noticed the peculiarity, that not one of the Prophets speak of an Advent *to follow* the Millennial age. It is something—although now so prevalent—*utterly unknown* to them. The Coming of the Lord, the predicted Seed, etc., is *always* represented as occurring *previously*, and that age is described as *the result* of such an Advent. It is in vain to look for any other order given by the holy men of old ; and therefore, in the nature of the case,

they denoted, as the Jews, disciples, and Apostles held, *a personal* Coming.[25]

47. In addition to this, in the epitome of events running down from the establishment of the Christian Church to the Sec. Advent, such as Matt., chs. 24 and 26; 2 Thess. 2; Mark 13; Luke 21, in direct reference to this personal Coming, no mention is made of *an intervening* Millennium of blessedness, such as the Prophets describe, but tribulation, oppression, apostasy, etc., are to be experienced and witnessed. Hence that Sec. Advent attached to these epitomes, allowed by commentators, etc., to be personal, *must precede* that age.[26]

48. Eminent writers on prophecy have well remarked, that the First and Second Advents are sometimes so linked together in prophecy that it requires discrimination to discern what belongs to the one or to the other. The *same* language is applied to *both* so far as Coming is concerned, only that the one (the First) refers more directly to humiliation, suffering, etc., the other (the Second) to the glory that shall be revealed. The Sec. Advent is an outgrowth or result of the First (Props. 34, 66, 75, etc.). The simple fact that they are thus spoken of *together*, without an effort at discrimination; that the Second is *far more* definitely and minutely described than the First; that they *both* (the First as preparative) stand related to the Millennium—this should influence us to believe that *as one was literal, so the other will be the same.*

49. This Pre-Mill. Coming is a personal one, on the ground that the objections alleged against its personality apply, if legitimately carried out, *with equal force* against the First Advent or a future personal Sec. Advent. If so many arguments, showing that it is personal, have no weight, if they can be so readily explained away as figurative, or spiritual, or providential, *then* it follows, if that principle of interpretation is *logically* applied, that there is *no* personal Coming of Christ in the future. Who that hath faith in the simple, sublime utterances of God will credit this? Alas! multitudes are doing this to day; taking the weapons forged to their hand by reputed orthodox divines, influenced by the refining mystical process so generally adopted in these passages they spiritualize the Sec. Advent; churches, counting their thousands upon thousands, utterly reject a personal Sec. Advent, and the leaven is penetrating far and wide. Such an Advent as we contend for is personal, thus making our system of interpretation a consistent and uniform one, leaving no room, and affording no refuge, for the denial of a Second personal Advent.[27]

50. But brevity demands a mere mention of other arguments, such as (1) the supernatural and miraculous events connected with the Kingdom (Props. 6 and 7). (2) The prophecies interpreted literally (Prop. 21) sustains it. (3) The preaching of John, Jesus, disciples, and Apostles indorses it (Prop. 16, etc.). (4) The re-establishment of the Theocracy in the Davidic line demands it (Props. 31, 32, 33, 48, 49, etc.). (5) The postponement of the Kingdom indicates it (Props. 56, 57, 58, 59, etc.). (6) The preaching of the Apostles after the death and ascension of Christ (Props. 71–74). (7) The removal of the Kingdom to the close of the tribulation and times of the Gentiles (Prop. 66). (8) The doctrine of the election corroborates it (Props. 62–65). (9) This Kingdom a Jewish one in its foundation, etc. (Prop. 68). (10) Arguments can be derived from what has been said respecting the Church (Props. 88–104, etc.). (11) The specific mention and promise of the Kingdom to David's Son (Prop. 84).

(12) Incidental arguments from the visibility, etc., of the Kingdom, the oneness of the Kingdom, the teaching of the parables, the inheriting of the land by David's Son and His brethren, the corroboration of passages supposed to teach the contrary, the restoration of the Jewish nation, etc. (see Props. on these). (13) Additional arguments will be found in following Propositions.[28]

51. Millenarian writers have always insisted that a personal Pre-Mill. Advent is to be witnessed under the seventh or last trumpet. Now, Bengel in his *Gnomon* has shown, that by the authority of the earliest MSS. the phrases "*and art to come*" in Rev. 11 : 17, "*and shalt be*" in Rev. 16 : 5, are to be rejected. This criticism is fully sustained by the authoritative Sinaitic MSS. discovered by Prof. Tischendorf. The student may well ponder *this omission* thus given by the Spirit. Why should the title of "Who is to come," or "the Coming One" given in Rev. 1 : 4, 8 and 4 : 8 be omitted in 11 : 17 and 16 : 5? The reason, so corroborative of our faith, was given long ago by Ansbert (as quoted by Bengel) : "They do not here subjoin, as they are accustomed, 'and Who art to come;' they speak of Him *as already present.*" This omission, as the weightiest MSS. (admitted by Anti-Millenarians, as Prof. Stuart, *Com.*) prove, is not *accidental* but *intentional*, showing that the Coming One is no longer expected to come, but *has already come.* It is a beautiful, incidental, and most powerful proof confirmatory of our position, indicative of a Pre-Mill. arrival and presence.[29]

52. The Jews (Prop. 160, Obs. 2, etc.) held that the Antichrist preceded the personal Coming of the Son of Man, which view was derived from Dan. 7, etc. Now (1) the Antichrist did not precede the first Advent ; (2) Paul (2 Thess.), John (Apoc.), well knowing this Jewish doctrine, locate this Antichrist in the future ; (3) they, employing language expressive of a personal Advent and without indicating the Jews to be in error, associate with this Antichrist (i.e. his destruction) the personal Coming of Jesus ; (4) this Antichrist, the Coming of Christ, and the overthrow of the former, are witnessed *before* the ushering in of the Millennium. This is the plain order laid down by the Spirit.

53. It is admitted, as we have repeatedly shown (Prop. 75, etc.) from others, that the Apostles and those under their immediate instruction looked for a *near* Advent of the Saviour. The express language is so definite on this point that it is not susceptible of a different interpretation, so that commentators concede it, some with and others without any explanation. Having previously given (e.g. Prop. 74) the probable reasons for such a faith, we now refer to it as a decided proof of their belief in a *personal Pre-Mill.* Advent. For urging this nearness, an event that might *at any time* occur, after the rise and progress of an apostasy, indicates in the clearest manner that they at least did not entertain the modern Whitbyan "new hypothesis" of an *intervening* Millennium *before* the Advent. Taking it even for granted (which we do not) that they were "ignorant" or "mistaken" as to future events and the period of time to elapse before that Advent, it does not follow that they were also "ignorant," etc., as to *the nature* of the Advent or its *connection* with continued suffering, etc., down to its occurrence. If the Advent itself that they looked for is personal, then the knowledge they had received from Christ respecting the Kingdom and the plain predictions of Millennial blessedness to be realized at a Coming of Christ's, if they were to be experienced in

this dispensation, would most certainly have prevented such utterances in men who were guided into truth by the same Spirit that gave the predictions. The unity is *alone* preserved by admitting that the Advent is Pre-Millennial. If in error on the one point, they were the same in making it Pre-Millennial. We are content to remain "ignorant" and "mistaken" in such company, for we recognize *a propriety* in such declarations *utterly irreconcilable* with current doctrines.

54. We hold to this Pre-Mill. Coming as personal, because we are plainly told that as the Millennial age draws nigh, the world, and even the professed Church, will be disinclined *to believe in a personal* Coming. The *world* shall reject the doctrine and ridicule it; the *Church* as a body shall slumber and sleep; *professed servants* shall say, "*My Lord delayeth His Coming;*" and many shall declare, "*Where is the promise of His Coming?*" "*When the Son of Man cometh shall He find faith on the earth?*" Surely He would find such, if the earth just emerged from Millennial glory, but in the darkness, etc., preceding that age, faith is almost extinct in His Coming. Nearly all prophetical writers agree that, owing to the limited nature of the chronological prophecies, the Mill. era cannot be far distant, and we find that the world and Church *are rapidly drifting* into this precise condition of unbelief. Such a position of unbelief in a personal Coming cannot exist in the Church in its present form *after* the Millennium; and, therefore, its extensive existence, advocated by all classes, is a strong presumptive proof, why we should insist on its being *a literal* Coming.[30]

55. Christ will come personally to introduce Mill. glory just previous to a period—connected with this dispensation—of apostasy and unbelief, 2 Thess. 2:8; 2 Tim. 3:1–5; 2 Pet. 3:3, 4, etc., of great trouble and trial, Rev. 19; Ps. 2; Luke 21:25–28, etc., of scepticism and indifference, 1 Thess. 5:3; Jude 14, 15, 16, etc., so that it shall come "*as a snare,*" Luke 21:35, etc. But while this is so, God, simply judging from the past, will never permit such an occurrence as this Pre-Mill. Advent, so tremendous in its effects both upon the world and the Church, to take place *without suitable warning.* It is reasonable to expect from the past dealings of God, that, in His providence, He will *raise up men,* who, amid sarcasm, ridicule, charges of error, heresy, folly, enthusiasm, fanaticism, etc., will, *Noah-like,* faithfully *point to this personal Coming,* and warn the Church and world of its approach by direct appeals. Amos 3:7, "*Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets,*" compared with Ps. 25:14, "*the secret of the Lord is with them that fear Him and He will show them His covenant*" (marg. read. "*and His covenant to make them know it*"). Now, if this Coming is personal we ought to find (1) predictions that it would be recognized by some; and (2) that as the age is approaching, men will proclaim it. This we do, for (1) it is promised that some shall know it, and a cry of its nearness shall be raised, Luke 21:28; 1 Thess. 5:4; Matt. 25:6; Mal. 4:5, 6; Rev. 16:15; and (2) some men in nearly all denominations hold to and proclaim this warning, "*Behold, the Bridegroom cometh.*" Such a striking and predicted coincidence serves *to confirm* our faith in the Pre-Mill. personal Coming. It is also one of the evidences given by the Spirit, and as such we accept of it. Thus we have the Spirit, in the most various and accommodating forms, shaping His revelations to *sustain* our weakness and *preserve* us from forsaking "*the old paths*" of belief.

[1] Thus to illustrate : As long as the Jewish " house" is " desolate" there can be no Millennium. For this would contradict the prophets and Jesus, seeing that the restoration of that " house"—the removal of desolation –is inseparably linked with the return or Advent of Jesus the Christ. So also Isa. 25 : 8, pertaining to Millennial blessedness, can only be verified by the Coming of Him who *alone* has the power to remove suffering, bereavement, and death. The magnificence and glory of Isa. 60, and numerous other predictions, can *only* be realized through the wonder-working power of a present, a returned Restorer.

[2] An opponent, Henderson (*Minor Prophets*), reads Zech. 14 : 5, on the authority of numerous MSS. ; " The Lord, my God, shall come and all the saints with Him," instead of "with Thee." So Lange's *Com. loci*, and others. That which is applied to the Messiah elsewhere is here referred to " Jehovah, my God," thus indicating the Divine lodged in the Christ.

[3] The critical reader, observant of the different stages of the one Advent, will notice that Christ is personally present before the Millennium is inaugurated (necessarily so), as seen e.g. Rev., 14 : 1, which represents a personal presence of Christ just as much as it does the personal presence of the saints symbolized by the 144,000 ; by Rev. 11 : 18, which includes things that pertain to the same ; by Rev. 14 : 14, etc. Comp. Lange's *Com.*, Rev., with Dr. Craven's admirable additions, Alford's, Bengel's Roos', Lord's, Elliott's, Auberlen's, Goodwin's, etc., comments on Rev. 19.

[4] The student will here observe a contradiction in Neander. In *Life of Christ*, s. 283, he makes Jesus's declaration before Caiaphas to be " a figurative expression," but (s. 253) allows Matt. 23 : 39 to be literal, saying : " He obviously in this last clause betokens his second and triumphant Advent, as Theocratic King." The " seeing" in the one passage is figurative and in the other literal, which is a mere *arbitrary* interpretation. The critical reader need not to be reminded that our position corresponds with the Jewish attitude. Dr. Gleig (*His. Bible*, vol. 2 p. 190) incidentally remarks : " There was a tradition current in Judea that the Messiah would come direct from the clouds of heaven." Hence, some writers say, the Messiah was named " the Son of Clouds." Such an expectation was evidently based on the prophecy of Daniel, and this indicates : (1) that Jesus in His address to Caiaphas indorses this view ; (2) that He places His Kingdom after that period as they understood it ; (3) that Daniel must have been inspired when he passes over this dispensation—the First Advent—and locates the Coming of the Kingdom in the future, *at* the Sec. Advent. How writers, who oppose us, flatly contradict themselves is illustrated e.g. by Barnes, on Acts 1 : 9, who says : " It is remarkable that when the *return* of the Saviour is mentioned, it is uniformly said that He will return *in the clouds*. Verse 11, Matt. 24 : 30, and 26 : 64 ; Mark 13 : 26 ; Rev. 1 : 7 ; Dan. 7 : 13," He thus gives *as proof* passages which in other places, when meeting our view, he explains away. It is singular that the " Haictites" (Art. *Ency. Relig. Knowl.*) to unite their faith with Christianity should expect the Sec. Coming of Jesus Christ as the Judge, quoting these words from the Koran : " O Mohammed, thou shalt see the Lord, who will come in the clouds" (Rycaut's *Ottoman Empire*).

[5] When Dr. Hodge (*Sys. Div.*, vol. 3, p. 794) admits the following passages, Matt. 26 : 64 and 24 : 30 ; Luke 21 : 27 ; 2 Thess. 1 : 7 and 2 : 1, to refer to a literal personal Advent, he affords us all the proof desired to show that the Coming of Dan. 7 is still future, and that the Kingdom to be introduced by the Advent is also future. To indicate how the ancients applied this Coming, we refer to Justin Martyr (*Dial. Trypho.* ch. 32), who represents Trypho as objecting to the applicability of the Advent of Dan. 7 to Jesus the Christ, because His First Advent was in *humiliation*, and not at all *commensurate* with the greatness and results predicted (a fact which our opponents would do well to ponder). Justin, instead of denying the fact, or covering it over with spiritualistic glosses, as moderns do, frankly meets the objection by acknowledging that the First Advent did *not* meet the requirements of the prophecy, but claimed its *ample realization* at the Sec. Advent.

[6] The late Bh. McIlvaine (*Standard of the Cross*, quoted *Proph. Times*, Jan., 1871) employed at a clerical meeting the following reasons for a Pre-Mill. Advent : " 1. The Sec. Advent is made a topic of consolation. 2. Nothing placed between the Church and Advent. 3. The revelation of a thousand years does not alter or modify this early expectancy. 4. This confirmed by general tenor of a sudden, unexpected Advent." To the critical reader we add ; the fact that in the New Test. so little is said of the Mill. age and so much of the Sec. Advent and its imminency, implies that the Mill. follows that Advent.

[7] The Pharisees, even, in their Messianic hopes entertained the belief that He would come " in a sudden and unexpected manner in the midst of the people, so that He

might be recognized without any preliminary manifestations." The language employed by Jesus and the Apostles confirms this view, as is evidenced by the early Church faith. The student needs not the concessions of opponents (as e.g. Barnes, Rev. 1 : 7, etc.) as to the personality and visibility of this Coming, for *the general analogy* of the Word is sufficient. Yet he cannot help to reflect : that if the Apoc. begins with a direct reference to a visible, personal Coming, as conceded, all other references in the same book to a Coming must, unless specifically asserted to the contrary, accord with the introductory reference. Simple unity requires this position.

[8] To be revealed as a King, according to Covenant requires a personal Advent. Jesus was literally, personally a Prophet in teaching ; He was also a personal Priest, offering up a real sacrifice in His own person. Thus He will also personally manifest His Kingly office, for the same language is employed in relation to this Kingship that is used in reference to His Prophetical and Priestly offices. The Kingly was not revealed at His First Advent, for then He came in humiliation, suffering, and death. It will be accomplished ; for if two of His offices were personally, visibly exhibited, the third will also be, and here on earth as predicted. This accords with the prediction of the Sec. Advent that all acknowledge, and equally so with the Kingly manifestation in the Mill. age. A kingly revelation, as given in Rev. 19, is necessarily a personal one.

[9] That is, instead of delivering up the Kingdom to the Father at the Sec. Advent, as multitudes hold, the Sec. Advent is followed by a Kingdom which is ruled over by Christ, and which is perpetual (see Prop. 159).

[10] Even such a writer as Dr. Chalmers (*Posth. Works*, vol. 3, p. 51) applies Ps. 50 : 1-6, to " the descent of the Son of man on the Mt. of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist." Many able writers agree with him in thus considering it prophetic of the Sec. Advent.

[11] The " times of refreshing" or reanimation " from the presence of the Lord," conjoined (Acts 3) with the admitted Jewish usage, must also be considered (Prop. 144). Jesus now remains in heaven as to person until this return, which is also in person.

[12] Moore (*Com. on Zech.* 14), hampered by his preconceived Whitbyan theory (as evidenced by his entire exposition), remarks : " It is impossible for us to take this whole passage literally, *for God cannot literally place His feet* on the Mt. of Olives ; but how far it must be taken figurative we cannot tell." It is *sufficient* for us, that He who is called " God" did place His feet literally on the Mt. of Olives, and that it is promised (Acts 1 : 11, 12) that He shall literally descend again. But Moore (*Com. on Hag., Zech., and Matt.*) is forced to the conclusion that " it is evident that no events have *yet occurred* in history to which these predictions are applicable without much forcing." This is far better than Henderson's (*Com. Minor Prophets*) absurd position, who, over against his spiritualizing system, is compelled by the tenor of prophecy to make it literal, but *violates* all connection and order by this arbitrary application ; he, against the facts of history and the occurrences here presented, makes the taking of the city to occur *under Titus ;* and then refers the Coming of the Messiah, *immediately* connected, to *a future* Millennium, of which he says, " I cannot entertain a doubt ;" but, with express language indicative of personality, he cannot find " a future personal and Pre-Mill. Advent of the Redeemer." Strange ! but then it is very easy not to find that which you do not desire to find. Barnes (*Com.*, 1 Thess. p. 58), in his eagerness to combat our views, says : " Indeed, there is no evidence that He (Jesus) will return *to* the earth at all ;" how *then* are *His feet* to stand on the Mt. of Olives, and how *then* are Covenant and prophecy to be fulfilled ? None so blind as those who are wilfully blind.

[13] The physical objection is urged by many of our opponents that it is impossible for " every eye to see Him" (Rev. 1 : 7), that only those who live in the locality where He appears can see Him, etc. But observe (1) this is to deny the fulfilment altogether, for if pressed to an extreme, it is as great an objection to Post-Millenarianism as to Pre-Millenarianism ; (2) the passage must be interpreted according to the general analogy, and if so, it stands in unity with Zech. 12 : 10, etc., and this is corroborated (*a*) by the fact that " every" is not to be unduly pressed (as e.g. the Gospel has not been preached to " every creature," etc.) ; (*b*) that it is used to indicate a prominent, conspicuous appearance ; (*c*) that direct reference is made to " the tribes of the land ; (*d*) that the visibility of the King is extended to the Jews, to the nations arrayed against Him, and ultimately to all that come up to Jerusalem to worship, etc. This seeing is thus expressive of visibility and its extent to both friends and enemies. But no amount of reasoning can reach those who are prepared to explain this visibility—so generally manifested—of Rev. 6 : 16, of the Mighty One, into a visibility of barbarian hordes, the Goths and Vandals, or of Pagan powers. The student may observe how our opponents

try to evade this visibility. We quote Dr. Brown (*Com. Matt.*) on Matt. 23 : 38 : "In what sense they (the Jews) shall then 'see Him' may be gathered from Zech. 2 : 10–13 ; Ezek. 37 : 23–28, and 39 : 28, 29, etc." (comp. Meyer, Alford, and others ; Sepp (*Life of Christ*, 3 : 31) includes "a definite promise of the national restoration of Israel."

[14] The taking possession of His own inheritance as David's Son involves His personal Coming. This Davidic tabernacle is His special inheritance, and the restoration of this, now ruined, tabernacle is *the grand theme* of Millennial predictions. To separate the Inheritor from His inheritance is opposed to the entire spirit of express Covenant and prophecy. Compare next Prop., and see how utterly inconsistent it would be to have the Kingdom of David's Son given to Him here on earth, and the covenanted Son *to be absent in person.* Yet, alas ! multitudes take such a position, and have an inheritance without the personal presence of the Inheritor, a marriage with the bridegroom absent, a Kingdom without a visible King, a Millennium without the Restorer's presence and work.

[15] The student will observe that Paul adds, Rom. 11 : 26 : "*And shall turn away ungodliness from Jacob.*" Now the simple scriptural truth is this : this ungodliness shall not be turned away from Jacob (however individual Jews may believe and be saved) *until* the times of the Gentiles are ended, and *until* the period designated e.g. Zech. 12 : 10, and 14 : 8, etc. This removal of ungodliness from Jacob, so that "*all shall be righteous,*' etc., is united with Millennial predictions. The conversion and restoration of the Jewish nation is inseparably united with the personal Advent of the Messiah (comp. Prop. 113).

[16] Indirect references, that can only be understood in the light of more extended portrayals, are purposely omitted. As e.g. Ps. 19 : 15. The LXX. has this, "At the appearing of thy glory ;" the Vulg., Arabic, and Ethiopic, "When thy glory shall appear ;" Geddes, "With the reappearance of thy countenance." The implication of a personal presence in Ps. 2, "Rule Thou in the midst of Thine enemies," etc., His presence implied in "Zion," as Alexander *loci*, interprets it "His earthly residence, the seat of the Theocracy." The place of manifested royalty implies the same. So also Matt. 26 : 20, drinking "this fruit of the wine," is indicative of personal presence. "The times and seasons," Acts 1 : 7, has evident reference to Daniel's (the Seventy, as Olshausen notices, applied the same Greek words to Dan. 2 : 21), and the manner in which used, with disciples' views, shows a future fulfilment, etc.

[17] E.g. Barnes's *Com. Rev. loci.* The admission is *so fatal* to his own expressed views of Ps. 2 and Rev. 19, that the reader will be pleased to notice his language : after stating that this promise denoted an invincible sway and the complete subjugation of all enemies, he adds : "the speaker does not intimate when this would be, but all that is said here would be applicable *to that time when* the Son of God will come to judge the world, and *when* His saints will be associated with Him in His triumphs."

[18] To indicate that we do not manufacture an interpretation to suit a theory, we give a few illustrations : Barnes, *Com. loci*, says the word "things" is improperly supplied by the translators, that it "denotes beings rather than things. Things do not bow the knee," etc., and adds : "'And things under the earth.' Beings under the earth. The whole universe shall confess that He is Lord. This embraces, doubtless, *those* who have departed this life, and, perhaps, includes also fallen angels." Bloomfield, *Com. loci*, says the Eng. version adopted an error of Tyndal in giving the rendering "things" which ought to be "persons, i.e. beings as translated by Doddr. and Newc. And so the Pesch. Syr. translator evidently took it, as also Chrys., Theophl., and Theodoret." The phrase "beings under the earth," "is best explained by Theodoret and many eminent modern expositors, to denote the souls of the departed." Knapp, *Ch. Theol.*, s. 92, "the inhabitants of heaven, earth, and the under world should bow the knee," etc.

[19] Even such a writer as Neander, so strongly inclined to make the Coming relate to the overthrow of the Jewish polity and nation, etc., concedes (*Life of Christ*, sec. 254) that it also refers to the Sec. Advent and the consummation of the Kingdom. So Barnes, Brown, and others, follow in the same track, but none of them seem to observe that if this dispensation is thus bounded, first by a Coming to destroy Jerusalem and second by a "Coming to judgment" "at the last day," *then*, seeing that the tribulation extends from one to the other, no place is found therein for a Millennial era, and if such a period is to be realized it must be after the last Advent. Hence Van Oosterzee (Lange's *Com., Luke*, p. 326), on Luke 21 : 25–36, pertinently remarks : "Whoever asserts that the expectation of *a personal, visible, glorious return*, which shall put a decisive end to the present condition of things, belongs only to Jewish dreamings, which one from a Christian spiritualistic position may look down upon with a certain lofty disparagement, is here *contradicted* by our Lord in the most *decided* manner" (comp. also Oosterzee's excellent remarks in *Theol. of the New Test.*, where he makes Matt. 24 : 29 ; Matt. 25 : 19 ; Luke 12 : 45, and

21 : 24, containing " clear indications" that our position is correct). Hence Nast (*Com. loci*) says : " Such is the force of the chronological order pointed out in v. 29, that the most distinguished modern expositors, such as Steir, Lange, Ebrard, Auberlen, Alford, and others, find themselves compelled to adopt the interpretation of the Pre-Millenarians, according to which at the close of the long period of tribulation—during which Jerusalem shall be trodden down of the Gentiles—Christ will appear in person on the earth to usher in the Millennium. Philologically, this interpretation *is more natural* than any other."

[20] Here we find the most astonishing perversion of the order laid down in the Word. We give an illustration : Rev. Dr. Cox, *Introd.* to Bower's *His. Popes*, has the finishing of the mystery *after* the Millennium—the last thing in his programme. Many writers state the same without seeing the palpable contradiction involved.

[21] No space need be given to prove the self-evident fact that the 7th trumpet precedes the Millennial age. The order laid down by the Spirit positively demands this, and any deviation from it does violence to the Word. We know only one writer (whose name has escaped memory) who brings one or two of the trumpets into the Mill. era, regarded as future. In behalf of our view, compare e.g. Dr. Craven's note to Lange's *Com.*, Rev. 10 : 7, and the remarks of commentators generally on " the mystery finished." Lange (*loci*) explains : " the mystery of the last things, announced by the prophets ; in a wider sense the eschatological mystery of the world's history." Craven unites the mystery of 1 Cor. 15 : 51, 52, with this expression.

[22] It has been observed by able writers (e.g. Bh. Horsley, *Ps.*, vol. 1, p. 15) that quite a number of the Psalms, which speak of the Advent of Christ as a Conqueror, bear a remarkable resemblance to His Coming as presented in the Apoc., and in both are connected with a marriage. Our opponents generally refer this to a personal Coming at the First Advent ; but to which does it best correspond—to an Advent in humiliation and death or to an Advent, such as the Second, in glory and power, connected with a predicted marriage? The one that portrays a triumph over enemies, a glorious reign, the exaltation and glory of God's people, etc., accurately corresponds with the Pre-Mill. Coming and results. Hence it is that, in view of such an agreement, a multitude of writers regard such Psalms as prophetic of the Sec. Advent.

[23] Thus e.g. Lange's *Com.*, *loci*, has " when he shall *a second time* have introduced," etc., and in notes remarks · " The language refers to the second introduction—yet in the future—of the First-born into the world (Lün.). The *oikoumene* (world) is the inhabited earth on which the Son has already previously lived and labored." " Even *Greg. Nyss.* (Contra Ennom. Orat. 111, p. 541) recognized the reference of the passage to the Sec. Coming" (comp. entire note, and Doc. 5). The *Variorum* gives " when he bringeth (*lit.* shall have brought) in again." Comp. Alford, Lünemann, DeWette, Moulton, Davidson, Delitzsch, etc.

[24] The student will see by Christ's language to the disciples, Luke 17 : 22, that a day of the Son of man necessarily includes His actual personal presence.

[25] The opinion of Steir, and others, that there are two Advents in the future, one Pre-Millennial and the other Post-Millennial (the latter based on Rev. 20 . 11) does not—if any are inclined to adopt the view— conflict with our estimate, seeing that Rev. 20 : 11 is a revelation added to all the preceding ones. But we reject the latter addition by Steir, as inconsistent with the nature and duration of the Kingdom, as will be explained under another Proposition. We only say this now : Rev. 20 : 11 describes no Advent, but is retrospective in order to identify the One on the throne.

[26] A number of impressions imply the same feature, viz., no intervening Millennium and a personal Coming, as e.g. 1 Thess. 4 : 15, " *we which are alive and remain* unto the Coming of the Lord ;" John 21 : 22, 23 ; Luke 18 : 8, and 13 : 35, etc.

[27] In Luther's *Pope Confounded* (quoted by Taylor, *Voice of the Church*) is the following applicable utterance : " It *may be* interpreted thus ; it *may also be* undersood thus ; it *may also be* answered thus ; it *may be* literally interpreted thus ; it *may be* mystically interpreted thus ; away with all these *may be's*. These, my friend Catharinus, are all refuges of lies, mere loopholes of escape, and evidently go to confirm the truths I maintain. Speak thus, ' This is the meaning of the passage, and it cannot be understood otherwise.' You will thus keep to one simple and uniform sense of Scriptvre, as I always do, and always have done. This way of proceeding is to be a Divine ; the former is a Sophist. For you know that in every controverted subject we must abide by the literal sense, which is uniform throughout the Scripture." To make the Coming of Christ something good, or something evil, everything else but what the words plainly signify, at the pleasure of the interpreter, is, to say the least, a dangerous procedure.

[28] Other reasons incidentally appear corroborating those more clear, such as the follow-

ing : (1) The allusion to false Christs is indicative of their personal coming ; now the speaking of His own Coming in connection with such, without any discrimination as to the manner of coming (i.e. as to personality), shows that a personal Coming is denoted. (2) In Acts 1 : 6 the Greek, rendered "*times and seasons,*" has evidently a reference to the times and seasons of Daniel, for it is worthy of attention that the same Greek words (as Olshausen, *Com. on Acts* 1 : 6, noticed) are applied by the Seventy to Dan. 2 : 21. Now, the employment of *the same* words, with which the disciples were familiar, indicated the fulfilment as future, etc. (3) The Advent which introduces the Kingdom of the Messiah in all its glory is invariably associated with *a time of war*, suffering, etc. This is characteristic of the future Sec. Advent, as a host of passages declare, while the First Advent took place in *a time of peace.* Therefore, the Sec. Advent inaugurates the Millennial era. (4) Arguments of some force might be derived from *The Antitypical Parallels*, as given by others (e.g. Lieut.-Gen. Goodwyn), but as they cannot be abbreviated without losing strength, a mere reference must suffice. (5) Passages imply it as e.g. Ps. 2,, "Rule Thou *in the midst* of Thine enemies," and the mention of "Zion," which Alexander, *Com. loci*, admits, in its literal meaning, to denote "His earthly residence, the seat of the Theocracy." (6) The extensive holding of a Pre-Mill. Advent as evidenced in the Apocryphal books, Oracles of the Sybils, etc. (7) The declaration of Jesus, Matt. 26 : 20, when referring to "*this fruit of the vine*" (i.e. "wine, the fruit or produce of the vine"—so Barnes), He declares that He would not drink of it "*until the day when I drink it new with you in my Father's Kingdom.*" To make this material wine merely typical of something else, does violence to the passage. A comparison of this passage with Luke 22 : 29–30, with the renewal of nature, with the eating of Jesus after His resurrection, etc., shows that humanity (however glorified) is retained, and that a personal Coming is related to the Kingdom.

[29] See an article by the author on this omission in the *Proph. Times*, vol. 8, Nos. 6 and 7, 1870. Bengel refers to Haymo, Purvey's Com. in Pref. of Luther, and Zeltner as noticing the change, etc. This remarkable omission teaches us several important lessons : (1) that our English version by the addition made removes one of the proofs of a Pre-Mill. Advent ; (2) that such an addition is utterly unauthorized, being made, as Bengel suggests, under the supposition to bring the phraseology of the latter part of the Apoc. in unison with the first part ; (3) that the added phrase is not merely expressive of eternal duration, etc. (as some contend), but of personal Coming (comp. Heb. 10 : 37 ; Matt. 11 : 3 ; Luke 7 : 19) ; (4) that the adoption of the phrase is in accord with Jewish usage and expectation (comp. Matt. 21 : 9 ; Luke 13 : 35 ; Matt. 23 : 39), and thus points to a personal Coming—hence the omission is most significant of presence ; (5) that the selection of the phrase," Who is to come," instead of "Who is to be" (i.e. the latter more expressive of self-existence, etc.), shows that the Coming One is denoted in His promised Advent—and hence the omission teaches us that the Advent has taken place ; (6) that the omission, being given without explanation or warning of any kind, is indicative of the thief-like stage of the first Advent—see Props. 166, 130, 167, 171, etc. ; (7) that Christ having come personally to inaugurate the Mill. blessedness, the former use of the title is dropped so far as it relates to coming, making it then in accordance with existing facts, and that the omission cannot be satisfactorily explained in any other way ; (8) that the omission of the phrase at the designated time, without explanation, etc., is only such as an inspired book can give ; (9) that such an omission cannot (in view of previous usage, Jewish usage, meaning, etc.) be reconciled with a spiritual or providential Coming ; (10) that the omittal of the phrase at a certain designated period is evidence of a distinguishing crisis having arrived, in which its usage would be contradictory to a Saviour present, its retention still making Him a Saviour to come. The Cod. Vaticanus, as critics inform us, had the Apoc. supplied by an inferior uncial of little critical value.

[30] Under Obs. 3, and notes, we have referred to this lack of faith in a personal Sec. Advent. We are prepared for Strauss to boldly say, "The Advent did not happen as Jesus predicted, and all that can be said is, that He was not a Divine being" (for he ignores the testimony on the subject) ; or for Renan, with his stabbing apologetics to declare : "Pardon Jesus His expectation of *an empty* Apocalypse, a Coming in the clouds of heaven. Perhaps it was *the fault* of others more than his own, the Millenaries sunk in the lowest depths of Christianity" (for this accords with his assumed friendliness), but we are not prepared for professed believers of the Word to deny this "blessed hope" as an absurdity, etc. We may not be surprised at Shenkel saying : "It may be doubted whether Jesus *ever made* such statements about His Coming" (for this agrees with his rationalizing spirit) ; or at Matthew Arnold calling it : "A grand, *turbid, Oriental, phantasmagorial* Advent" (for it had no place in his spiritualistic system), but we are

surprised that multitudes of Christians can take this Sec. Advent and transmute it into other things, good or bad, spiritual or temporal, earthly or heavenly, past, present, or future, just as it happens to suit an intended application. It is not merely Rev. Taylor (*Old Theol. Turned Upside Down*, etc.), who descries as *folly* a belief in a literal, personal Sec. Advent and resultant resurrection, but thousands in the ministry and Church are doing the same. Take e.g. Elihu Burritt, in the *Christian at Work* (Oct. 31st, 1878), and he makes the Sec. Advent to be realized by the resurrection of Jesus and His promised presence with His people since, declaring that the religious experiences of the past "prove that the Sec. Coming of Christ has been *an accomplished fact*, from the Pentecost to the present hour." This total denial of the Sec. Advent as future (without the least regard to the accompaniments of the same) is supported by a series of objections which sufficiently indicate the learned writer's lack of knowledge respecting the foundations of our doctrine. For, instead of examining the Covenant and prophecies, he contents himself with the following: How the human and divine can appear at the same time; how the human can be confined to one place and the spiritual presence be everywhere; how can the whole race see Him; what central location will He select, Jerusalem, or Rome, or London; what kind of a government, or what Church and State system will be established? Suppose that we were *unable* to answer these questions, *what* do they decide respecting the Sec. Advent? They leave it untouched, and one single passage like 2 Thess. sweeps them all aside. But just such lack of faith, just such ignoring of Scripture testimony, just such misleading theories, are promulgated in numerous periodicals and works, sanctioned by eminent names. Even multitudes that admit a future personal Sec. Advent, solely however for purposes of judgment, and not to bless the world with salvation, bitterly oppose this Pre-Mill. Sec. Advent. The objections of Brown, Barnes, Waldegrave, Hodge, Sanborn, Ralston, Tomlinson, Berg, Rice, and others (all giving the same oft-repeated and as oft-answered ones) are met under the several Propositions. The tendency of it all, however, is as Dr. Nast (*West. Ch. Advocate*, July 23d, 1879) has asserted, to "evaporate into mere figure all that the Bible says on a visible, personal return of Christ." And if a Sec. Advent in one instance (viz., of judgment) is allowed, then (Barnes, etc.) it must be carefully avoided to place Him *on* the earth, just as if His Coming to earth would pollute Him. The central point of adherence among them all is to get rid of the Coming in Dan. 7. We leave the champion opponent express his opinion: Dr. Brown (*Ch. Sec. Coming*, p. 2, ch. 3), opposing a personal visible Advent (which others of his brethren allow, but carefully apply to the First Advent), says of the Son of man coming in the clouds of heaven: "Who does not see that this has *nothing* to do with the Sec. personal Advent of Christ? The Coming of the Son of man here is not, be it observed, a coming to *men* at all, but a coming to *God*; nor is it any local coming even to Him. It is simply *the advancement and the* recognition of his claim to rule the world, clothed in state forms—in the symbolic drapery of an august installation or inauguration." If this is so, then Dr. Brown makes the Saviour *misapply* this prediction to Caiaphas (Matt. 26 : 64), where both the personality of the Coming and the seeing by men is affirmed. While this opponent overrides the humanity and consequent personality contained in the phrase, "Son of man," others, more guarded, refer the whole, no matter how it fits as to order of events, to the First Advent. We are satisfied to receive the Primitive Church application.

Obs. 9. (1) An argument might be erected on the chronological prophecies which *approximatively* would indicate a Pre-Mill. Advent, but they are purposely passed by, because they would require extended notice. (2) So also the theory, so prevalent in the early Church, of the six thousand years before the Advent and Millennium, which is only susceptible of indirect corroboration. (3) Another class of arguments might, however, be advanced with advantage. Thus e.g. if the Millennium is experienced as predicted, then, owing to the state of universal righteousness and blessedness, much of the New Testament would be in a great degree inapplicable. To illustrate: how could "the friendship of the world" be "enmity against God" when all its Kingdoms do Him honor and service; how could those who "live godly in Christ Jesus suffer persecution" when all persecution had ceased; how could the way to life be "narrow" and the way to destruction "broad," etc., when to follow the multitude would be to follow the

righteous, etc.?* It appears necessary therefore, in consideration of the extraordinary changes that will then be wrought in the condition of God's people, in such a dispensation of affairs, that Christ should in some special manner manifest Himself and bestow, in such a revolution, a revelation of His will adapted to the actual circumstances of the saints, etc. (Prop. 167). That there will be a Coming and a special revelation suited to that state all believe, but, on reflection, what Coming is so suitable, so desirable, so applicable to the intended change as the personal? (4) Besides this, as we have shown, in the Millennium is to be secured an infallible, accessible head (of which Popery is a shabby imitation) to secure perfect government, union, etc. To secure such a needed visibly manifested source of knowledge and power, able to unite all nations, to give forth all law, to establish the true sense of Scripture beyond appeal, etc.—a want which the world sadly feels—the personal Advent *alone* gives satisfaction, meeting the demands. The current of prophecy teaches, that *this want* will be supplied, in the Coming of a Ruler, now absent, who shall be *accessible* to the nations—in the Advent of a King whose infallibility and divine attributes will secure the establishment of a government of indisputable authority, etc. (Props. 200–204). (5) Again, the Old Test. Scriptures hold up to the eye of faith as its chief prospect, and to the heart of hope as its great object, a glorious Millennial period in which Christ, the Messiah, the promised Seed, should manifest His glory and firmly establish the happiness and exaltation of His people. Now, if those who for many centuries read these descriptions and hoped *that they themselves* should experience this blessedness, are not raised up by a Pre-Mill. Coming and resurrection so that they can enter into the enjoyment of this predicted state of glory, *then* indeed the wisest and best (including, as our opponents admit, inspired men and their disciples) have indulged a faith that is *vain*, and a hope that is *delusive*. But God does not deal thus with His creatures, when His Word contains promises which in their simple grammatical construction involve His honor in performance. (6) Again, in order to fully exhibit a Pre-Mill. Advent, a number of adjuncts are indispensably necessary, such as a resurrection, a judgment, a Kingdom, an inheriting, a new creation, etc., seeing that all these are *united with* the Sec. Advent. How comes it then that *all these* are either directly mentioned in connection with the Pre-Mill. Coming or with the age itself? No one who rejects our view has been able to give an explanation of *this remarkable coincidence*. We, on the other hand, rejoice in it, as being a matter of design to lead inquirers into the truth. One single flaw (omission) here in reference to any important event united with the Advent, would indeed be a serious defect in our system and render it, in so far, worthy of grave suspicion. Thus e.g. if no judgment was connected with this Pre-Mill. Coming, if we could not consistently show from the Scriptures that the judgment (for instance, in Matt. 25) was just *previous* to the Millennium, *then*, we admit, a most serious and inseparable objection would be raised up against us. But since not only the judgment but all the other events are distinctly linked with the Pre-Mill. Advent, we insist that all these *concurrent* facts, which do not occur by chance, but

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* See Woodward's *Essays on Mill.* in the *Literalist*, vol. 1, in which this thought is ably, and at length, presented.

were purposely engrafted upon it, contain the evidence of so many separate witnesses to the truth of our doctrine. We can justly claim, that such *a union* of events is a powerful reason why we should receive so cheering a belief. Especially so, when we again remind the reader *how* the Jews believed in such a Pre-Mill. Advent, *how* Jesus and the Apostles employed the language of the prophets pertaining to it, and, without any intimation of a change in the meaning, transfer it over and apply it to the Sec. Advent, thus directing Jews and Gentiles to a future, glorious Pre-Mill. Coming.

Hence, we regard it as simply faithless to leave these plain Scriptures and stumble over e.g. Gal. 3 : 1, as if that forbade a visible appearing. Suppose we could not show that Jesus Christ was set before the eyes of the Galatians as crucified in the Lord's Supper ("Ye do show forth the Lord's death till He come"), or that it was descriptive of the reality and vividness of faith, or of Christ's sufferings continued in His followers, this passage cannot be in opposition to the general analogy on the subject. Indeed, in this direction, the Yezidis (Layard's *Discoveries in the Ruins of Nineveh and Babylon*), with all their ignorance, have more faith (in that they believe that Christ will come to govern the world) than many cultured Christians.

Obs. 10. The fact is, that arguments in favor of a personal Pre-Mill. Advent *abound* on all sides. That this is no empty boast, we select some more, in addition to those given, for the reader's consideration. (1) If we are allowed to take the application of Isa. 63, the Coming from Edom, to Christ, as given by the early Church, by Origen, Jerome, Cyril, Eusebius, Procopius, etc., by Lowth, Cocceius, Calovius, Vitringa, etc., while rejecting the notion held by some of its denoting the First Advent as utterly inconsistent, yet, accepting of the notion of *personality* admitted, by a comparison of Scripture, it will be found to sustain a Pre-Mill. Coming. (2) The exceeding prominency given, and frequent allusions made, to the Sec. Advent, which is only reconcilable with our doctrine. (3) The general prophetical announcements of the Pre-Mill. Coming are sustained by the same given without symbol in a plain grammatical sense, as e.g. Zech. 14. This has indeed proven to be one of the most difficult passages for our opponents to spiritualize. Some have candidly confessed that they know not what to do with it ; and if *the order* there laid down is observed, it is *impossible* for them to fit it into their system. (4) The design in giving the transfiguration (see Prop. 153 on Transfig.). (5) Even Isa. 49 : 2, embracing (Alex. versions) the sharp sword out of Christ's mouth, is admitted by numerous commentators to refer to His personal Advent ; but the same thing is said of Him in Rev. 19. (6) "*As long as I am in the world, I am the light of the world*," John 9 : 5, this taken in connection with the fourth verse, as Neander well states (S. 198, note, *Life of Christ*) has reference to "*His personal, visible manifestation*," being "*the Sun of the world, visible upon the earth itself.*" Now, considering *how* Christ employed the figure, can we not justly and forcibly employ it, when interpreting "*the Sun of righteousness*" of Mal. 4, as denoting the same visible presence, especially when the context demands it? The early Church, and many writers, thus regarded it. (7) So if we were to take ancient comments on Mal. 3 : 1, 2, an argument could be formed by comparison of Scripture. For, Clement (*First Epis.*, ch. 23) quotes Mal. 3 : 1, 2, to be fulfilled hereafter, and Augustine (*City of God*, b. 18, ch. 35) has : "in this place, he has foretold *both* the First and the Second Advent of Christ ; the First, to wit of which he says, 'And He

shall come suddenly in His temple,' etc. And of the Second Advent he says, ' Behold, He cometh, saith the Lord Almighty, and who shall abide,' etc.[1] (8) The entry into Jerusalem by which as many admit "the Saviour appears to have awakened and nourished those earthly Messianic hopes" (Olshausen, *Com.*, vol. 2, p. 142) is only *reconcilable* with our view of this Coming and Kingdom. (9) Every dispensation in the historical development of Redemption is preceded by *a personal* manifestation of God, as the Adamic, Mosaic, the present; and as the Millennial differs from this one also, introducing a new era, and promises in glowing terms a special manifestation, we cannot see why it should form an exception. (10) If we do not divide or separate what the Mill. descriptions contain, but allow them to describe *one period* of time here on the earth as they evidently do, *then* our doctrine legitimately follows. Hence, against us, by spiritualizing, the most arbitrary measures are taken with these predictions, locating part here and another part in heaven, and making a part present and a part future, etc. (11) The dominion that Adam forfeited was to be exercised here on the earth *personally*, now if the Sec. Adam restores that dominion in his own person, it must *also* be exhibited personally. The Mill. predictions require *this feature* in their demands, so that the three aspects in which Paul represents Christ (as many writers have shown) meets this condition: (*a*) sub-angelic humiliation; (*b*) heavenly exaltation; (*c*) earthly dominion. (12) The last seal, Rev. 6 : 15–17, evidently describes a personal appearance of Christ, "*hide us from the face of Him that sitteth on the throne and the wrath of the Lamb,*" etc. This period is made by many writers, as Woodhouse, Lord, Cunninghame, etc., to synchronize with latter part of Rev. 19; and the same is asserted by others, even by some of those who have an inchoate fulfilment on the year-day interpretation. We are not now concerned in its application, excepting that it is Pre-Millennial; that it somehow includes the personal presence of Christ; and that the same idea is used by Jesus in reference to His personal Advent in Luke 23 : 30. (13) A prophet like unto Moses, Deut. 18 : 13–19, is supposed by many to include characteristics which Jesus will only fully reveal at the Sec. Advent, such as Judge, etc. The connection, etc., requires a *personal* presence.[2]

[1] Fausset (*Com.*, Mal. 3) takes this view; and that an ultimate reference to the Sec. Advent is intended becomes self-evident, when it is seen that the refining, punishing, restoring to former power and prosperity, was *not* realized at the First Advent, but is precisely what pertains to the Second.

[2] Faber (*Diss. on Proph.*, ch. 3) asserts that the original of "the last days" of Isa. 2 : 2; Micah 4 : 2, etc., literally and properly ought to be rendered "the end of days." In this he is sustained by many able critics. Undoubtedly this end of days refers to the ending of the days of Jewish tribulation, the ending of the prophetical periods of Daniel, the ending of the dispensation (compare e.g. Acts 2 : 16, 17; Heb. 1 : 12; 1 Pet. 1 : 20; 1 John 2 : 18), when the mystery of God shall be finished. "The appearing and the Kingdom" are linked by the prophets with the end of these days. Thus the prophets unite, with the New Test., in asserting that certain days—including those in which we live—must pass, and *then* this revelation of glory will follow. A visibly manifested Theocracy demands, as an essential, the presence of the Ruler.

Obs. 11. Again, we ask the reader to consider the peculiar and distinctive work that is to be accomplished in the Mill. age, and are we not abundantly justified in insisting upon a personal Coming which *alone* (Prop. 120) can adequately account for its performance? The resurrection from among the dead, the renovation of nature, the restoration of all

things, the re-establishment of the Davidic throne and Kingdom, the complete subversion of anti-christian domination, the exaltation to power and authority of the pious, the entire reversal of the moral, social, and political condition of the world, the binding of Satan, the utter destruction of the enemies of God, the perfect vindication of truth and justice, etc.—*all this*, embracing the most radical and grand changes that the world has yet witnessed, demands *the personal intervention* of Him in whom all power is lodged. Therefore *the general analogy* of Scripture, as our line of argument clearly evinces, insists upon, and takes even for granted, *this personal Pre-Mill Advent.*

In thus presenting our reasons for the faith that is in us—a faith *precious* to the Jews, to the Primitive Church, and to a noble list of witnesses down to the present day—we can say (2 Pet. 1 : 16) with Peter : "*We have not followed cunningly devised fables, when we made known unto you the power and Coming of our Lord Jesus.*" The objections derived from inferences, the mistaking the general Divine Sovereignty for this special Theocratic Coming and Kingdom, etc., have been sufficiently noticed. All such objections are founded on *isolated* passages which are pressed beyond a legitimate meaning and the analogy of Scripture. On the other hand, our doctrine is part of a regularly divided *Redemptive Plan*, and finds support in a multitude of predictions and promises. It is singular that some persons (as Prof. Sanborn, etc.) instead of candidly weighing the Scripture evidence in our favor, merely present a tirade of abuse and misrepresentation making the Pre-Mill. Advent "an impossibility," "an error," "an absurdity," "another Gospel," and "an evil" (comp. Lord's scathing reply to Sanborn's *Essay on Millenarianism*, in *Lit. and Theol. Journal*, Jan., 1856). We are slow to believe that this is done intentionally, but charitably ascribe it to ignorance respecting *the real foundation* upon which our doctrine rests. Such writers, seeing the mass of Scripture on our side (and which they confess in its grammatical sense teaches our view) should certainly, even if opposing us, be more guarded in their manifestations of respect for a doctrine *so strongly* fortified, lest, peradventure, they at last be found ridiculing and decrying *God's Plan and mode of procedure.*

A caution is requisite : the doctrine of the Sec. Advent to be fully and practically beneficial is not simply to be confined to a belief in its mode (i.e. personal) or time of occurrence (i.e. Pre-Millenial), but must be extended to a just apprehension of its greatness, importance, and glory *as a Theocratic ordering.* The heart must not rest satisfied with a mere knowledge of the manner and time, but must receive both the grand fact as a realization of Covenant promise with its blessed redemptive results, and the application of the same to ourselves personally, i.e. our interest in it, etc. It is to be feared that this doctrine, like all others, may be held purely speculatively, theoretically, without exerting *a practical influence* upon the life. Unless it be, as James expresses it, an "*engrafted word*," exerting a sanctifying influence, urging to duty, etc., it will be of little benefit.

Obs. 12. Considering the prominence and preciousness of this doctrine of a Pre-Mill. Advent, it is strange that men should so persistently reject and condemn it, notwithstanding the cautions and warnings given. The reason for its unpopularity and bitter opposition must be found in its *condemnatory* nature. It sets aside all human systems, all worldly schemes of regeneration, all man devised plans to realize the Messiah's Kingdom on earth, all confidence in the resources of nature, reason, etc., declaring that the personal intervention of Jesus, the Christ, is requisite to bring about the world's restoration to Millennial blessedness. This is *humbling* to man's pride, to his worldliness, to his schemes of reformation, all of which this Advent dooms to destruction. This exalting of the Christ and His work is *condemnatory* of man and his work, and hence man hates it, for it is a constant and jarring *protest* to his vain ideas of progress and reform, to his estimate of the Church's and world's actual mission and condition.

Hence,largely follow the resorts of opponents to rid themselves of the doctrine. To make the Coming to be Titus and his army at the destruction of Jerusalem is a palpable violation of *the order* laid down (e.g. Matt. 24 ; Mark 13 ; Luke 21, and 2 Thess. 2). To make the Advent to be providential movements, a constant exertion of the Divine sovereignty, is not only to ignore its *special covenanted* relationship, but, if logically carried out, leads to a denial of a future Second Advent of a personal nature (instances of which we have already quoted). To interpret it as manifested in the progress of the Church is to overlook that it is described as something separate and distinct from the Church, in e.g. the acts and results ascribed to it being different from those attributed to the Church ; the Church also being exhorted to look and watch for it as something outside of it, etc. To apply it to the Coming of the Holy Ghost on the day of Pentecost is to forget that the Holy Ghost is " another Comforter" (John 14 : 16, and 16 : 7, 26) distinguished from Jesus (Luke 1 : 35 ; Matt. 3 : 16), who does not supersede that which is specifically ascribed to Jesus at His Coming. But men, to carry out their theories will, in some way or other, apply this Coming, so as to avoid this future Pre-Mill. Advent. Thus e.g. Rev. Hequembourg (*Plan of Creation*) denies it, and makes it either past (as in the destruction of Jerusalem), or past and present (as in " an advent of His Word and promises, or a regeneration of the world by the Gospel"). He coolly informs us " that the Coming of Christ was not intended to be literal." " The Saviour can never be expected, therefore, to come in a personal manner. His Second Coming has, at least, as regards the beginning or inauguration of the event, been accomplished, and no other is predicted in the Scriptures." He has even the assurance (against the overwhelming testimony to the contrary) to tell us that " by universal agreement everything points to the destruction of Jerusalem as the time when He came, *if He came at all.* And He actually came then according to the intention of his prediction, or else the reconciliation of the Scriptures with one another is impossible, and the words of the Redeemer of mankind must be classed with the idle tales of weak and deluded humanity." That is : admit a still future personal Sec. Advent, and it is an idle tale of deluded humanity, because men like Hequembourg conceive it to be an impossibility ! Lord, in a review of Hequembourg's work, correctly shows his theory of the fall, etc., *necessitates* the removal of our doctrine, in order to save his system from contradictions, etc. The Spiritualists (*New Test, as corrected by the Spirits*) blasphemously declare in the name of Jesus : " I, Jesus, appeared in spirit in 1861, and do say and declare unto the world that the new era or dispensation has commenced, called the Coming of Christ. It commenced about the year 1847, and, as represented and spoken of by the prophet Daniel and others, by my coming as a cloud in the heavens, with tens of thousands of angels, to overshadow the earth with my glory" (quoted by McDonald, *On Spiritualism*, p. 27). Alas ! what perversions men seek out. The Bible statements are, however, so strong that now and then they cause a retractation of previous denials. Thus e.g. Rev. Adams (*Relig. World*, vol. 3, p. 396, foot-note) says, that Dr. Priestly at one time denied the personal reign of Christ on earth, but at a later period advocated it ; and for proof refers to his *Sermon* preached on the General Fast, Feb. 28th, 1794, and to his *Farewell Sermon* preached at Hackney before his removal to America.

Obs. 13. This Sec. Advent will be *the greatest and grandest* event that the world has ever yet witnessed. Great and glorious as was the First Advent—unspeakably precious and indispensably necessary unto Salvation —yet it was a Coming in humiliation and ending in death, with a glimpse at exaltation, but this is a Coming in overwhelming power, splendor, majesty, and glory—a Coming in triumph and like *the mighty Theocratic King.* To this Coming the Scriptures *especially* turns the eye of faith and speaks of it in the most lofty and exultant strain ; and we may rest assured that what God *thus* describes, and to which He directs *the hope* of prophets, Apostles, and believers, must be *inconceivably* magnificent. It is *an honor* to aid in upholding and directing attention to it.

In the pages of history we read of the grand receptions of great men, of conquering heroes. The ringing of bells, the thundering of cannon, illuminations, fireworks, music, congratulatory addresses, joyful assemblages, shouts of welcome, all figure largely in these descriptions. This, of course, is the strongest evidence of the personal presence (as well as appreciation) of the one receiving such testimonials. Now, the Spirit

foreseeing the hearty repentance and conversion of the Jews at this Advent of Jesus, portrays to us *His public reception* by the nation (e.g. Micah 2 : 13 ; Zeph. 3 : 15 ; Zech. 2 : 10–13, etc.). Jesus Himself predicted His future triumphal entry in Matt. 23 : 39, expressive of His *recognized personality* and the glory of that Coming. Jesus, when He wept over Jerusalem and lamented the sad fate of the nation, grasped with faith the glorious future, the joy set before Him, when the nation, recognizing Him as the Messiah, should say *to Him personally* (for they shall *see Him* whom they pierced), "*Blessed is He that cometh in the name of the Lord.*" What Jesus thus beheld, we would also joyfully believe ; yea, more, we desire, through God s abounding grace, as one of the magnificent retinue of the great King, *to witness* this glorious reception of a nation and its King, and to hear the glad hosannas bursting from a nation's heart, whose sin is pardoned and whose favor is now evermore insured.

Obs. 14. The early Christians, as numerous writers assert, had as their watchword the expressive "*Maranatha*," or "*The Lord Cometh.*" This word "Maranatha" was used by the Jews (comp. Macknight, *Ency. Relig. Knowl.*, etc.) expressive for "our Lord comes" (Lange, 1 Cor. *loci*), and is appropriately applied by Paul (1 Cor. 16 : 22) to the Sec. Advent of Jesus, thus according with the "Coming One" of Matt. 11 : 3 ; Luke 17 : 19, 20 ; John 6 : 14, and 11 : 27 ; Jude 14, and in Revelation. The usage (see Props. 74 and 75) and belief based thereupon forbid the notion of an intervening Millennium. Considering the Scriptural testimony for our faith already given (and much to be presented in following Propositions), and the exceeding preciousness of this Coming, well may we conclude this Prop. by urging the reader to have impressed upon mind and heart the pregnant word "Maranatha" (comp. Brookes's *Maranatha*, pp. 7–11).

PROPOSITION 122. *As Son of Man, David's Son, Jesus inherits David's throne and Kingdom, and also the land of Palestine.*

This has been already proven under the Propositions pertaining to the covenant (49, 50, 51, 52, etc.), and was so understood by the Jews and the early Christians.[1] Leaving the proof already assigned, directly derived from the covenant, attention is now called to *the manner* in which this inheritance is spoken of in the Scriptures. (With this comp. such Props. as 117, 131, 132, 137, etc.)

[1] The views of the Jews have been presented in previous Propositions, and are confirmed by the statements of able scholars, such as Lightfoot, Neander, Schaff, Knapp, Smith, and others, whom we have quoted. This was perpetuated in the early Christian Church, as we have already shown (Props. 70–76), and evidently led to the inquisition of Vespasian, as e.g. stated by Milman (*His. Jews*, vol. 3, p. 90) : " The Christian Hegesippus relates that Vespasian commanded strict search to be made for all who claimed descent from *the house of David*, in order to cut off, if possible, all hopes of *the restoration* of the royal house, or of the Messiah, the confidence in whose speedy Coming still burned with feverish excitement in the hearts of all faithful Israelites. This barbarous inquisition was continued in the reign of Domitian." This only shows how the promises were associated in prevailing faith with a restoration of David's throne and Kingdom, so much so that Roman emperors had their attention and jealousy directed to it, but totally failed to apprehend its Theocratic nature and relationship to the crucified Jesus. To give an idea of the more modern Jewish view, several quotations from the prayer books (Art. *Jews*, in the *Galaxy*, Jan., 1872) will suffice : "Oh, return with mercy to Jerusalem, Thy city, and reign therein as Thou hast promised to do ; rebuild it soon, during our existence, to remain imperishable, and speedily re-establish in it *the throne of David*. Praised be Thou, O Eternal ! who buildest up Jerusalem !" " Fill us with rejoicing, O Eternal, through Elijah the prophet, Thy servant, and through *the royal house of David*, Thy anointed ; may He soon come and gladden our heart. Upon His throne let no stranger sit ; no others take unto themselves His glory ; for by Thy holy name *hast Thou sworn* unto Him, that His light shall never be extinguished in all eternity. Praised be Thou, O Eternal ! the shield of David."

Obs. 1. Writers by confining themselves to the Divine Sovereignty and overlooking the specific promises to David's Son, have Christ *now* in the enjoyment of *the promised* inheritance. To make this out, the language is *spiritualized* until David's throne and Kingdom is elevated *to* heaven and the land itself is converted *into* the Church or heaven or the universe. Besides this, it is *rashly asserted* that for Jesus to come again and obtain such a Theocratic rule here on earth would be derogatory to His dignity, etc. Having already replied to this and showed the impropriety and danger of our prejudging what is right and proper for Christ to perform, we rest content with *the plain and repeated* statements of the Word. And, moreover, it can be seen that the fulfilment of these promises will subserve noble purposes. The humanity of Christ, His contact with man in David's line, gives Him the leverage for Redemptive purposes ; so also His contact through humanity with the throne and Kingdom of David gives Him the requisite leverage for *a Theocratic rule, a divine government over the human*

race for the completion of Redemption. In looking closely at this wonderful arrangement, we find it most singularly adapted to secure the happiness of the creature man. In the infinity of matter, in the immensity of the universe, the man feels himself in almost the condition of an atom, and he finds only a consoling point of contact, of union, with the Infinite Architect in the Incarnation of Christ; so in the astounding, outgrowing laws of government, felt to be necessarily universal, acknowledged to be inseparable to order, happiness, etc., and yet in the history of the world running in selfishness and antagonisms through depravity, man can only find a point of union and needed support with the Divine *in the reign of the glorified humanity of David's Son.* It brings God to man and man to God in the highest of all relations, that of religious, social, and civil law and order.

It prevents us from indorsing views, which, presented under the honest supposition of honoring Christ, are antagonistic to His *Theocratic* position. Thus to illustrate: Farrar (*Life of Christ*, vol. 2, p. 138) says that "the Coming of God's Kingdom is as little geographical as it is chronological (Steir, 4, 287)." To this misconception it is only necessary to reply: if not geographical, what becomes of *the express covenanted land, throne, and Kingdom;* if not chronological, what becomes of *the past history of the Theocracy*, the overthrow and postponement, the prophetical periods, the times of the Gentiles, and the Sec. Advent? Farrar (p. 274) fully admits that the house remains desolate until Jesus comes again, saying in foot-note: "*At the Sec. Advent*, Zech. 12 : 10; Hos. 3 : 4, 5." This admission *is sufficient.* But this reference to Farrar must not be regarded as placing him among those who refuse to believe that there will be "the establishment of Christ's Kingdom at His Sec. Coming," see e.g. vol. 2, p. 259. A writer in the *Christian Union* asserts that the Kingdom of David was not of God's concurrence, and that He only permitted it as an accommodation to human weakness. Many authors proclaim the same. But that this is a misconception of the plain facts pertaining to incorporation and adoption, is seen e.g. under Props. 28, 31, etc. Dr. Gleig (*His. Bible*, vol. 2, p. 204) makes, in answer to infidel objections, all references to an actual, real occupation of the Davidic throne and Kingdom, figurative, thus under a spiritualizing process of covenant and prophecy seeking to escape *the grammatical sense.* And led on by his zeal, he appends the utterly unfounded (as a brief examination will evince) assertion: "Besides, it is an error to assert that the Messiah is more frequently described" (i.e. in prophecy) "as a triumphant monarch than as a suffering man." These illustrations will suffice. We only add that excellent writers in their zeal for a spiritual Kingdom overstep all bounds in their rejection of geography and chronology, and yet these *same* authors when commenting e.g. on Dan. 2 and 7; Rev. 11 : 15, etc., have much to say of a Kingdom manifested geographically and chronologically, thus involving themselves *in palpable contradictions.* Our view is the only one that fully explains the selection of a nation, throne and Kingdom, for Theocratic rule.

Obs. 2. Having previously shown how Jesus as David's Son is *entitled* to David's throne and Kingdom; how *the same* throne and Kingdom overthrown and for a long time remaining overturned is finally restored (Ezek. 21 : 25–27; Hos. 3 : 4, 5; Amos 9 : 11; Acts 15 : 16, etc.), it is only necessary to indicate how the Scriptures in their general tenor preserve the idea *that such is the inheritance* of David's Son. This Kingdom is declared to be "*His inheritance*" the Lord's (1 Sam. 10 : 11): "*mine inheritance*" (2 Kings 21 : 14), "*Thine inheritance*" (Ps. 28 : 9 etc.), and "*the inheritance of the Lord*" (1 Sam. 26 : 19 and 2 Sam. 21 : 3), in view *of the Theocratic* arrangement, for, as Solomon stated in his prayer (1 Kings 8 : 51, 53), this nation is "*Thy people and Thine inheritance,*" "for Thou didst separate them from among all the people of the earth *to be Thine inheritance,* as Thou spakest unto Moses." Hence they are called "*the tribes of Thine inheritance*" (Isa. 63 : 17), "*the mountain of Thine inheritance*" (Ex. 15 : 17), "*a people of inheritance*" (Deut. 4 : 20), "*Thy peo-*

ple and Thine inheritance" (Deut. 9 : 26, 29). Such language repeatedly employed must have a *significant* meaning, and this is only found in *the special relationship* that the Jewish nation sustains to God *as their Ruler*. But having shown that this Theocratic rule is absorbed and manifested *in the Davidic line*, and culminates in the Person of Jesus Christ, who is *both* the Son of David and the Son of God, the Scriptures speak of this inheritance *belonging to Christ* in this double relationship ; but *especially*, because of *the Covenant* with Abraham and then with David, speak of it as pertaining to Him *as David's Son, the Son of Man*, seeing that the Kingdom is to be administered by Him because *of His descent in the covenanted line*, and only through this Humanity can the Ruler Himself be exhibited, etc. In addition to our previous argument showing that *as David's Son He inherits David's throne and Kingdom*, we add in this connection—that "*heir of all things*" (Heb 1 : 2) to whom the heathen also shall be given as an "*inheritance*" (Ps. 2 : 8) ; yea, even the kingdoms of this world (Dan. 7, and Rev. 11), yet He is also "*out of Judah an inheritor of My mountains*" (Isa. 65 : 9), who will "*return for Thy servants' sake, the tribes of Thy inheritance*" (Isa. 63 : 17), for "*the Lord shall inherit Judah, His portion in the holy land and shall choose Jerusalem again*" (Zech. 2 : 12), because "*the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever*" (Luke 1 : 32, 33). Men may think that this Heir of David's *will not care for such an inheritance*, but "*the Lord will not cast off His people, neither will He forsake His inheritance*" (Ps. 94 : 14), for the time will come when this Heir whom His own people killed shall *return* again and *claim* His right. The reasons having been given under the covenant, this will be confirmed by showing in the following Observation that not merely the throne and Kingdom but even the territory, *the land* itself, is claimed as part of this inheritance. If the latter is the case, then the former is the more readily acknowledged.

It is suggested that this subject may give a clew to the words "out of Egypt have I called my son," Matt. 2 : 15, which has been the matter of much dispute. One party alleges that the original passage could have in no sense a prophetical reference to Christ ; another party asserts that it was used merely by way of accommodation ; while still a third insists that in some way it had a reference to Christ, but exactly how it was to be explained they could not tell, because all the circumstances were not given, and the brevity necessarily obscured the interpretation. This subject, taking its connection with what preceded, suggests the following : Jesus was born in the promised inheritance, i.e. in the land, but it was proper *as part of His humiliation* that He should be driven out of it. This was done, and He was again recalled, thus being "*made like unto His brethren*," for His experience followed that of Israel. Hence He, with propriety, is included in the prophecy or in its application.

Obs. 3. Jesus, *as David's Son and the Theocratic Ruler* with whom the Father is united and identified, is *the Heir of Palestine*. If any one is disposed to object to what follows, on the ground that such an Heirship reduces Christ too much to the level of man, we remind him that this is of *God's own ordering and for the purpose of accomplishing the most noble designs pertaining to Redemption*. Precisely the same reason might be (and has been) adduced against the Incarnation itself, and, therefore, we should *be guarded* in bringing forward objections based on our own ideas of the fitness of things. It is natural to suppose that to a believer who accepts the Word *as written* by faith, the simple reason assigned in Ps. 132 would be sufficient to remove all objections ; for David, after declaring God's fixed de-

termination confirmed by oath, "*of the fruit of thy body will I set upon thy throne,*" adds: "*for the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it.*" The Theocratic-Davidic arrangement involves *the actual, real possession of the land by the Ruler.* The covenant, prophecy, and promise *demand* it. Let the reader notice that just so soon as this Theocratic arrangement is entered into, and God condescends to act in the capacity of earthly Ruler, *then special* claims are made in reference to the land occupied by His nation. The land is expressly called "*His land,*" and cannot be sold in perpetuity (Lev. 25 : 23); "the land shall not be sold forever: *for the land is Mine;* for ye are strangers and sojourners with Me." It is frequently called "*the inheritance of the Lord,*" and by names indicative of its sustaining a *peculiar* affinity to God and His Son Jesus Christ. This nearness of the land, its possession, is even represented under the figure of marriage, that the Saviour is *married or united to the land* (Isa. 62 : 4). Having proven (Prop. 49) that the land is Christ's, it only is requisite to show that His inheritance is *not vitiated* by the sad condition in which the land has lain for many centuries. This is done abundantly by the prophets who *predict its restoration* to an Edenic fruitfulness, etc. It is amply sufficient, for the present, to say that God in Lev. 26 declares that in case of wickedness and rebellion He will make the land desolate and waste, even an astonishment, but that He will not "*break His covenant;*" for, after all the desolation, the time will come, when "*I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.*" This is still more distinctly asserted in the remarkable predictions in Deut. 32, which is particularly commended to the reader's attention. After describing that "the Lord's portion is His people; Jacob is the lot of His inheritance," that this people would rebel and that fearful, prolonged disaster would occur to them and the land, he informs us that God will return again for purposes of vengeance and restitution, breaking forth: "Rejoice, O ye nations with His people, for He will avenge the blood of His servants and will render vengeance to His adversaries, and *will be merciful unto His land* and to His people." We need not be surprised at this, seeing that it is a solemnly covenanted land, "*a land which the Lord thy God careth for* (marg. read. "seeketh"); *the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.*" This land so near and dear to God; so intimately associated with His Son Jesus as His representative Ruler of that land; so united with the legal, royal, covenanted claims of David's Son, is *yet destined* in the Divine Purpose to play *the most important and glorious part* in the history of this world. And, if we are wise, those divine intimations of God's condescension and intentions, will be *gratefully* received. This land, which is called by way of pre-eminence and relationship "*His Sanctuary*" (Ex. 15 : 17; Ps. 78 : 54, etc.), will finally be cleansed and become as predicted "*the Sanctuary*" for the nations of the earth. This "*rest*" of the Lord's which He desires to dwell in, shall, in the age to come, gratify the desires and secure the blessedness of His co-heirs and co-dwellers, who will also delight in it with gladness and singing.

This line of argument might be extended by noticing the passages which speak of the time when (Joel 2 : 18) "the Lord will be jealous *for His land;*" when (Ezek. 36 : 34, 35, 36, etc.) *the desolate land* shall "*become like the Garden of Eden;*" and when (Joel 2 : 21) the

land shall "*be glad and rejoice; for the Lord will do great things*"; by referring to the predicted dwelling again of God in the restored Jerusalem with the resultant joy and prosperity; by reference to the Davidic throne and Kingdom, as connected with the land restored (Prop. 49); by the statements respecting the place of manifested royalty (Prop. 168); by its relation to a restoration of the Jews (Props. 111–114), a visibly manifested Theocracy (Prop. 117), Pre-Mill. Advent (Prop. 123), the visible reign of Jesus (Prop. 131), etc. It is linked with a variety of things, which will be presented in detail hereafter. Bh. Lowth's version of Isa. 62 : 5 still more forcibly presents the idea of Christ's marrying the land, i.e. being permanently united with it as husband to wife, for instead of "thy sons" he reads "restorer" or "builder." The bishop also remarks: "In the prophets a desolate land is represented under the notion of a widow; an inhabited land, under that of a married woman, who has both husband and children." Oriental nations represent the accession of a prince to kingship, the occupancy of supreme power over a land, under the figure of a marriage; so the Bible delineates the establishment of this Theocratic rule (comp. Prop. 169). The reader will observe that our argument now only refers to the inheritance that specially is covenanted *to David's Son*—this is not the only inheritance (as we abundantly show) that belongs to Him, for this Theocratic-Davidic government established in this inheritance is to extend over all the earth until all nations and lands are embraced, as predicted, in its universal dominion. This view is opposed to those mystical and spiritualistic notions, found incorporated in the writings of eminent men, viz., that the future Kingdom has reference merely to state, condition, or character, and not to place or locality. Much that is finely portrayed in this direction, must be discarded as unscriptural. "Jehovah's Land" (Hos. 9 : 3), "the glorious Land" (Deut. 11 : 41), "the Holy Land" (Zech. 2 : 12), will see and rejoice in the Inheritor.

Obs. 4. The absence of the Lord as indicated by the parable of the nobleman; His concealment, as noticed by Isa. 49 : 2, during this period of removal, is only *preparative* to the final return and enforcement of His claims as *the mighty and irresistible Heir*. Take e.g. the chapter of Isa. just alluded to and we have (1) this hidden position of the one called from the womb; (2) an allusion to His rejection at the First Advent; (3) His ultimate success in the restoration of the Jews, the conversion and subjection of the Gentiles and the glorious reign; (4) to effect this He delivers the prisoners, He restores the earth, removes the desolations, in an especial manner blesses Zion, etc. The delay of fulfilment is *no reason* for believing that it never will be realized, because the fact of such postponement *accords* with the previously given predictions intimating it.

The reasons for this postponement of inheriting have been given (1) as a punishment to the Jewish nation for its sinfulness; (2) as a means of grace and mercy to Gentiles for engrafting; (3) as a measure by which to obtain the allotted number of the elect to sustain the Kingdom, etc. Hence, a present non-fulfilment should only confirm our hope in a future fulfilment. Advantage is taken of this absence by impostors, as e.g. in the imposition of David El-Roy of Amaria, as related by Benjamin of Tudela in his *Travels* (Bohn's Ed.), and by Major Rawlinson in *Trans. of Geographical Society of London*. Many impostors have thus arisen as can be seen in encyclopædias under Art. "*False Messiah.*" Another instance of claiming the throne of David can be seen in Robertson's *His. of Charles V.*, p. 468. These are some of the most sad exhibitions of depravity. This also explains the extraordinary honors paid to the princes of the captivity, who professed to be descendants of David (Benjamin of Tudela's *Travels*, and *Histories of the Jews*). The student scarcely need be reminded of the Anabaptists of Munster, among whom John of Leyden (with twelve associated chiefs) was ordained to reign over the whole earth, professing—according to a prophet announcing it on the feast of St. John, 1534—"to occupy the throne of David" (Michelet's *Life of Luther*, p. 234). The perversions of the divine teaching, the misapplications of the doctrine, the spiritualistic and typical interpretations, will not retard the ultimate fulfilment. Jesus now sits on His Father's throne (distinguished from His future one. Rev. 3 : 21), and when He comes to sit on His own (Matt. 25 : 31), it is as the mighty covenanted Theocratic King. The angel's announcement (Luke 1 : 32), so confirmatory of Jewish faith in the grammatical sense of covenant and prophecy, will be faithfully fulfilled. The Davidic throne (Amos 9 : 11-15), allied

with the restoration of the Jewish nation (being necessarily identified with it) to their own land, will be restored with the greatest splendor and glory in David's Son (and James, Acts 15 : 16, confirms it). David will yet say, in view of his resurrection and participation in this restoration (Ps. 30) : " Lord, by Thy favor Thou hast made my mountain (i.e. Kingdom) to stand strong," and to be " girded with gladness," and to " give thanks forever" (for the ages).

Obs. 5. The student will see that the inheritance covenanted is not *typical* of something else. The mystical views that would make it a type of something spiritual are refuted by the literal tenor of the covenant, and that all the prophecies and promises reiterate that literality which is corroborated by the idea of inheriting. The Kingdom at the time of the covenant was literal ; the promise of inheriting is literal, confined as it is by the express terms to the literal Theocracy ; the Coming of the Heir is literal ; the postponement is literal ; all is literal. Whatever spiritual blessings and additional glory may be added, the inheritance cannot, without the greatest violence, be transmuted into something else. The *same* tabernacle fallen down (Acts 15 : 16) is Christ's inheritance, and to fulfil the covenant is to be *rebuilt* again when Jesus, David's Son, comes again. It is the *same* Kingdom that (Props. 69, 70, and 71) the preachers of the Kingdom under special Messianic instruction declared as seen e.g. in Acts 1 : 6. It is (Props. 32 and 33) the same Theocratic-Davidic Kingdom that was removed, that is finally, after (e.g. Hos. 3 : 4) a long interval, to be restored.

Those who (like Fairbairn, *Typology*) make Canaan a type of a heavenly inheritance, will also, of course, make everything relating to the inheritance (throne, Kingdom, and nation) typical, although positively forbidden by *the specific* covenant promises and by the predicted restitution. But our opponents differ widely among themselves in this typical application. Some apply it wholly to the Church as now existing ; others to the Church and heaven united ; others to heaven itself, where throne and inheritance are located. The simple fact, as the childlike faith of the early Church evidenced, is this : that the inheritance of David's Son forbids all those views, from the earliest down to the latest (e.g. Balfour, Barbour, etc.), of an exclusive spiritual Kingdom, seeing that it is linked with a visible, well-defined, outward Theocracy, once established but now, owing to sin, withdrawn, but which the Heir is *to restore* at the appointed time. The restoration of this inheritance to the rightful Heir will inaugurate one of the most terrible conflicts that this earth has ever witnessed. While distinctively brought out in covenant and promise, it is not so paraded e.g. in Daniel, Apocalypse, etc., as to excite the prejudice of Gentile kingdoms and become offensive to them. When the time comes for obtaining the inheritance, He will not *fail* in securing it. As to the high spirituality connected with it, compare e.g. Prop. 197. The student will observe that our line of argument leads us only to consider the inheritance due to Jesus *as the Son of David in the covenanted* line ; added to this must also be regarded the inheritance (if it may be thus designated) belonging to His divine Sonship, i.e. those things specially belonging to Him and exerted by Him as God. For in the consideration of this subject, both the human and the divine aspects must be regarded in order to preserve a completeness.

We may again briefly refer to Acts 15 : 14–16, which our opponents attempt to wrest from us. (The Latin Vulgate, Dub. Transl., gives the following : " Simeon hath related how God first visited to take of the Gentiles a people to His name. And to this agree the words of the prophets, as it is written : *After these things* I will return, and I will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up"). No matter what version we take, two things are *self-evident:* (1) that *after* the gathering out of this people, Jesus will return again ; and (2) that David's Kingdom, which is purposely (as if to avoid the glosses not put upon it by human wisdom in its efforts at spiritualizing) identified as *the one* fallen, shall *then* be restored by this Jesus. And to this agree, as Simeon intimates, not merely a prophet but the prophets in general, as seen by our quotations from them. Hence we can well afford to pass by the far-fetched applications given to the passage. Thus e.g. the *Compreh. Com., loci,* says : " But

God will return and build it (David's house, and family, and Kingdom) again, raise it out of its ruins ; and this was *now lately fulfilled*, when our Lord Jesus was raised out of that family, *had the throne of his father, David, given him*, with a promise that He should reign over the house of Jacob forever. And when *the tabernacle of David* was thus *rebuilt* in Christ, *all the rest* of it was, not many years after, *wholly cut off*, as was also the nation of the Jews itself, and all their genealogies lost." Can prejudice present a more one-sided and contradictory exegesis ! One-sided : because there is not a particle of proof that this throne was given to Him, or this tabernacle was rebuilt. Contradictory : because it implies that " the house of Jacob" is not what the term expresses, and that this nation (or " house of Jacob") is forever cut off ; and that the tabernacle is rebuilt with the nation left out. Again take this same *Com.* on Acts 1 : 6, and we have : " Their expectation of the thing itself, that Christ would restore (and perfect) *the Kingdom to Israel*, i.e. make the nation of the Jews as great and considerable as it was in the days of David, Solomon, Asa, and Jehoshaphat ; whereas Christ came to set up *His own* kingdom, and that a Kingdom of heaven, *not* to restore the kingdom to Israel, an earthly kingdom." Then referring to the disciples as mistaken, etc., he adds : " They thought God would have no Kingdom in the world *unless it were restored to Israel*, whereas the kingdoms of this world were to become His, in whom He would be glorified, *whether Israel sink or swim.* See also *how apt* we are to misunderstand Scripture, and to understand that literally which is spoken figuratively, and to expound Scripture by our schemes, whereas we ought to form our schemes by the Scriptures." The last sentence illustrates the commentator's own position. We would rather trust to the God-given literal sense than to his unproven statements ; and give our credence to the alleged " mistaken" disciples (authorized and instructed) than to his modernized comments. Had the disciples no right to expect (Props. 46 and 47) this predicted grandeur (Props. 52, 68, and 114) of the restored (Props. 111, 112, and 113) nation ? Is Christ's " own Kingdom" different from that covenanted (Prop. 49) to David's Son ? Is this Kingdom, according to prophecy and covenant, separated from the Jewish nation so that it makes no difference " whether Israel sink or swim ?" This writer evidences that he has not the slightest idea of the elect position of the nation or of the nature of the Kingdom ; and in this category must be placed many able and talented writers, who are blinded to the truth by the generally adopted spiritualizing system of interpretation. To such, even the significant title of Jesus, "*King of the Jews,*" has no special meaning ; and the acclamations (Mark 11 : 10) of the people, "*Blessed be the Kingdom of our father David, that cometh in the name of the Lord ; Hosanna in the Highest,*" was only an exhibition of ignorance and prejudice.

Obs. 6. The continued covenanted relationship of Jesus to the throne and Kingdom of David is asserted in the last revelation given, as in the Apoc. 3 : 7, " *He hath the Key of David.*" This is indicative of the Messiahship, the Key (Horne's *Introd.*, vol. 2, p. 466) being symbolical of " power or authority," or (so Barnes, *Com. loci*, with which compare Bush, Lowth, Alexander, etc., and the Chaldee Targum on Isa. 22 : 22) rather of " regal authority," " government." It is equivalent to saying that He is the Theocratic King to whom David's throne and Kingdom is given. It is not merely " supreme power" (Lange, etc.) that is meant, but such power and authority as pertains to the Theocratic-Davidic Kingdom, i.e. the dignity, etc., pertaining to David now relates to David's august Son. But while having this " Key of David," He does not now exert its power (just as He has also the keys of death and the grave), for He awaits the period of the Sec. Advent when this bestowed authority will be duly manifested.

The primitive Church, however " ignorant" moderns may deem it, was far more consistent in its belief than multitudes are to-day ; for it clung to the oath-bound promises of God given in language which—as our opponents are forced to admit, however afterward changed—conveys our doctrine. Our opposers base their view on sheer inference and assumption. Thus Storr (*Crit. Diss. on Kingdom*) concludes : " It follows, then, that the commencement of Messiah's Kingdom, although in a certain sense it may be traced from His birth, yet properly is to be reckoned from His ascension into heaven. Which proves that a far different appearance was then given to the Kingdom of David which Jesus possessed

after His death and return to a new life ; and that the throne of David became a far more exalted seat of majesty, from the time it was occupied by Jesus." The postponement of the Kingdom (Props. 58, 66, 67, 87), aside from covenant and prophecy, is a sufficient reply. So also a writer in the *Princeton Review*, Ap., 1851, p. 192, undertakes to prove that Jesus is " now occupying the throne of David," and gives us the sermon of Peter in Acts, and the phrase " He that hath the key of David " in Rev. But Jesus being now " exalted," and " both Lord and the Christ" on the Father's throne (preparatory), does not convert the Father's throne into David's ; and having " the key of David " does not prove that the authority implied by it is exercised. Indeed, the ascension of Jesus to heaven did not, as we have repeatedly proven, influence the inspired apostles to think that Jesus now occupied David's throne, for e.g. James, Acts 15 : 16, *after* the ascension and exaltation, still speaks of the tabernacle as downfallen. The proof that such writers allege, only gives us the qualifications and assurances that in Him the covenant promises will be realized. The objection urged respecting a material throne is simply childish, as every one knows that " throne" is expressive of personal royal dominion. Waldegrave (*New Test. Millenarianism*) has a lecture entitled, " The Kingdom of Christ, *as now* existing, *the true Kingdom of his father David*," i.e. the Church. Multitudes indorse it. A Roman Catholic writer, indorsed by high authority, presents the same, as follows. Dr. Rutter (*Life of Christ*, p. 62) comments thus on Luke 1 : 32, 33. After making the reign over " the house of Jacob" to be " over the Church of God, composed of Jews and Gentiles," he then informs us that His Kingdom is " only of a spiritual nature : He reigns over the minds of men by faith, over their hearts by charity, and lastly, He will reign over all mankind forever hereafter, either in a state of happiness or misery, according to each one's respective merits. His throne is called ' the throne of David ' because the throne of David prefigured that of the Messiah." Hence (p. 69) the phrase (Luke 1 : 69) " the house of His servant David " is made equivalent to " His holy Catholic Church." This theologically constructed throne of David is a great favorite, and, with claimed superiority, our view is ridiculed. Thus Elihu Burritt (*Christian at Work*, Oct. 31st, 1879), in a weak (its weakness demonstrated by making the Sec. Advent past) article against us, after referring to the Pre-Mill. reign of Christ at Jerusalem, endeavors to show off his (learned) wit (at the expense of the everlasting Davidic covenant) by ridiculing our doctrine as follows : " This would be like conferring a new dignity on the Queen of England and Empress of India by inviting her to descend from the throne and sit upon a milking-stool in the barnyard of an Illinois farmer !" Our answer to such intended sarcasm will be found under Prop. 203. It is evident that Burritt cannot discriminate between the Divine Sovereignty (Props. 79 and 80) and the special covenanted Kingdom (Prop. 49) given to David's Son (Props. 81 and 83). Thousands make a similar mistake. Perhaps one of the most extravagant theories is that of Wild (*The Lost Ten Tribes*) and several others, who make David's throne to be " the English throne"—so that " Queen Victoria is of David, and the English throne is David's ;" a view which is supported by a boldness of credence in alleged historical facts (lacking decisive proof, as e.g. as to descent) that is amazing ; by an ignoring of the facts that David's throne runs in the line of Judah, that its perpetuity follows after a long period of downfall and ruin, that the predictions relating to it are not met with in the history (notwithstanding the eulogies so liberally bestowed) of the English throne, that it cannot—according to prophecy—exist during these " times of the Gentiles," that it stands related in its restoration to a restored (not downtrodden) Jerusalem and restored (not scattered) nation, that its restitution has been postponed to the Sec. Advent, that its recovery is inseparably united to a future Coming Messiah, etc. Under various propositions we fully meet the objections that this theory presents—a view which finds its main support in applying Scripture promises to the present that consistently relate to the future.

We may, by way of illustration and contrast, present a few expressions of faith. We have already (as e.g. John Bunyan, Prop. 78) given a variety, but the reader may appreciate some more. Brookes's (*Maranatha*, p. 442), after stating that God will fulfil His promises made to the Patriarchs, and that " the blood of His own Son has been poured out to ratify the covenant," then adds : " No power, then, on earth or in hell can set it aside. That Son shall yet reign upon the throne of David, as announced to the Virgin Mary and elsewhere throughout the New Test., and if readers of the Bible would stop to think, instead of blindly following tradition, they would see that in no conceivable sense is the throne of David in our hearts, nor yet in heaven, but just where our Lord says it is," viz., in Jerusalem. Dr. Seiss (*Last Times*, p. 135), after referring to this dispensation in which " the throne of David is yet less than a cipher," and during which His inheritance " is still trodden by the vile foot of the destroyer," remarks : " Oh, tell me not that this is the glorious reign of the Messiah ! Tell me not that these are the scenes to

which the saints of old looked with so much joy! I will not so disgrace my Saviour or His Word, as to allow for a moment that this dispensation is the sublime Messianic Kingdom. No, no, no; Christ does not yet reign in the Kingdom which He has promised, and for which He has taught us to pray. Isaiah and Gabriel have said that He should occupy the throne of His Father, David, and reign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's sceptre He has never held, over Jacob's house He has never ruled, and the whole world is yet full of iniquity and woe." (Comp. e.g. Luther on Ps. 2, quoted by Seiss, p. 254.) Hundreds of able and talented pens express the same faith and hope, for which we thank God. We hold (Milton, *Par. Lost*, xii. 369) that

> ". . . . . He shall ascend
> The throne hereditary, bound His reign
> With earth's wide bounds, His glory with the heaven."

With Bh. Heber—in that sublime poem descriptive of the Sec. Advent, the enthronement of the saints, the restoration of the Jews, etc.—we hold that

> "On David's throne shall David's offspring reign,
> And the dry bones be warmed to life again."

Obs. 7. The time will come, when this covenanted and predicted truth, now so ignored and perverted, will be fully recognized by earthly Kingdoms. And this recognition will be the real cause for the formidable array of the nations against the Christ at His open revelation, for they will be unwilling to yield to this re-establishment of the Theocratic-Davidic throne and Kingdom (comp. Props. 160, 161, 162, and 163).

Obs. 8. It may be added: unless this Theocracy is restored in grandeur and glory, as covenanted and predicted, then God's earthly government in the union of the civil and religious (Church and State) has, amid the Kingdoms of the earth, proven a failure (comp. Prop. 201). God, as an earthly King, has had rule but a brief period. Will it ever be so? No! God's Word assures us that when He comes again, it is to a glorious reign. Once "He came to His own land and His own people received Him not" (Campbell's rendering of John 1 : 11; so Alford, "His own inheritance or possession and His own people," etc., comp. Matt. 8 : 20 and 21 : 33), but when He comes again to His own land or inheritance, His own people will receive Him with penitence and gladness, and then the Theocracy will be manifested in and through Him with an exaltation and splendor commensurate with the predictions given.

Some writers (as R. D. W. in *Proph. Times*, vol. 9, p. 21) insist upon it that "David the King" and "David the Prince" (Ezek. 37 : 24, 25; 34 : 23, 24; Hos. 3 : 5; Jer. 30 : 9) denotes not Jesus, the Christ, but David himself. The theory is that David is raised up and reigns over Israel; that Jesus Jehovah reigns over the world, including, in general, Israel. Jerusalem being the capitol, David under the Messiah rules over the Jewish nation, and the twelve apostles are rulers over the twelve tribes subordinate to David and Jesus. Now such a view might be entertained without materially affecting the Theocratic ordering as advocated by us; indeed, if requisite, it could be incorporated without detriment. (Some few declare that to make David mean Christ is "mystical," as e.g. Dunn's *How to Study the Bible.*) We, however, are not prepared to accept of the theory, whatever high station may be allotted to David in the Coming Kingdom. The reasons that influence us are the following: (1) The throne and Kingdom is specifically given to David's Son; (2) the same is spoken of as the Messiah's inheritance; (3) the covenant and prophecies particularize the reign of David's Son; (4) otherwise the promises are made contradictory and a unity destroyed; (5) the Jews understood this to refer to the Messiah, as e.g. the Targum reads Hos. 3 : 5: "They shall obey the Messiah, the Son of David, their King;" (6) Many of our opponents apply it to the Messiah; (7) Peter's argument in Acts expressly makes Jesus to sit on David's throne; (8) it has been customary to call a descendant by the name of his ancestor (as e.g. Cæsar), so e.g. the Messiah is designated "Israel" (Isa. 49 : 3).

PROPOSITION 123. *The Pre-Millennial Advent and the accompanying Kingdom are united with the destruction of Antichrist.*

This is a decided landmark in prophecy, and nearly every prophet dilates, more or less, on this feature, viz., that Antichrist is destroyed *at the personal presence* of the Christ. We, for the present, only direct attention to three: Paul in 2 Thess. 2, Daniel in ch. 7, and John in Rev. 19. The early Church and a long line of witnesses held that these synchronize; and we know of no legitimate argument adduced by our opponents to the contrary; while, on the other hand, a host of admissions, favorable to their identity in time and destruction of the Antichrist, could readily be gathered. If we can give decided proof that one of these predictions relates to a personal Coming to destory the Antichrist, the others naturally—describing the same event and results—range themselves in the same order. 2 Thess. 2 is selected as a special subject for examination in this connection.

Obs. 1. It is admitted by all our recent prophetical writers that Antichrist shall exist *previous* to the Millennial age—this is so plain in the confederation of nations existing then, that it needs no additional proof—now if we can show that he is destroyed by the personal Coming of Jesus, we have *a personal Pre-Mill. Coming.* The predictions relating to the Millennium clearly portray the removal of the man of sin and of his adherents *before* that age; and they reveal the impossibility of reconciling their presence with the realization of that age of blessedness. The true sense of the Scripture is contained in 2 Thess. 2, "which" (as Taylor, *Voice of the Church*, p. 293, remarks) "all Pre-Millenarians with the Hon. B. Storer pronounce to be '*the unanswerable argument;*' and of which they may well declare in the decisive words of Bish. M'Ilvaine, '*It is wholly unanswerable.*'"[1] And the reader is requested to notice, that in the following discussion we are not chargeable with endeavoring to make out, or force, a meaning; seeing that we are accepting of that which is given to it by many of our opponents and a host of men rejecting our Mill. views. This makes the testimony more valuable and correspondingly more conclusive.

[1] The late Dr. Marsh (quoted p. 159, vol. 5, *Proph. Times*) gives the view of a large number of writers: "As to the Coming of our Lord, I simplify it thus: There is no intervening period of a Millennium between Daniel's Son of Man coming in glory and the destruction of the fourth empire. Nor, in our Lord's prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and His return. Nor in the Apostle Paul's revelation of the Man of sin (2 Thess. 2 : 1–8), and the Lord's return to destroy him. *Ergo*, the Millennial period succeeds, not precedes, the Lord's return. The prophecies of the Old Test. proceed on this plan." "I never knew an Anti-Millenarian give a satisfactory

answer to 2 Thess. 2 : 8. If the Man of sin must be destroyed before that period, the Lord must come before that period ; for it is of His personal, not spiritual Coming, that the Apostle is speaking. Spiritual, indeed, that will be also, for there will be but little spirituality till then. Judah will vex Ephraim and Ephraim envy Judah."

Obs. 2. The passage to which special attention is called reads : "*And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming,*" 2 Thess. 2 : 8.* Owing to its importance and the efforts made to give it an interpretation adapted to the modern Whitbyan theory, it will be best to examine it in detail.

A. Those to whom Paul wrote were looking for *the personal* Advent of Christ. This appears from several considerations. 1. The Apostle distinctly and repeatedly mentions the personal Coming. Thus in 1 Thess. 1 : 10 ; 2 : 19 ; 3 : 13 ; 4 : 16 ; 5 : 23 ; 2 Thess. 1 : 7 ; 2 : 1 ; 3 : 5. Hence the minds of the Thessalonians were specifically directed to this subject. 2. This very Coming, we are told, 2 Thess. 2 : 2—the subject matter of Paul's discourse—was calculated to shake and trouble them, deeming it past and they not saved. If a "spiritual" or "providential Coming" was only intended, as some contend, it is singular that Paul does not explain it as such ; if it was to "convert" and not "to consume and destroy," it is astonishing that Paul does not declare the same ; and if it was a providential Coming at Jerusalem (as a few assert) in which the Thessalonians were not personally concerned, it is strange that the Apostle does not mention the fact to relieve their minds. The only satisfactory explanation which meets the condition of their trouble is, that they supposed the day of Christ had come, was inaugurated, and hence they expected that a personal Advent had taken place. They believed in such a personal Coming from Paul's previous teachings. They supposed it at least to be imminent, if it had not already transpired. The Apostle seeing that this supposition agitated their minds, etc., makes the imminency, the nearness of *such a visible Coming* as they believed in, the subject of his remarks. It would, in the nature of the case, be unreasonable for him to introduce *any other Coming than the one* under consideration, without a specific mention that they were mistaken in their ideas respecting such a personal Coming ; or, if another Coming was to be understood, growing out of the one stated, without pointing out, in some way, the distinction between them. 3. The reference to a personal Coming is established by the phraseology appended, "*as that the day of Christ is at hand.*" The period when the Messiah is to be personally manifested as the Judge, the King, etc., is often called "*His day,*" etc., and was so understood both by the Jews and early Christians. This phrase clearly proves that the Apostle was writing to those who not only held to a personal Advent, but united the day of Judgment, the distinctive day of Christ in which His power and majesty was to be revealed, with that Coming. Paul's endeavoring to show that such a day of Christ (see how he used the phrase in

* The Revision has : "And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His Coming (or presence)." Lange's *Com. loci :* "And then shall that Wicked be revealed (shall be revealed that lawless one) whom the Lord (Lord Jesus) shall consume with the Spirit (breath) of His mouth, and shall destroy with the brightness (appearing) of His Coming."

Acts 17 : 31 ; Rom. 2 : 5 ; 1 Cor. 3 : 13 ; 2 Cor. 1 : 14 ; 1 Cor. 5 : 5 ; Eph. 4 : 30 ; Phil. 1 : 6, 10), of which he had told them in the First Epis. (1 Thess. 5 : 2), "*the day of the Lord so cometh as a thief in the night*" was not so near as they apprehended, that certain great events would intervene, unmistakably corroborates his entire and exclusive reference in this verse to *a personal Advent.*[1]

B. The Apostle then designs to correct the mistake respecting the presence or nearness of that personal Coming in which they believed, and the manner in which he does this *confirms* the allusion to the personal Coming. Instead of denying such an Advent (which he could not do) he enters into the question concerning *the time* of the very Advent whose expected speedy approach or supposed occurrence caused their alarm. He enlightens them on time and confirms their ideas of personality. He introduces the subject by several distinct references to the personal Advent, and then asserts, that it shall *not come until* at least a certain event, viz., the appearing and power of the man of sin, was first witnessed ; then *after this* it would occur as stated in the passage under consideration and "the day of Christ" would be witnessed. His argument is *not* that they were mistaken in a personal Coming, or that it would *not* at some time or other take place, but is directed to the *time when* it will be manifested. To show the latter, that it is not "at hand" or "present," as they supposed, he introduces the predicted fact that *before* that visible Advent or day of Christ, the wicked one must arise and be exalted in power. It legitimately follows from the tenor of the proof given, that this personal Advent is not "at hand" or "present ;" that it will, *after* an intervening event has been fulfilled, *then* come to pass. Any other construction than that which makes the writer speak of *the same* day of Christ and Advent which the Thessalonians expected, which troubled them, and which he stated was *only* to be expected *after* the accomplishment of the revelation of the son of perdition, is *a manifest violation* of the Apostle's reasoning, and a gloss put on the passage.[2]

C. The Apostle's proof of the day of Christ and hence also the personal Advent not being "at hand" or "present," thus fully accords with *the analogy* of Scripture. Many are the predictions and pointed allusions that Christ's visible personal Advent *only takes place at a time* when Antichrist or a mighty confederation of wickedness is developed, and that He will at such a Coming take vengeance and utterly destroy the wicked arrayed against Him. All prophecy agrees in uniting the destruction of the Antichristian power with a personal Advent. The simple fact that acts of judgment and the destruction of the ungodly are united with, in passages admitted to relate to the Sec. Advent (as in this same Epistle, ch. 1 : 7–10), and that the same is expressed here in this Scripture when the purpose of the Apostle was to tell the Thessalonians *why* "the day of Christ" and its attendant Advent was not present or immediate, or near, firmly establishes the truth that no other but *a real personal one* is intended. The proof alleged by him *thus accords* with all his previous utterances on the subject, with the tenor of the Record, and was suited to convince those brethren that *a delay* in the Advent was inevitable, since it would require time, and probably a long time, for such an apostasy to develop itself into the giant form of wickedness predicted.[3]

D. The Apostle, in introducing the Coming of the Lord Jesus to destroy this Antichrist, was undoubtedly aware of *the views* of the Jews on this

subject. The Jews, impelled by the prophecies, looked for *a personal Coming* of the Messiah to destroy the wicked one.[4] If their belief was an erroneous one, *why* is it that Paul employs *the very language*, calculated (see below) beyond any other, *to express such a Jewish faith*, and thus *confirm* them, should any see the Epistle, in it? The knowledge that such a belief was extensively current among them, *if* it were an unscriptural one, should have led him to use different words—not words which in their naked, primary meaning corroborate their opinion. This union of the destruction of the wicked one with words that *literally import* a personal Coming is *the strongest possible indorsement* of their faith.[5]

E. The import of the two words rendered "brightness of His Coming." Epiphaneia, *ἐπιφανεία*, called here "brightness," and Parousia, *παρουσία*, translated "Coming."

1. Notice how these words are used in the New Test. (*a*) The word Epiphaneia occurs six times, 1 Tim. 6 : 14 ; 2 Tim. 1 : 10 ; 2 Tim. 4 : 1 and 8 ; Tit. 2 : 13, and in this place. In one place it refers to the personal First Advent, and in the four remaining, as our opponents concede, to the personal Sec. Advent. Now, *why*, unless the clearest proof can be given, should it in *the only remaining place*, with the light before us, attain *another* meaning? Whoever undertakes to foist a definition at variance to the New Test. usage, ought to be able to give conclusive reasons for such a departure.[6] (*b*) The word Parousia is used in the New Test. twenty-four times, Matt. 24 : 3, 27, 37, 39 ; 1 Cor. 15 : 23, and 16 : 17 ; 2 Cor. 7 : 6, 7, and 10 : 10 ; Phil. 1 : 26, and 2 : 3 ; 1 Thess. 2 : 19, and 3 : 13, and 4 : 15, and 5 : 23 ; 2 Thess. 2 : 1, 8, 9 ; James 5 : 7, 8 ; 2 Pet. 1 : 16, and 3 : 4, 12, and 1 John 2 : 18. In all places where applied *to persons* it denotes, as all admit, a personal presence or arrival, and hence we have *no just reason* to discard that meaning in this place, especially since the argument of the Apostle makes the retention of the meaning thus given necessary.[7]

2. But in addition, the fact that the Apostle *unites together* those two words, each one expressive of *a personal* Advent, adds weight to the interpretation we claim. As if aware of the future denial of such a personal Coming, and *purposely to guard* against it, he employs two words unitedly, each one of which is singly applied to the Sec. Advent. Why select two such, *so expressive* of a real, actual presence, if he did not intend to teach the same? One of these words would be sufficient to sustain our argument, both make it *irresistible.* Dr. Duffield (*On Proph.*, p. 324) well says : "If neither, when separately used, can be metaphorically understood to denote a spiritual Advent, *much less can both when united.* If the words, 'the shining forth or appearance of His presence,' do not mean the visible personal revelation or manifestation of Himself, it is *impossible* to employ terms that can express it. Human language is utterly incapable of being interpreted on any fixed and definite principles whatever, if it be not *a literal personal* manifestation and Coming." Dr. Seiss (*Last Times*, p. 48), after using very nearly the same language, adds : "Either of these words is held sufficient in other passages to prove a real and personal appearing and presence. And when both are united, as in the case before us, *how is it possible* that they should mean anything less than *the literal, real, and personal arrival and presence* of Jesus, with reference to whom they are used?" The same was noticed by earlier writers, and has been frequently repeated as worthy of attention.[8]

3. The testimony of lexicographers.* (1) *Epiphaneia.* Pasor, *N. T. Lex.*, says it denotes "appearance. In one place it is applied to the nativity of our Lord Jesus Christ, 2 Tim. 1 : 10 ; in other places of the Scriptures for His glorious Coming to judgment, *as* 2 *Thess.* 2 : 8." Stockius, *Clavis*, vol. 2, remarks : "1st, It denotes, when applied to genus, any appearance whatever. 2d, when applied to a species, it properly denotes the appearance of some corporeal and shining matter which bursts forth with great splendor. In a metaphorical sense, it is applied to the appearance of Christ : First, His gracious appearance in the flesh, which is called His first Coming ; second, His glorious appearance to judge the world, which will be gracious to the righteous and faithful, but terrible to the sinner and infidel, and which is called His Second Coming, 2 *Thess.* 2 : 8," etc. Leigh, *Critica Sacra*, p. 161, writes : "This word signifieth a bright, clear, glorious appearing, from which word we take our Epiphany, specially Adventus Numinis (i.e. the Coming of the Divinity). It is taken for the First Coming of Christ, 2 Tim. 1 : 10 ; for His Sec. Coming, *as* 2 *Thess.* 2 : 8," etc. Suicer (*Thess. Eccles.*, vol. 1, p. 1202), "after mentioning the use of the word, 1st, the heathen use of it in reference to the manifestation of one of their gods ; 2d, in reference to the First Advent, proceeds : 3d, 'This is frequently applied by the Apostle to the Second Coming of Christ, which will be to judgment, 2 *Thess.* 2 : 8.'" Scultetus, *Exer. Evang.*, Lib. 2, ch. 1, after noticing that the pagan writers called any appearance of the gods by this word, adds : "The Apostle also applies *ἐπιφάνεία*—appearance—to the *first and last* Coming of Christ." Bretschneider, *Lex.*, "*ἐπιφάνεία* is used in the New Test. in the writings of Paul concerning the splendid appearing and future Advent in which Christ, who is now concealed from our view in the heavens, shall appear coming in the clouds (literally, borne on the clouds or wafted by the clouds) to administer judgment, 2 *Thess.* 2 : 8 ; 1 Tim. 6 : 14 ; 2 Tim. 4 : 1, 8 ; Titus 2 : 13 ; and concerning His appearing in the world, which has already taken place, viz., when He was born, 2 Tim. 1 : 10 ; or, in other words, His first Advent." Wahl, *Lex.*, defines the word to be an appearing, and quotes the same passages, and expressly applies 2 *Thess.* 2 : 8 to Christ's "future glorious return." Pickering, *Lex.*, defines it to mean an appearance, and applies it to "an unexpected coming and *to the Advent* of Christ." Donnegan, *Lex.*, gives the more classical use, "appearance or apparition, particularly that of a Deity, or of one who comes up suddenly to offer aid or for other purposes," etc. Liddell and Scott, *Lex.*, "the appearance, manifestation, e.g. dawn of the day—specially of the appearance of deities to aid a worshipper." Greenfield, *Lex.*, "brightness, splendor, 2 Thess. 2 : 8, an appearance, i.e. the act of appearing, manifestation."[9] (2) Parousia. Bretschneider directly refers the word in 2 *Thess.* 2 : 8 *to* "*the Advent of Christ* from heaven to administer judgment." So Wahl, to "*the future Advent* of Jesus the Messiah, to enter gloriously upon His Kingdom." So also of the others quoted under Epiphaneia. Pickering, "presence, arrival, to be present ;" Donnegan, "to be present, to arrive ;" Greenfield, "a coming, arrival, advent ;" Liddell & Scott, "a being present, presence of a person or thing, especially present for the purpose of assisting, arrival," etc.[10]

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* See *Voice of the Church*, pp. 315–317, where a number of these are given. Others are added.

F. The opinions of commentators—of the class who have no sympathy with our views, but yet are candid enough to concede this vital point, and of others who express themselves independently of any theory or bias, etc. Barnes, *Com. loci*, on ch. 2 : 1, says, that the phrase "by His Coming," etc., means "respecting His Coming," and refers it *to a personal* one, the same specified in 1 Thess. 4, and argues that the alarm, etc., of the Thess. was produced by the expectation of the speedy Advent of Christ to judgment. He then consistently explains v. 8 to embrace a personal Coming in the following words : "this (with the brightness of His Coming) is evidently a Hebraism, meaning His splendid or glorious appearing. The Greek word, however, rendered 'brightness' means merely an appearing, or appearance. So it is used, 1 Tim. 6 : 4 ; 2 Tim. 1 : 10, and 4 : 1, 8 ; Tit. 2 : 13, in all of which places it is rendered appearing, and refers to the manifestation of the Saviour *when He shall come to judge the world.* There is no necessary idea of splendor in the word, and the idea is not, as our translators would seem to convey, that there would be such a dazzling light, or such unsufferable brightness that all would be consumed before it, but that this Antichristian power would be destroyed *by His appearing ; that is, by Himself when He would return.* The agency in doing it would not be His brightness, *but Himself.* It would seem to follow from this that, however this enormous power of wickedness might be weakened by truth, the final triumph over it would be reserved *for the Son of God Himself on His second return to our world.*" This honest but fatal concession destroys at one stroke all the reasoning abounding in his commentaries against our doctrine.[11] Dr. Adam Clarke, *Com.*, after quoting Bh. Newton, who endorses our view, says : "the principal part of modern commentators follow his steps," and notwithstanding his cautious and in some respects contradictory exposition indorses the same. For in his pref. to 2 Thess. he informs us that Antichrist will be destroyed "*by a visible and extraordinary interposition of the power of Christ* in the government of the world," and on Rev. 17 : 17 he more plainly declares : "This deplorable state of the world is not perpetual, it can only continue till every word of God is fulfilled upon His enemies, and when this time arrives, which will be *that of Christ's Sec. Advent, then* shall the Son of God slay that Wicked with the spirit of His mouth, and destroy him with the brightness of His coming." Dr. Scott, *Com.*, is forced to acknowledge, notwithstanding his efforts to make out a figurative coming, that it will *only* receive its ultimate fulfilment at the coming of Christ to judgment, for he writes : "He will shortly destroy the whole Papal authority, and all obstinately attached to it, by the brightness of His Coming, to spread the Gospel through the nations, and He will finally condemn and punish with everlasting destruction all the actors in this delusion *when He shall come to judge the world.*" Bloomfield, *Gr. Test. Notes*, speaks of it as indicative of "*His very presence*," "*His glorious presence*," and adds : "Indeed the expression is often both in the Scriptures and classical writers used to denote Divine Majesty."* Matthew Henry, *Com.*, says : "The apostle assures the Thess. that the Lord would consume and destroy him (viz., the Antichrist) ; the consuming of him precedes his final destruction, and that is by the spirit of His mouth, by His

* In another place he observes : "It is especially suitable, as here, to His final advent to judgment."

word of command; the pure Word of God, accompanied by the Spirit of God, will discover this mystery of iniquity, and make the power of Antichrist to consume and waste away; and in due time it shall be totally and finally destroyed, and this will be by the brightness *of Christ's coming.* Note: *the Coming of Christ* to destroy the Wicked will be with peculiar and eminent lustre and brightness." Ferguson, *Com. on Epis.*, "He shall utterly destroy him, that is, utterly abolish, enervate, make void, and that with the brightness *of His Sec. Coming*, for the word rendered 'brightness' is usually joined with *His coming to judgment.*" Salmasius, *Com.*, after refuting Grotius, says: "It is not true that Paul in the limits of the same discourse was so wandering as to commence to speak concerning one coming of Christ and end in speaking of another," etc. "From whence *ἐπιφανεία*, when applied to Christ, in my opinion, is always used to denote *the last coming* of Christ." Schoettgen, *Heb. Com.*, "*ἐπίφανης*, that manner of coming which bursts brilliantly *upon the eyes of all*, the majesty and exceeding splendor of which no one can deny." Westminster *Assemb. Annotators* (Bonar's *Com. and Kingdom*, p. 360), "On 2 Thess. 2, 'destroy with the brightness of His Coming,' that is, *at the day of judgment*, for then shall He come in flaming fire, taking vengeance," etc. Jenks, *Comp. Com.*, makes the total and final destruction at the Sec. Advent. So also Lange, Bengel, Alford, Roos, Gill, Olshausen, Steir, Jones, Ebrard, etc.

G. It is important to notice the opinions of the early Apostolic Fathers, who being acquainted with the language as a living spoken one, and who receiving their interpretation of a passage which would excite *special attention* from the hands of the apostles or their immediate disciples, may thus afford strong corroborative evidence. Knowing that they were all decidedly Millenarian, that they all believed that Antichrist would be destroyed *by the personal Sec. Advent*, we have sufficient testimony concerning their mode of interpreting 2 Thess. 2 : 8. Having previously given the authorities, it is only necessary to append a few examples of this belief. Thus, e.g., Barnabas (martyred about A.D. 75) says (*Apost. Fath.*, p. 186): "*The day of the Lord is at hand*, in which all things shall be destroyed together with the Wicked one." On the Creation week he adds: "And what is that He saith 'and He rested the seventh day;' He meaneth this: that when *His Son shall come* and abolish the Wicked one and judge the ungodly, and shall change the sun, and moon, and stars, *then* He shall gloriously rest on the seventh day," alluding to the Millennial era. Irenæus (*Adv. Hær.*, 8 v. c. 35) takes the same view, and declares that when "Antichrist" has reigned his allotted period "*then the Lord shall come from heaven*, in the clouds with the glory of His Father, casting him and that obey him into a lake of fire, but bringing to the just the times of the Kingdom, that is, the Rest or Sabbath, the seventh day sanctified, and fulfilling to Abraham the promise of the inheritance." Justin Martyr (*Dial. with Trypho*, referring to Micah 4 : 1, etc., see Bh. Kay's Justin) pointedly unites the Second Coming of Jesus in glory with the destruction of "the man of apostasy."[12]

H. Even after the allegorizing interpretation, introduced by the Alexandrian school, by which such passages as these are so readily transformed into various meanings, the Divines still insisted that this Scripture taught *a personal coming* to destroy Antichrist. In fact, so general was this opinion, that *both* Millenarians and their opposers held to it. The names of

Cyprian, Lactantius, Tertullian, Hippolytus, Cyril, Gregory Nazianzen, Ambrose, Chrysostom, Jerome, Hilarian, Theodoret, and a host of others, embracing various classes, etc., clearly teach this, referring to the phrase itself, adducing it as a warning, etc. Thus to illustrate: Augustine, on 2 Thess. 2 : 8, wrote: "No one doubts that the apostle said these things of Antichrist, and that *the day of judgment*, which he here calls '*the day of the Lord*,' will not come, unless he whom he calls an apostate, that is to say from the Lord God, shall first come." (*City of God*, B. 20, c. 19, B. 18, c. 53.) "Truly Jesus Himself shall extinguish *by His presence* that last persecution which is to be made by Antichrist," quoting as confirmatory Isa. 9 : 4; 1 Thess. 1 : 9. How the passage was regarded is proven, not only by the writings and commentaries handed down to us, but by the prevailing looking for of the Antichrist as stated by history; and this continued until some suggested, in order to avoid making professedly Christian Rome the seat of the Antichrist (as alleged by many, although some confined it to Jerusalem), that Pagan Rome was said Antichrist and the coming a spiritual one, etc. But few even of those dared, in the face of the general testimony to the contrary, to tamper with 2 Thess. 2 : 8, and admitted that it *also* referred to the future day of judgment and a literal coming of Christ. So that of the great number who adopted anti-millenarian views, nearly all, so far as we have any record, indorsed our meaning of the phrase, "the brightness of His Coming." It was *only* when the modern Whitbyan theory came in vogue that men were found bold enough to interpret the verse in such a manner as to make it consistent with that theory, and then insist upon such an interpretation as the true one. But even many of the advocates of the Whitbyan theory (as we have shown under this and previous propositions), unable to oppose the express words with any degree of candor, have *honestly confessed* its legitimate meaning without any effort to *reconcile* it with their system of belief. Those also who have been Anti-Millenarian, opposed to a Millennium in the future (either locating it in the past, or denying that any shall be witnessed on earth), freely (saving perhaps[13] Grotius, Bossuet, Hammond, and a few others) admit the force of the passage, and locate it in the future. Dr. Greswell (*Exp. of Parables*), a Patristic student, says: "That Antichrist must come and must be destroyed by the Advent of Christ; in this perfectly agree all, whether friends or foes of the doctrine of the Millennium. The only distinction was that the advocates of the Millennium expected their Kingdom to begin and proceed *after* the destruction of Antichrist; the opponents of the doctrine expected the same of the Kingdom of heaven."

I. The Popish writers, however they may apply it, ascribe it to a personal Advent. The larger and more learned portion (See Calmet and Encyclops. art. "Antichrist," and Prop. 161) refer it to a personal coming of Jesus at the destruction of a future Antichrist. Another party, in retaliation for the application of the terms "man of sin," etc., to the Pope, apply the same phrase to Luther or the Reformation, but nearly all of these also apply it as an ultimate fulfilment to the day of judgment, when the Christ shall come to destroy the wicked.[14]

J. The opinions of the Reformers, although making the apostasy and the man of sin to be one and the same, are distinctly in our favor. Thus to give a few illustrations: Luther, as is well known, making the Pope or the Papacy Antichrist, frequently expresses his belief that the Papacy was

not to be destroyed by human agency or by the power of the truth, but by the personal Advent of the Christ. Thus e.g. "Our Lord Jesus Christ yet liveth and reigneth, who, I firmly trust, *will shortly come* and slay with the spirit of His mouth, and destroy with the brightness of His Coming, that man of sin" (D'Aubigne's *His. Ref.*, vol. 2, p. 166). "The apostle expresses this Pope's destruction thus: 'When the Lord shall consume,' etc. The laity, therefore, shall not destroy the Pope and his Kingdom. No, he and his wicked rabble are not deserving of so light a punishment. They shall be preserved *until the coming of Christ*, whose most bitter enemies they are and ever have been (*Pope Confounded*, p. 177)." In opposing the Anabaptists, one leading argument against them consisted in his constantly declaring that Christ's *personal coming* would overthrow His enemies, etc., appealing to Paul and Daniel as foretelling their destruction, not by the hand of man, but *by the Advent* of Christ. (Sleidan's *Com.* L. 5.) Melanchthon held similar views. The sentiments of the other Reformers are given in Elliott's *Horæ. Apoc.*, *Voice of the Church*, including Zwingle, Latimer, Calvin, Knox, Cranmer, etc., and require more space than is really necessary to show a continuous line of interpretation. They are, however, as pointed as the following: Beza, *Notes on N. T.*, "Thus I have deemed it best to translate the name *ἐπιφανεία*, which Paul designedly used in order to represent to our eyes that most brilliant splendor of *His last Coming*." "At length by the word of the Lord that impiety will be exposed, and *by the Advent of Christ* wholly abolished." Bh. Jewell, *Com. loci*, says: "*The Lord shall come* and shall make His enemies His footstool; *then* shall the sun be black as sackcloth and the moon shall be like blood. *Then* shall Antichrist be quite overthrown," etc. "He will overthrow the whole power of Antichrist *by His presence* and by the glory of His Coming." [15]

K. The opinions of eminent Divines who indorsed the Whitbyan theory. Having already given a number, an illustration will suffice to indicate the spirit: Dr. Knapp, *Ch. Theol.*, s. 155, 5, p. 543, says: "The Christian Church will hereafter be subjected to great temptation from heathen profaneness, from false delusive doctrine, and extreme moral corruption, and will seem for a time to be ready to perish from these causes; *but then Christ will appear*, and, according to His promise, triumph over this opposition; *and then, and not till then*, will the end of the world come; Christ will *visibly appear* and hold the general judgment and conduct the pious into the Kingdom of the blessed. This is *the distinct doctrine of Paul*, 2 *Thess.* 2 : 3–12, *and is taught throughout the Apocalypse.*" The reader will notice the admission made in the last sentence; and we may well ask if 2 Thess. 2 synchronizes with Rev. 19, etc., how can it be fitted without violence into Knapp's system? [16] Leaving quotations, which might be given from a host of able writers, either directly Millenarian or at least rejecting the idea of a conversion of the world previous to the Advent, who favor our interpretation, we turn, in conclusion, to the concessions made by two prominent opposers, viz., by Whitby himself, author of the prevailing Millennium theory, and by Dr. Brown, author of a work specially devoted to its defence. Whitby allows (*Com.*) that a literal coming is *the most consistent* interpretation of the coming in 2 Thess. 2 : 1, but makes the coming (in violation of connection thus admitted) in verse 8 a *providential* coming to destroy Jerusalem, and then says, in view of the use of the word in the First Epistle: "*It may be thought more reasonable* to refer this passage to

the same (i.e. the second personal) advent." Why give utterance to such a thought if it did not commend itself as "more reasonable"? Surely it is far "more reasonable" than the interpretation which he has foisted on the passage to aid him in his "*new hypothesis*"—an interpretation which even the mass of his followers *reject as utterly untenable*, being only held by a few Universalists and some others classed among the destructive critics. Dr. Brown (*Ch. Sec. Com.*) writes: "There can be *no doubt* that the whole passage admits of *a consistent and good explanation* on the view of it above given—i.e. the Pre-Millenarian view. Nor is this view (i.e. of a literal personal coming to destroy Antichrist) confined to Pre-Millennialists. Those of our elder divines who looked upon the Millennium as past already, and considered the destruction of Antichrist as the immediate precursor of the eternal state, understood this 'coming of the Lord' to destroy Antichrist, *of His Sec. personal coming.* There are other opponents of the Millennial theory, who explain this coming to destroy the man of sin, *of Christ's Sec. Coming.* They make 'the apostasy,' 'the man of sin,' 'the lawless one,' here spoken of, to embrace all the evil, apostasy, and opposition to Christ, which are to exist till the consummation of all things; in which case the destruction of it will, of course, not be *till the Sec. Advent.* In neither of these views, however, can I concur." Here we have the frank, manly admission that our interpretation is "a consistent and good explanation," and that many others, beside Millenarians, concur in making this coming a personal one. Dr. Brown, however, in viewing the ground upon which the Whitbyan theory rests, was too wise and prudent to admit our interpretation, well knowing that it would *be fatal* to his own theory (Whitbyan); for had he admitted that this coming, taught by Paul, was a personal one, *then* the necessary and inevitable conclusion would follow that no such a Millennium of holiness, happiness, security and blessedness as predicted, could possibly arise before it, seeing that that would make the apostasy and subsequent man of sin *contemporaneous* with it. Hence, while he rejects Whitby's theory of "the Coming" as inconsistent, he frames one to suit the case, viz., that Christ comes *providentially* to inflict judgments on the apostate Roman Empire, etc. But this theory of "the Coming" is also so unreasonable, even to many who adopt the Whitbyan Millennium, that they refuse to accept of it, and continue to hold (as Barnes, etc.) to the old view of a personal Advent."[17]

We hold, therefore, *that* 2 *Thess.* 2 : 8 *teaches a personal coming of Christ* to destroy the Antichrist (whatever the latter may be), and in support of such an interpretation *confidently appeal* to the kind of Advent the Thess. were anticipating; the design the apostle had in view in writing the passage; the plain import of the words rendered "brightness" and "coming;" the N. T. usage of these words; the union of two such words; the testimony of lexicographers, critics, commentators, divines, reformers, friends and foes, the early Fathers, the concessions of opponents, etc. If we have established our position authoritatively, *then*, as intimated, such an Advent is *necessarily* Pre-Millennial. For, it is *utterly impossible* to reconcile the existence of Antichrist with the state delineated in the Millennium—a state in which all shall be subject to Christ, all shall be righteous, and all shall enjoy a condition of security and happiness. On the other hand, we have his complete destruction and consignment to the lake described in Rev. 19 (with which the Prophets coincide) as immediately preceding the Millennium, and what the Spirit has *so plainly* described and

located we dare *not deny and transfer*. The same Spirit in both places, in accord with the tenor of prophecy, promises no intervening or contemporaneous Millennium, but predicts a developing and overshadowing power of an apostasy which must be destroyed *by the personal Advent of the Son of Man, and then, only then,* shall the promises of Millennial glory be fulfilled.[18]

[1] The student will not overlook the force of "*The Coming of our Lord Jesus Christ and by our gathering together unto Him;*" which, as commentators generally show, *directly* refers us to the Coming and gathering spoken of in 1 Thess. 4 : 15, etc. Hence those who admit that the latter refers to a personal Coming and literal gathering, are forced by simple consistency to allow the same to this introductory. The reader also will notice that we are strongly inclined to receive the expression "*is present*" instead of "is at hand," as more expressive of the original, of the usage of the word translated, of the tenor of the context, etc. Alford's *Gr. Test. loci*, Lange's *Com. Amer. Ed. loci*, Olshausen's *Com.*, Bengel's *Gnomon*, etc., indicate this feature, so that e.g. Alford remarks, after showing how the word is employed in other places : "The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord *is at hand*. But these Thessalonians imagined it to be *already come*, and accordingly were deserting their pursuits in life and falling into other irregularities, as if the day of grace were closed." A multitude of able writers indorse this view, and it is found in various versions. We only as illustrative append Fausset's (*Com. loci*) comment : "is immediately imminent; literally, *is present;* is instantly coming. Christ and His apostles always taught that the day of the Lord's Coming is *at hand;* and it is not likely that Paul would imply anything *contrary* here ; what he denies is that it is *immediately imminent, instant, or present*, as to justify the neglect of every-day worldly duties. Chrysostom, and after him Alford, translates, '*Is (already) present*'—Cf. 2 Tim. 2 : 18, is a kindred error. But in 2 Tim. 3 : 1 the same Greek word is translated 'come.' Wahl supports this view. The Greek is *usually used of actual presence;* but is quite susceptible of the translation 'is all but present.'" Comp. Dr. Lillie's able comment in Amer. Ed. of Lange's *Com.*, who insists that usage requires "*has come, is present.*" So Ellicott renders it, "is now come." We only add : If we take the phrase "is at hand" in our version, then it really would be contradictory to other Scripture. For then the Coming of the Lord Jesus, which is always represented as a period of rejoicing, the blessed hope, and as at hand so that all are exhorted to look for it (and for which the Thessalonians are to wait and long for as an object of desire), is held up as *not* nigh at hand (with which compare e.g. Rom. 13 : 12 ; Phil. 4 : 5 ; Heb. 10 : 25 ; James 5 : 8 ; 1 Pet. 4 : 7, etc.), and an object of fear and dread. Now according to the best critics the Greek does not involve such a contradiction. Hence the most recent commentators adopt the idea of being present or is come, which is given by various versions, as the Syriac and Italian, which have "the day of the Lord is come."

[2] Brown *Ch. Sec. Com.*, p. 456, ed. of 1879) fully admits : "I am constrained, by all the laws of exact interpretation, to apply the destruction here predicted to that specific enemy so minutely described, and 'the Coming of the Lord' here announced—whether personal or figurative—*to a Pre-millennial Coming.*" But then he asserts that a figurative Coming is intended, a Coming through other agencies, viz., by that employed in, and by, the Church. The reader will place this figurative Coming in contrast with Paul's *previous* references to the Sec. Advent. If Brown is correct, it certainly was an exceedingly strange method that Paul adopted to soothe the Thessalonian brethren, by informing them *in figurative* language (which Brown supposes their acquaintance with the Old Test. allowed them fully to grasp) that an apostasy, etc., should intervene, and that certain acts of Providence in and through the Church should destroy it. He overlooks a vital point in this discussion, viz., what kind of a Coming, the Scriptures and the primitive Church allied with "the day of Christ." He forgets, too, that the primitive believers, the nearest to the apostles, had no idea that this language was to be taken figuratively.

[3] That the reader may see for himself how our opponents contradict themselves, and the general analogy, a few illustrations are in place. Scott (*Com. loci*) makes the Papacy to be the Antichrist here delineated, and then comments : "He (Jesus) will shortly destroy the whole Papal authority, and all obstinately attached to it 'by the brightness of His Coming to spread the Gospel through the nations.'" Now if we only turn to Rev. 17, we find that the Papacy (represented, according to Protestant interpretation and application, by "the whore") is *not overcome* by the Gospel, but by the beast and ten horns—is thus destroyed *not by* religious but *by* civil powers, the enemies likewise of the Christ. A

bitter opponent, Ross (quoted by Dr. Craven in *Evangelist*, of Feb. 6th, 1879), says : " Antichrist shall not be destroyed till Christ's Sec. Coming to judgment (2 Thess. 2 : 8), that Christ shall destroy him with the brightness of His Coming. But Millenaries will have him destroyed before the beginning of these thousand years, which is flat against Scripture." Observe that over against Scott he acknowledges that the language demands a literal, personal Coming, but then, over against us, locates the Coming after the thousand years. By the latter process he has (over against a multitude of predictions and the plain chronological order of the Apoc. which places the Millennium *after* the destruction of Antichrist) the Antichrist existing *continuously* through that blessed age. Waldegrave (Lec. 7, *New Test. Mill.*) takes precisely the same position, and concedes the personality of the Coming. Macnight (*Com. loci*), while in his Pref. (Sec. 4) he gives a one-sided representation of the passages referring to the Sec. Coming and easily disproven by a comparison of Scripture and the Primitive Church belief (and which we answer under other headings), yet is forced by the strength of the language to compromise his steady leaning to spiritual and figurative comings by saying that the passage calls for " *a visible and extraordinary interposition of Christ.*"

[4] In addition to illustrations previously given, Bh. Newton (*On Proph.*, Diss. 22) says that this passage, 2 Thess. 2 : 8, " is partly taken from Isa. 11 : 4, ' and with the breath of His lips shall He slay the wicked one ' ; where the Jews put an emphasis upon the words ' the wicked one,' as appears from the Chaldee, which renders it, ' He shall destroy the wicked Roman.' " Barnes *Com.*, Isa. 11 : 4, quoting from Castell says : " The Chaldee Paraphrast translates it, ' And by the Word of His lips He shall slay the wicked Armillus.' By Armillus the Jews mean the last great enemy of their nation who should come after (or with) Gog and Magog and wage furious wars, and who should slay the Messiah Ben Ephraim, whom the Jews expect, but who would himself be slain by the rod of the Messiah Ben David or the Son of David." Here we see a mixture of Rabinnical conjecture with some truth. The ancient Jews, the Jews at the First Advent, and modern Jews of the orthodox (not rationalistic or progressive who are much divided) party, all unite in believing in the destruction of an Anti-Messiah or great enemy by the personal Coming of the Messiah. They say, and truthfully, that the texts they rely upon do not admit of any other interpretation. It is a sad reflection, that while they still, under such long-endured tribulation, hold fast to the literal Word of God respecting the Sec. Advent as presented in the Old Test., they so persistently close their eyes to the plain literal predictions referring to the First Advent of Christ ; and that for the sake of consistency in interpretation, some of them introduce two future Messiahs as above. Alas ! for such blindness.

[5] Hence some writers, destructive in tendency, reject this entire prophecy as merely an expression of Paul's private opinion, on the ground that it is of " Jewish origin," and that it favors too much " Jewish expectations." Such a procedure, of course, denies the Jewish basis in the Old Test., upon which the whole is founded. The prophets fare no better than Paul.

[6] Dr. Bonar (*C. and Kingdom*, p. 343) justly remarks : " Not one of these others is so explicit, yet no one thinks of explaining them away. Why, then, fasten on the strongest and insist on spiritualizing it ? If the strongest can be explained away so as not to denote the Sec. Coming, much more may the others, and then we shall have no passages to prove the Advent at all ! If the Anti-Millenarian be at liberty to spiritualize the most distinct, *why* may not the Straussian be allowed to rationalize and mythologize the less distinct ?" Also see Taylor's *Voice of the Church*, p. 314, Brook's *El. Proph. Inter.*, p. 129, etc.

[7] Able writers assert that in every instance, excepting perhaps one passage, it means a literal Coming. Even this supposed exception is also claimed ; it is found in 2 Pet. 3 : 12 : " Looking for and hasting unto the Coming of the day of the Lord." But of this it may be said : (1) that it denotes, in view of the invariable usage of the word, the actual presence of the day or time spoken of ; (2) that (so Brooks, *El. Proph. Inter.*) " it is evidently susceptible, agreeable to the rules of Greek Syntax of another reading, by understanding *της ἡμερας* to be in the genitive, as denoting time, by a preposition understood (see Parkhurst), and not as governed by *παρουσίαν*. It will then be : " Looking for and hasting to the presence (of Christ) in the day," etc. Dr. Duffield, *On Proph.*, p. 323, says : " In every instance where it occurs, which is twenty-four times, it is used literally and not metaphorically or analogically." A multitude of quotations from writers of ability in various denominations, of like tenor, could be quoted, but these specimens are sufficient.

[8] Olshausen, *Com.*, explains " the apparent tautology by referring epiphaneia to the subjective, parousia to the objective aspect, i.e. the latter expression to the actuality of

Christ's appearing, the former one to the contemplation of it on the part of man, the consciousness of his presence," impressed by His splendor, etc. So Lange, *Com.*, that it expresses "the visibleness—appearing—of His Coming." Compare Alford and Ellicott.

[9] The student can readily add to these the same definitions given by many others. Cramer, in *Bib. Theol. Lexicon*, says: "In the New Test. of the appearing or manifestation of Jesus Christ on earth, 2 Tim. 1 : 10. In other New Test. texts of Christ's Sec. Advent, 2 *Thess.* 2 : 8; 1 Tim. 6 : 14; 2 Tim. 4 : 18; Tit. 2 : 13." Comp. Parkhurst, Taylor, Robison, etc.

[10] Taylor, to whose investigations in this direction we are indebted, *Voice of the Church*, p. 317, adds: "We might farther quote Scapulæ, Schleusner, and in fact every Greek lexicographer under heaven in support of this signification." We have ourselves noticed many such definitions scattered in ancient and modern Mill. writers, commentaries, etc., and never yet found the slightest variation so far as the New Test. meaning is concerned.

[11] For it makes this personal Coming *necessarily* a Pre-Mill. one, seeing that (as he admits also in other places) Antichrist is destroyed before that age (in which Satan is bound, etc.) is ushered in. It is amazing that he did not see the fallacy and contradiction in his reasoning; others, more shrewd and less candid, perceiving the inevitable conclusion that must follow if such a concession is made, seek out some other interpretation to avoid it. Others make the same concession, but fail to inform us how so fatal an admission is to be reconciled with their Whitbyan theory.

[12] The belief of a personal Advent of the Messiah to destroy a wicked confederation and inaugurate his Kingdom, was universally prevalent in the first centuries (see also how incorporated in Sibylline Brooks, quoted by Stuart Apoc. vol. 2, p. 438, etc.). Now the usage of language pre-eminently adapted to confirm an existing opinion, can only be explained by believing that the view is a correct, scriptural one.

[13] We say "perhaps," because not having their works at hand to consult, they may, as others have done adopting similar views, likewise locate the passage in the future, and admit the force of its language. For looking at the *Voice of the Church*, Taylor quotes Dr. Hammond as follows: "Dr. Hammond died 1660. An Anti-Millenarian. Though he wrests the text from its proper application, yet he renders 2 Thess. 2 : 8 'By the breath of His own mouth, and by *the appearing of His own presence*.'" The views of Hammond, Grotius, Wetstein, etc., in reference to the man of sin are shown to be erroneous, e.g. by Bh. Newton, *Diss. on Prophecies*, vol. 2, pp. 393–402, Olshausen, Com. Thess., and others, so that very few, if any, at the present day indorse them. The application of the passage to the Romans, or to Nero, or to the Jews, or to the early heretical tendencies of the church, in order to force out of it a providential or spiritual Coming, is so far-fetched that it needs no refutation.

[14] The student need only be reminded that some of the Popish writers also referred this passage to Rome and to a personal Coming of Christ (Prop. 161). It was extremely difficult to get rid of the decisive statements of the fathers, as e.g. Cyril, who said: "He (Antichrist) will be annihilated by *the Second glorious Coming* from heaven of the truly begotten Son of God, who is our Lord and Saviour, Jesus the true Messiah; who, having destroyed Antichrist by the spirit of His mouth, will deliver him to the fire Gehenna." (Comp. *The Annals* of Roger De Hoveden, vol. 2, pp. 177–187. Von Döllinger's *Fables*, etc.) To indicate how opposers of the Pope applied it, we give a specimen. The Council of Gap, 1603, in Art. 31, expressly affirms that the Bishop of Rome is "the Antichrist—the Son of Perdition—predicted by the holy Scriptures," and applies the passage as follows: "And we hope and wait, that the Lord, according to His promise, and as He hath already begun, will confound him by the spirit of His mouth and destroy him by the brightness of His Coming."

[15] In reference to the once general opinion that 2 Thess. 2 : 8 denoted a literal Advent, Dr. Craven in his reply to Prof. Briggs (*N. Y. Evangelist*, Feb. 13th, 1879) corroborates by decided proof his statement that the men of the Westminster Assembly held "that the Antichrist and the beast of Rev. 19 are identical; that the Parousia of 2 Thess. 2 and that of Rev. 19 : 11–21 are the same; and that this one Parousia is for the last judgment." (Hence, no Mill. age for the Church on earth after the destruction of Antichrist, as Pre-Millenarians belonging to that body held.) He proves this conclusively, e.g. by quoting Baillie (*Dissausive*, ch. 11) who wrote against Pre-Millenarians thus: "The Millenaries lay it for a ground that Antichrist shall be destroyed and fully abolished before their thousand years begin; but Scripture makes Antichrist to continue to the Day of Judgment, 2 Thess. 2 : 8. The brightness of Christ's Coming is not before the last day as before is proved. See also Rev. 19 : 20, 'The Beast was taken and with him the false

Prophet ; these both were cast alive into a lake of fire burning with brimstone.' Compare it with v. 7 : ' Let us be glad and rejoice, for the marriage of the Lamb is come.' Antichrist is cast alive into the lake at the marriage of the Lamb." Such concessions abound.

[16] This extract contains in itself a complete refutation of his section on the Millennium. The antidote to his phrase " general judgment," by which he means " the last," is also found in this sec., thus : " Hence the eccl. name of this transaction, *judicium extremum or novissimum*, the last judgment because it will take place at the end of the world that now is. The term, the last judgment, is not used however in the New Test." etc. We add : *neither* is the phrase " general judgment," which is solely of human origin.

[17] It is unnecessary to attempt a refutation of Whitby's and Brown's *providential* Coming, as this is already done under the proposition. The student will see, from the strong reasons alleged against it drawn from the subject matter discussed by Paul, that this is an interpretation sought out to prop up a preconceived theory. No one but a follower of Whitby's " hypothesis," or a destructive critic, can deduce such a Coming from the passage. The fact is, if this Scripture does not refer to a personal Coming, *then* we have none in the Bible descriptive of the same, for there is *none stronger* than this one against a mere spiritual or providential Coming. Such perversions of interpretation, as those alluded to, are gladly seized by many who deny that we are to expect a future personal Advent, affirming that all such references are to be understood as spiritual or providential. The system is already bearing its logical fruit—not, however, as these writers intended, but through a consistent application of their mode of interpretation.

[18] Hereafter the order of this passage will be introduced and enforced by a comparison of Scripture. Now it may be said that this Antichrist destroyed by the personal Advent of Jesus is not, as many have held, the Papacy. The proof is distinctive and clear (however, as many Antichrists exist, the term may be applied to the Papacy), (1) the Papacy is e.g. delineated in Rev. 17 under the figure of " the great whore" supported by the kings of the earth, but in the same chapter this power is destroyed by other powers *before* this Parousia. (2) The powers that destroy this woman exist afterward at the Sec. Advent, and are arrayed against Christ. (3) While the apostasy of 2 Thess. 2 is applicable to the Papacy, yet the delineation of the culminated " Wicked " cannot be applied to the Papacy without violence. Thus e.g. the Antichrist denies that Jesus came in the flesh ; the Papacy does not do this, etc. Taking all the Scriptures and comparing them together, we are forced by *simple consistency* to this conclusion, which will be explained in detail.

Obs. 3. Dr. Warren, in *The Parousia*, while endeavoring to invalidate our views (by making Parousia equivalent to age or dispensation), fully admits the literalness of the language expressing the same, as e.g. rendering 2 Thess. 2 : 1 ; James 5 : 7, 8 ; John 2 : 28, etc., by " the presence." He, indeed, from this very literalness, claims, wrongfully, that the term " Second Coming" is unscriptural. The concessions made by him, as we have already shown, are amply sufficient to overthrow his position. It is too late in the day (but *exceedingly suggestive* of the predicted denial of this truth by the Church) for a Divine to make the Parousia an entire dispensation—the Christian. And as to the scriptural basis of the term " Second Coming," this is seen (1) in Heb. 9 : 28 ; (2) in Jesus' own references to a future personal coming in His address to Jerusalem, Parable of the Nobleman, etc. ; (3) in the constant teaching that this Parousia is something future ; (4) in linking with it certain great events which are at the end of this dispensation ; (5) in the reference of the angels, Acts 1 : 11 ; (6) in the uniform teaching of the Primitive Church, etc.

Let the student consider our argument on this point, and he will find it *impregnable*. So much is this the case that our most unrelenting opponents concede the force of it. Thus e.g. a man, Dr. Neander, who probably has done as much as any one to prejudice the Church against our doctrine and to lead it astray, concedes, with all his leaning to a mystical conception, the full force of the passage. Thus (*Pl. and Tr. Ch. Church*, vol. 1, p. 205) in speaking of its fulfilment he says : " *Then would Christ appear*, in order by His victorious divine power to destroy the Kingdom of evil, after it had attained its widest extension and to consummate the Kingdom of evil." The personal appearing of Jesus,

he unites with the consummation, as e.g. vol. 1, p. 529, etc. (The critical student will notice how Neander's admission here that the Kingdom of evil has a wide extension previous to the consummation is utterly hostile and unreconcilable with his development theory based on the Parable of the Leaven, as against the removal of evil by Jesus' Advent.) Such are the statements found in numerous eminent writers. We may conclude by quoting Dr. Brookes (*Maranatha*, ch. 4) : "If there is a Greek word whose precise sense is established by competent authority beyond room for question, it is the word *parousia*, which is defined in the lexicons to mean ' presence, a coming, arrival, advent,' and nothing else. When, therefore, we read of the future *parousia* of our Lord, it is *shameful trifling* with the Word of God, for those who profess to be its expounders to tell us that it means nothing in particular, or something as unlike the presence, the Coming, the arrival, the Advent of Christ, as night is unlike day." " Twelve times reference is made to the Coming of Christ, and in eleven of these instances, all agree that the Coming is literal and personal. It is certainly *a dangerous principle* of interpretation which leads so many to say that, in the twelfth instance, the Coming is not to be taken in this sense ; and especially when it has been proved that the word ' brightness,' as elsewhere used in the New Test., invariably means *appearing*, and the word ' coming,' as elsewhere used in the New Test., invariably refers to *a personal presence*." (Comp. Nast, Com. Matt. 24 : 3.)

Obs. 4. It is scarcely necessary to add anything additional to Dan. 7 : 13 to indicate a personal Advent. All the early Fathers, as well as those who followed them, even such a writer as Jerome (Bickersteth's *Guide*, p. 112, quotes from, and also shows how Jerome made the little horn of Daniel 7 synchronize with the man of sin 2 Thess. 2) made it refer to the personal Sec. Advent. The earliest apologies, as e.g. Justin's *First Apol.*, ch. 51, apply this to the future, and not to his First Advent. There is, at least, *consistency* in such an interpretation, because the tenor of the prophecy describes a coming *very different* from the First, which, the latter, was in humiliation and unto death, while the former is *a triumphant Advent* resulting in the overthrow of all enemies. It is very different in that respect from the amazing and rash exposition, given by many writers, which affirms that *the coming* of the Son of Man is *a going or ascension* to heaven, into which even so excellent a writer as Flavel falls, who (*Foun. of Life*, p. 500) makes Dan. 7 : 13, 14, " accomplished in Christ's ascension." Even Waggoner (*Ref. of Age to Come*, p. 133) cannot see an Advent here unless it is assumed that the Ancient of Days is on the earth.[1] The entire scene is one *here on the earth* and not in heaven ; the acts that are performed, as the destruction of the beast, etc., are not in heaven but on the earth. What a definition such theories involve of the words " coming" and " came." What a shrinking from having God or His Son present here on earth, as if it embraced a desecration of person. Such views introduce an antagonism into the vision *irreconcilable* both with its simplicity and with its synchronism with Rev. 19 ; 2 Thess. 2 : 8 ; Rev. 14 : 14–20, etc. Over against all such theorizing is set the application of this passage of Daniel by Jesus Himself, when before the High Priest, *to His future personal Advent*—a fact which a host of our opponents, overlooking its connection with Daniel, frankly admit in their expositions of Matt. 26 : 64. (Thus, e.g. Barnes, *Com. loci*, makes it refer to the future personal Advent.) The reader is requested to notice how the personal Advent is sustained and proven by the judgment day which, as Mede has shown (*Works*, p. 762), the Jews derived from Daniel 7. (See Prop. 133, on the Judgment Day.) Those theories which lead to extravagance in belief are utterly opposed by the sober exegesis of the Church Fathers, and a multitude of able divines. We can safely adopt the interpretation given by the pious Jews to Daniel 7 : 13, sustained as it is by Christ Himself.[2]

[1] Waggoner's objection is derived from the parable in Luke 19. But this is far-fetched, for receiving a Kingdom does not imply by any means its *immediate* setting up but in His being the recognized, empowered King, etc., since even saints, true believers, are represented as receiving a Kingdom, and the surety of it is such, the title to it so valid that they are represented as having attained to what they shall in the future only inherit and possess. Besides, while parables may assist to illustrate a doctrine already given, a doctrine is itself derived from another class of Scripture (so many of our Introds. to the Bible, as Horne's, etc.). That the Ancient of Days "comes" and is also on the earth will appear under Prop. 166.

[2] The Jews understood this "coming in clouds" to refer to a personal Coming, and hence, as various writers have noticed, named as we have noticed, the Messiah, anticipatory, "the Son of Clouds." Jesus, appropriating such language to Himself, confirms the belief in a personal Coming. Renan (*Life of Jesus*, p. 61) gives the Jewish view thus: "He was a Son of Man, coming with the clouds of Heaven, a supernatural being, clothed in human appearance, commissioned to judge the world, and to preside over the golden age." Gradually, as stated, this idea was spiritualized and applied to the present. Ten thousand perversions are noticeable to the student. Thus e.g. when the Crusaders under Peter the Hermit and Walter the Penniless (Milman's *His. Jews*, vol. 3, p. 250) cruelly attacked and massacred the Jews of the city of Treves, those who fled for refuge to the citadel were received by the Bishop with reproaches for their disregard of Daniel's prophecy of the Lord's Coming. Such an interpretation is adopted by many at this day, only more grossly perverted. We are satisfied with the early Church application, which is reproduced by Sir I. Newton, in a letter to Locke (Brewster's *Life of Newton*, p. 246), saying: "The Son of Man, Dan. 7, I take to be the same with the Word of God upon the white horse in heaven, Apoc. 19, for both are to rule the nations with a rod of iron," etc. Rev. 19, and other Scriptures, will—to avoid repeating—be given under other Propositions.

Brown (*Ch. Sec. Com.*, p. 358, note) makes *the Coming* of the Son of Man *a going*, saying: "If it means any *local* approach at all, it is His *ascent* rather than His *descent*—His solemn entry into heaven to receive the reward of His work;" but prefers to regard it "as a scenic representation of His investiture of the rights of universal dominion." He approvingly quotes Maclaurin and Scott, making this an "ascending to heaven, the throne of God, to receive the Kingdom covenanted to him," "from His former residence, the earth," viz., at His First Advent. So Cowles (*Com. on Dan.*) makes it refer to the ascension. Such theories will not stand the test of criticism, the logical order laid down in the predictions, and the general analogy of the Word, being based, as to origination, upon a misconception of the nature, etc., of the covenanted Messianic Kingdom. So Swormstedt's (*The End of the World Near*, p. 166) arbitrary and eccentric separation of verses 13 and 14 from the context, and interposing a Millennial period previous to their fulfilment, cannot be received; and its inconsistency is shown by his subsequent admissions e.g. that verses 18, 22, and 27 are to be verified in the Mill. era.

PROPOSITION 124. *This Kingdom is delayed several thousand years, to raise up a nation or people capable of sustaining it.*

It has been shown how the Kingdom failed in its Theocratic and Theocratic-Davidic establishment through the depravity of man, and how its re-establishment at the First Advent was rendered hopeless by the wickedness of the nation. Then a new feature in the plan of God appears, viz. : *to postpone* the Kingdom during a period called "the times of the Gentiles;" and during this season of delay gather out *a chosen people* to be associated in the re-establishment of the Kingdom on a firm and everlasting basis, beyond the reach, owing to the tested character, etc., of the rulers, of depravity (comp. Props. 59–65, 86, 87, 88, etc.).

Obs. 1. Just as there was a preparatory growth and development of Abraham's seed *before* the Theocratic government was instituted, so now there is designed and carried out by the Divine Will *a preparatory gathering* of Abraham's seed until a sufficient, predetermined number is obtained. These are called *the Elect.* Made like unto Christ, when they appear with Him, they are "*joint heirs*" with Him. The results following from such a body incorporated in the Theocratic government can well be imagined to be such as the most glowing prophetic delineations portray. This inheriting of the saints both of the Kingdom and of the land when Christ comes to His inheritance will be presented (Props. 142, 154, etc.), after passing over some preliminaries, the object now being to indicate that to secure such an inheriting a resurrection, pre-millennial, must be experienced.

Obs. 2. This view of the Kingdom sustains the doctrine of an intermediate state, in which, whatever the condition of the saints, they are *waiting* for the period of redemption, *waiting* for the crown and promised inheritance. (See Delitzsch, *Sys. of Bib. Psyc.*, pp. 496, 498, 527–8.) This idea of the intermediate state is, however, not peculiar to our system, but belongs to various others. (Comp. Prop. 136.)

Obs. 3. The Kingdom itself is predetermined (Prop. 1) from the foundation of the world, so also (for all things fall under the Omniscient Will) is this preparatory gathering of saints. In Eph. 1 : "*He hath chosen us in Him before the foundation of the world,*" just as Christ Himself "*was foreordained before the foundation of the world*" (1 Pet. 1 : 20). In noticing the passages bearing on this point, we find (1) that God predetermined the reign of Christ; (2) and that with Him a certain number should be united in this reign; (3) and this predetermination only includes those who believe and are obedient; (4) and this predetermination is

openly manifested "*in the dispensation of the fulness of times,*" when all things are gathered in one in Christ (Eph. 1: 10); (5) and includes the obtaining of the inheritance, because "*being predestinated according to the purpose of Him who worketh all things after the counsel of His own Will*" (Eph. 1 : 11). *It cannot, therefore, fail;* and the constant gathering going on through the Gospel reminds us of *the continued existence* of the Divine Purpose and *its ultimate certain result.*

Obs. 4. Until a certain number are gathered out to form the basis of rulership, guidance, etc., in this Kingdom, it is *vain,* owing to natural proneness to evil and to this Divine Plan for its correction, to expect its establishment under existing circumstances, or in this dispensation.

Figuier tells us (*The To-Morrow of Death,* p. 94) that if man could be sustained without eating, then "the age of gold, dreamed of by poets, would be the certain consequence of this organic change." Scripture takes different and higher ground, and assures us that this is a mistaken notion that such a transformation alone can cause "hateful passions, wars, rivalries, jealousies to vanish from the face of the earth." It looks to *the heart* and not to the desire for sustenance, and bestows glorification only upon those whose hearts have become purified, etc., and to whom it can be safely intrusted. Without unchanged hearts, without supreme love to God, evil would only increase, as is seen, e.g. from the fact that men in power, wealth, etc., to whom the sustenance of life was the easiest, have been among the most cruel and vindictive of men, as e.g. Roman Emperors, Popes, etc. God now selects those who shall have a controlling influence and directory in the Kingdom out of the nations, but the selection is confined to those who believe and obey.

Obs. 5. We may well imagine the astonishment and joy of Abraham, Isaac, and Jacob, when this natural and engrafted seed is all gathered and occupy their allotted places in the Kingdom. The Prophets seem to make allusions to this, as e.g. Isa. 29 : 22, 23 (Alexander's version); Isa. 49 : 18 ; 60 : 4, etc.

Obs. 6. Christ tells us that the Passover shall "*be fulfilled in the Kingdom of God,*" Luke 22 : 16. They who partake of the Paschal Lamb, slain for us, shall experience the deliverance afforded by this entrance into this Theocratic state. The Prophets have much to say concerning *the deliverance* of God's people and their exaltation at the time of the end. What was imperfectly realized in the removal from Egypt under Moses will be *perfectly* experienced under Jesus Christ, when He comes "*the second time unto salvation,*" *viz., complete, realized redemption.* Then, too, the order of arrangements, etc., will be committed to a people who are better qualified by previous training and present advantages to receive and perpetuate them. The costly sacrifice required for them, the observance of God's dealings, the personal experience, etc., all, in connection with the wonderful bestowments of glorification and the presence of the Saviour, will combine to produce *the very qualifications* so indispensable to *a pure, perpetual* Theocratic government. It is in view of this future deliverance of God's people from a worse than Egyptian bondage, the bondage and darkness of the grave, the last terrible persecution of the Church, that Jesus Himself is represented as saying : "*I will not any more eat thereof, until it be fulfilled in the Kingdom of God,*" and "*I will not drink of the fruit of the vine, until the Kingdom of God shall come,*" Luke 22 : 16, 18. Here in these expressions is a wonderful commingling of certainty in the

deliverance, its connection with the Kingdom, its delay for a season, its combination with Christ, and even the departure of David's Son and a certain waiting for the Kingdom. This gathering of all of those who eat Christ our Passover, must first be experienced, even down to the last one (Props. 65 and 86), before the Kingdom of God shall come, and David's Son will drink of the fruit of the vine.

Comp. Rev. 15 : 3, and observe the triumphant Passover song, that will be sung in that day. The interpretations that would spiritualize this eating and drinking are based on the notion of a purely spiritual Kingdom. The number of the chosen ones is known only to God. Some of the Fathers (Kurtz, *Bible and Astron.*, Sec. 18, note) thought that the number of the redeemed would equal that of the fallen angels, basing this on the hypothesis that mankind was created to fill the gap made by the fall of angels. Such conjectures have no value, and God has not seen proper to give us information on the subject.

Obs. 7. Christ only introduces into His Kingdom those that He chooses, and, as Alexander's version of Isa. 65 : 9, they are "*chosen ones.*" This has been sufficiently represented in our views of the election, and we refer to it here in order to disclaim all fellowship with that exclusive narrow spirit characteristic of some professing small bodies of believers, which condemn as unchristian and lost all who do not in all things conform to their doctrinal belief. Aside from Christ only being the Judge to decide in reference to the final status of professions, all, who cordially receive, believe and trust in Christ, exhibiting their faith by producing *the enumerated graces* of the Spirit, are to be recognized by us as Christians, no matter whether, on various points, they differ from us. (Props. 135, 130, 179, etc.)

PROPOSITION 125. *The Kingdom to be inherited by these gathered saints requires their resurrection from among the dead.*

We have conclusively shown that the covenant *necessitates* a resurrection ; that the description of David's Son, who is to reign, demands a descendant of David possessing, in some way, immortality, seeing that His rule is everlasting, thus implying a resurrection—that a resurrection is predicted of Him, etc.—and now the fair inference is that those selected to be *His co-heirs*, being gathered out during a long period of time, and having died "without receiving the promises," *must also* experience the power of the resurrection before they can inherit the Kingdom of God.

Obs. 1. Leaving the proof of this union of resurrection and Kingdom for the following Propositions (as we only desire now to introduce the subject of the resurrection), every reader, keeping in view that Christ's appearing and Kingdom are united, 2 Tim. 4 : 1, that a resurrection follows His Second Advent, and that an inheriting of the Kingdom succeeds this appearing and resurrection, must concede that when the righteous "are recompensed at the resurrection of the just" (Luke 14 : 14), this also includes the inheriting of a Kingdom. So that, for the present, we are content with *the general tenor* of the Word, indicating *first* a resurrection and *then* the reception and enjoyment of a Kingdom. And, as food for reflection, it is suggested that if the appearing and Kingdom are synchronical, then, as Mede observed, "The appearing must precede the Millennium, for" (taking now the doctrine of our opponents for granted) "at the final resurrection the Kingdom does not commence, but is 'delivered up,' then cometh the 'end,'" etc. Refuge indeed may be taken in a Kingdom in the third heaven, but this, as shown, is not the Kingdom of covenant or prophecy, which is a Kingdom here on earth.

Obs. 2. All along, the position has been taken that, owing to the postponement of the Kingdom, *a preliminary* dispensation of grace to us Gentiles has intervened, and that even the dead saints, whatever their position in this interval, are *waiting* until "*the day of Redemption*," the time of the resurrection for their inheritance, etc. This is confirmed by the language of Paul in 1 Cor. 15 : 32, who lays the greatest stress on the resurrection as *the necessary and appointed means* by which the blessings that are covenanted can be obtained. The memorial, the Abrahamic covenant, the Davidic covenant, promise after promise, involve a resurrection from the dead, and the resultant reception of blessings ; and hence the emphatic language of Paul, because of this very relationship, "*what advantageth me, if the dead rise not.*" He well knew that inheritance, crown, and Kingdom belonged to the period of the resurrection. Auberlen (*Div.*

Rev., p. 208) justly argues that one of the doctrinal defects of the Reformation was, that the resurrection of Christ was not made sufficiently prominent as compared with His sacrificial death, while in the apostolic preaching the Crucified and the Risen held equal place. And this feature extended finally in an undue exaltation of the intermediate state, *until* the resurrection is almost practically ignored as of comparative little consequence to the honor, glory, etc., of the deceased saint. To appreciate the force and pertinency of the resurrection, there must be a return to the scriptural presentation of the matter.

The Liturgical services for the dead, commonly used among the various denominations, being mostly derived from ancient sources, and having a close relationship to Scriptural language, are in sympathy with our position. From many sources, also, do we receive statements confirming the importance of the resurrection on the ground stated by Dr. Nast (Lange's *Com.*, p. 401), viz., that the intermediate state is "something imperfect, abnormal," etc. Something may be added respecting the doctrine that death is the result of the fall of man. The favorite argument employed by Free Thinkers is derived from the geological assertion that it is firmly proven that before man trod this earth death raged under the rulership of the mastodon, the dinotherium, etc. Therefore it follows that "the root doctrine" that death follows from the fall of man is an error. But the Scriptural statements are not in antagonism with the alleged proofs of geology, and still consistently make death entailed by the fall. For (1) the Bible only refers to the fact that man was created mortal (hence what preceded him, being a lower creation, was also mortal), and had life offered to him in virtue of obedience; (2) that having disobeyed, the means of life—so that he should not see death—was withdrawn, his mortality—conditioned by faithfulness—was entailed. This is the Scripture teaching, and not the old theological opinion against which the argument is levelled. Hence death, in view of disobedience, is a *penal* entailment as the Bible represents, because the means of escape from it originally present are withdrawn, and now can only be obtained through the Saviour provided by God. Hence, being penal and a result of the fall, perfect redemption through a perfect Redeemer must recover us from the same. (Comp. Prop. 163.)

Obs. 3. This resurrection includes *a resurrection of dead saints*, or, in other words, is *a corporeal, literal* resurrection. The changes or modifications that the body may undergo in the process of glorification, or the question whether the whole body or a portion, etc., is raised up, we leave for other works (e.g. art. "Resurrection," McClintock and Strong's *Cyclop.*) to discuss, the point under consideration being merely that of an undoubted, veritable resurrection of *the bodies* of dead saints, *sufficiently distinctive* to preserve personal identity, and to make it recognizable to others as a real restoration from the dead. A line of argument can only (owing to lack of space) be indicated. 1. The resurrection necessitated by the covenant promises requires *the personal* resurrection and continued identity of Abraham, Isaac, and Jacob. 2. That applied to David's Son demands *the same, and the distinctive preservation* of His humanity, so as to sustain a continued relationship to David as His Son. 3. The belief in a literal resurrection of the body, according to numerous writers, was a common one among the Jews at the time of Christ (Matt. 22; Luke 20; Acts 23 : 6–8; John 11 : 24, etc.), and the language of Christ and the apostles is *pre-eminently calculated* to confirm them in their belief. 4. That the language of Christ and the apostles taught such a resurrection, is confirmed by the fact that all the early churches *distinctively proclaimed it* as their faith, thus corroborating the views entertained by the Jews. And this general belief was not confined to Jewish but was embraced in the Gentile churches. 5. Seeing what immediately preceded and followed the First Advent in attachment to this doctrine, if an error, it seems reason-

able to anticipate either from Christ or His apostles a plain and unequivocal denial of it. 6. But the Scriptures themselves establish the doctrine. This they do, (1) in *the usage* of words which denote both in classical and scriptural writings *a revivification of the dead.* (2) In applying these words *to deceased* persons in their graves. (3) In representing those "asleep *in the dust of the earth,*" those "*whose flesh rests in hope*" etc., as the ones who shall experience it. (4) In speaking of it as something *well understood*, as e.g. Acts 14 : 2 and 23 : 6, etc. (5) In declaring that the unjust (Acts 24 : 15), "*all in their graves,*" John 5 : 28, 29, shall undergo its power, removing the idea of simple moral regeneration. (6) In appealing to us not to think it *incredible* that God should perform such a work, Acts 26 : 8 ; Heb. 11 : 19. (7) In *the examples* of dead persons being restored to life (e.g. Matt. 27 : 52, 53), which is a sign of what will be done at the Sec. Advent. (8) In *the body* being specifically mentioned, as e.g. Rom. 8 : 23 in "*the redemption of the body,*" Phil. 3 : 10, 21. (9) In *the contrast* made between death and the resurrection from the dead (1 Cor. 15 : 21, 22), and in *the effects* of death and the consequences following the resurrection (1 Cor. 15 : 42–54). (10) In the rejection of those who *spiritualized* the resurrection, 2 Tim. 2 : 17, 18. (11) In the removal of it to a *certain fixed period,* Eph. 4 : 30 ; 1 Cor. 15 : 23 ; 1 Thess. 4 : 14, 17, etc. (12) In the fact that "*the first begotten of the dead*" underwent *a literal, corporeal* resurrection, as the various Gospels prove ; that even in the process of glorification following it He retains His personal identity sufficiently that when He comes again He comes emphatically as "*the Son of Man,*" *David's Son,* and that His resurrection is represented as *a pattern* for that of His saints, Rom. 8 : 11 ; 1 Cor. 4 : 14 ; 2 Cor. 4 : 14 ; Rom. 6 : 5 ; Phil. 3 : 21 ; 1 John 3 : 2. (13) In *the mortal,* i.e. the part subject to death putting on immortality, 1 Cor. 15 : 52–3 ; Rom. 8 : 11. (14) In *the effects* of Paul's preaching the doctrine on Athenians, etc., Acts 17 : 32 ; 26 : 6, 8, etc. (15) In the fact that if the body is not also redeemed, restored to its forfeited condition, then the Redemptive process is *in so far incomplete.* Such considerations, with especially the deeper and more significant one that the Davidic-Theocratic arrangement *necessarily by covenant insists upon it,* are amply sufficient to cause us to retain the old form of doctrine.

The "*changing of our vile bodies,*" the "*quickening of our mortal bodies,*"—*completed redemption* (comp. remarks, Art. 1, *Luth. Quart. Review,* July, 1874) requiring the raising up of the body, etc., ought certainly to influence every one who receives the authority of the Word to believe in a corporeal resurrection. It is most reasonable to believe that the body which suffers by the fall, which has been honored by the Spirit, which has honored God by its labors and toils, will be saved as well as the soul, and will be honored by God in a glorious manner. No spiritualizing or prevarication can remove the force of numerous Scriptures, as e.g. "He that believeth in me, *though he were dead,* yet shall he live" (for the connection shows a direct reference to corporeal resurrection, so Barnes *Com.*, etc.). *Redemption of the body* is something recovered or restored that was alienated in the power of evil ; if, therefore, the body itself is not in some way resurrected and restored, there is no redemption of it. Redemption cannot be predicated of a body wholly rejected (as some believe), or of an entire new body substituted (as others hold) in place of the old one. If the reader will but reflect over the Jewish phraseology of 1 Cor. 15 : 20, "But now is Christ risen from the dead, and become *the first fruits* of them that slept," this naturally and forcibly recalls the first fruits of a coming harvest of *the same kind* of product. In view of the identity of the first representative of the harvest with that of the harvest itself, it seems *impossible* to refuse our assent to *a similarity* of resurrection. If the one is a resurrection of the body, the rest must be the same, or else the illustration loses its force. Such passages as Rom. 6 : 5, and 8 : 23 ; Phil. 3 : 21 ; 1 Cor. 6 : 14 ;

2 Cor. 2 : 14, etc., are decisive, and corroborate the statement of Jesus, John 6 : 39, 40, 44, that He will lose nothing, but raise it up again at the last day ; that He will raise up believers (not at death) at the last day. So decisive is this Scriptural proof that nearly all creeds and confessions affirm "*the resurrection of the body ;*" meaning by it an actual revivification of the sleeping or dead body, forming again a reunion of soul and body, and preserving the personal identity of the believer. In this way alone do they consistently hold forth the Scriptural promise, that every believer shall be "*ransomed from the power of the grave,*" and that "*God bringeth down to the grave, and He raiseth up*" (1 Sam. 2 : 6).

The Church is rapidly drifting away from the idea of a corporeal resurrection. The old-fashioned faith—even evidenced by the Patriarchs—does not suit modern notions. Thus e.g. Dr. Nisbet (*The Res. of the Body. Does the Bible teach it?*) refers to Nelson, Hodge, Robinson, and others as declaring that the future body is not derived from the present body, or as Robinson (quoted) says : " Few, if any, intelligent persons can at this day, I think, suppose *any part of the body* laid in the grave is to rise with us at our resurrection." To this we only say that, admitting a change or transformation, it certainly then is strange to have *a resurrection of the body* announced at all, and stranger still to connect it at some future time *with* our decayed bodies, and strangest of all that the resurrection of Jesus (our pattern) should be *really and truly identified* with His deceased body. If it is true, as Nesbit quotes Dr. Hodge, that " not a particle of one need to be in the other," this is due, not to the resurrection of the body, but to the glorification of the body afterward. Many writers confound the resurrection and *subsequent* glorification, speaking of the future body as the resultant only of the resurrection, when it is one of the resurrection and the subsequent transforming (making the mortal immortal, etc.) power of God. If Nesbit, Robinson, and Hodge are right, *then* the body of Jesus might have remained in the sepulchre untouched, and its removal, under the idea of resurrecting power, was simply *a deception.* White (*The Redeemer and Redeemed,* p. 21, etc.) makes the resurrection of the dead a re-creation simply out of the dust of the earth *without any reference* to the body itself. His sole Scriptural proof is based on 1 Cor. 15 : 35–38, especially the phrase " thou sowest not that body that shall be." But he presses this beyond its connection—for the context proves that while (as we firmly believe) the resurrection body (glorified) is something very different from the body sown (owing to the powers that it receives), yet the resurrection body is in some way connected *with the body* that has died, as seen e.g. in the phrase, " Thou fool, *that* which thou sowest is not quickened, except it die." No wheat, no grain of any kind, is produced unless it sustains *an intimate* connection with *the previously* sown grain ; so it is with the resurrection, otherwise the Apostle's illustration fails—and this is confirmed by the allusions to "*the graves,*" coming up "*out of the graves,*" etc. A friend (Prof. Breckenridge, with whom many agree) takes the position that the same body is raised only in form, for God preserves the idea of form and in the resurrection restores it and revitalizes it, so that not any of the particles are raised which composed the original form, but the form itself is restored by the rehabilitation of other particles. This is the resurrection of *an idea,* and when applied to the resurrection of Jesus, and to others, fails in applying the Scripture statements respecting the "*flesh,*" "*the dust,*" "*this vile body,*" "*this mortal,*" this "*seed,*" etc. Lee, indeed, in his *Eschatology,* admits a literal, corporeal resurrection of Jesus—forced to it by the facts, but then contends (p. 198-9), that it was a resurrection only to a mortal life for a few days, and that afterward the resurrection to immortal life was accomplished by His Spirit leaving the body, (1) for " the animal body had answered its purposes, and the Spirit might now take its departure into the spiritual world to live forever a Spirit without a body." Hence, according to this theory, Jesus died *a second death!* and as death is the consequence of sin, He endured the penalty of sin twice ! There is nothing in the Record to support such a view, and it never would have been entertained if it were not needed to bolster up a preconceived opinion (comp. next Obs. and note). Strange how far men will proceed with the Scriptures in order to establish a favorite theory, to which the former must bend. Thus e.g. Rev. Hequembourg (*Plan of Creation*) follows Swedenborg, Bush, Lee, etc., in making the resurrection to be an investiture of new bodies immediately or soon after death, and then asserts respecting the impression or doctrine of a corporeal resurrection : " But if the impression should prove correct, it would *be fatal* to the inspiration of the New Test." That is, if the Scriptures do not sustain his theory of a purely spiritual resurrection succeeding death, *he denies* the divine inspiration—when the Jews, the early Church, and multitudes have found a corporeal resurrection in them and held to their inspiration. When men thus affirm themselves, in the light of the teaching exhibited by us concerning this doctrine, as judges to

decide whether it ought or ought not to be received, and inspiration with it, we instinctively feel that their views are unscriptural and dangerous. The resurrection of Jesus is a stumbling-block to all purely spiritual theories, and hence Clamagerau, Fontanes, and others, in some way, against the most positive of Records, make out even a spiritual resurrection of Jesus, defining it to be "the rising of the soul to a higher life," etc.

Obs. 4. The views of the Gnostics relating to matter, and the consequent rejection of this doctrine, has influenced many to imitate Hymenæus and Philetus. From Manes down to Eckermann, Henke, Ammon, Priestley, Des Cotes (Knapp's *Ch. Theol.*, p. 532), Bush, Owen, etc., men have endeavored either to spiritualize the language, or to explain it away as an accommodation, or to refer it to the bestowment of something new immediately after death. Indeed, this leaven has so far worked through the mass, that concessions are made by our theologians which virtually vitiate the whole doctrine so far as its relationship to the future is concerned. An illustration may be in place. Dr. Dwight in expounding (Ser. 64, *On. Res.*) Matt. 22 : 31, 32, not seeing how the covenant promises give the key (Prop. 49) to its meaning, opens wide the gate of arbitrary exegesis ; and of his exposition Prof. Bush, in his *Anastasis* (denying the resurrection of the body) gladly avails himself. Dwight asserts that the word here translated resurrection denotes throughout the New Test., "existence beyond the grave," or "a future state or existence." It is a matter of amazement that so able a writer, to make out a special case of interpretation, should commit himself *so erroneously*, and thus aid the efforts of those who deny a bodily resurrection. This assertion has no weight with himself afterward, as he advocates a literal resurrection, indicates that it is applied to the corporeal resurrection of Jesus, and admits that the Jews, etc., employed it (as e.g. John 11 : 24) to denote a revivification of the body.* Why, then, make so sweeping a declaration, which is *abundantly disproved* by even the simplest passage relating to the resurrection ; for, if he is correct, and Bush is right in indorsing it, then his interpretation is *synonymous* with the word, *anastasis* or *resurrection*. Let it be tested as a synonym with John 11 : 25 ; 1 Cor. 15 : 42, etc., and its absurdity will appear. Hence, our ablest critics and most talented theologians, as a matter of simple consistency, accept of the word "anastasis" or "resurrection" *as legitimately denoting* a revivification of the dead, a restoration to life. The student need not be reminded that innumerable testimonies derived from ancient and modern writers can be adduced to support this meaning. To give but a recent illustration : Thompson (*Theol. of Christ*, ch. 14), following Knapp and others, declares that the word was used by the Greeks, by the Grecian-Jews, and by the Scriptures to denote *a restoration to life of the dead.* This leads us again to remind the reader that in the following discussion, such candid admissions from those who have no sympathy with our doctrine possess considerable weight, in view of the fact that the selection of such a word which Christ and the apostles well knew was thus employed, indicates, that if a spiritual resurrection or existence beyond the grave is meant by the resurrection, no word could have been selected better calculated *to deceive* hearers and readers.

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* Dr. Russell's estimate (*Bib. Sac.*, Oct., 1860, p. 775, given by Hudson, p. 25 *Reviewers Reviewed*) of Dr. Dwight's definition may be referred to ; when e.g. speaking of those who "quote the loose and rickety statements of Dr. Dwight in full on the meaning of 'anastasis,' and then blink the whole question of the *usus loquendi* of the language itself."

It is not surprising that "Reformed Judaism" (Art. on, by Felix Adler, in *North Amer. Review*, Sep.-Oct., 1877), "inspired by the philosophic (Rationalistic) teachings of the day," should set aside the doctrine of the resurrection in the flesh, and with it all kindred doctrines, as e.g. the Advent of a personal Messiah. But it is surprising that those who accept the authority of the Word, should virtually deny the same. The *Unseen Universe*, relying simply on the expression that "there is a natural body and a spiritual body" (overlooking Paul's statement that the one is a result of the other, for the former must first die, etc.), teaches that we now have the frame or the rudiments of the frame of the spiritual body, which connects us with the invisible world. A writer in the *Cin. Enquirer*, a Spiritualist, affirms that, at death, mediums have seen it coming out of the person dying, thus leaving the body. The Shakers (Art. on, by Evans, Appletons' *Cyclop.*) make it spiritual, and by way of pre-eminence style themselves "the children of the resurrection," and hence do not marry, as marriage is inconsistent with their professed state. Swedenborgianism (Barrett's *Lectures*, etc.) has no resurrection of the body, for "continuation of life is what is understood by the resurrection." With these and others there is no resurrection out of the graves, unless figuratively. Over against all these mystical conceptions, aside from other considerations (see previous Obs.) it is amply sufficient and conclusive to say that as *the natural body* of Jesus was transformed into a "*glorious body*," so, says the Apostle, Phil. 3 : 20, 21, "shall He change *our vile body*, that *it*," *the vile body*, "*may be fashioned like unto His glorious body.*" Philosophy, science, spiritualizing may speculate and tender objections, but faith accepts the asserted fact that *the body itself—like Christ's*—shall undergo this change or transformation, just as it is represented that the bodies of the living at the Second Advent, when translated, shall also undergo a wonderful transformation. Any other view forbids the cordial reception of the promises relating to the resurrection, in their *plain grammatical sense*. Greybeard, in *Lay Sermons*, No. 104, opposes the resurrection of the body on the ground that it is "folly" to assume that "the same identical particles of matter composing the body that is sown 'in corruption' are to form the body that is to be 'raised in incorruption,'" basing it on the declaration, "thou sowest not that body that shall be," etc. But how does he know—for has *the modus operandi* of the resurrection been revealed to any one?—that some, if not all, the particles will be utilized and form the basis upon which is exerted transforming power? Cannot God take, if such is His will, the very mortal body and clothe it with transcendent power and refined glory? If his theory is true, then, as no particles of the body of Jesus *were needed* in the resurrection, the empty sepulchre was merely *a pious deception*, and the proof given to Thomas of a resurrection was *a mere pious fraud*. No! the Record is *too explicit*. Besides, in reply to Greybeard's proof, it must be observed that Paul speaks of the body (natural) as the basis *from which* springs the incorruptible (just as in the body of Jesus), and holds up the resurrection body in its completeness with the positive declaration that the body is as its "*seed*." Hence, while the oak is not the acorn, the same particles, yet the oak *proceeds from* the acorn through the transforming power of nature. So also the natural body—whether entire or in part we cannot tell, it being also complex—must form the basis, the groundwork of the resurrection body, for it is *on the dead bodies in their graves* that the transforming power of resurrection will be exerted, so that *the dead ones* undergo a transmutation; there being *a veritable coming out* of the graves, and, therefore, *a necessity for the graves, the earth, and the sea to give up its dead*. When Beecher (*The Future Life*, sermon, *Ch. Union*, Sep. 5th, 1877) rejects the resurrection of the body because "flesh and blood cannot inherit the Kingdom," he only confuses the wonderful transforming power which accompanies the resurrection with the resurrection itself; because the resultant of resurrecting power is the glorification of the body—a conversion by which flesh and blood is excluded—in order to qualify it for inheritance in the Kingdom.

The "germ theory, which assumes that the soul at death retains a certain ethereal investiture, and that this has by virtue of the vital force the power of accreting to itself *a new body* for the celestial life," is virtually the Swedenborgian view as advocated by Prof. Bush (*Anastasis*), Universalists (*Works*), Joseph Cook * (*Lectures*), Spiritualists, and others.

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* Cook (*Lectures on Biology*) in his Lecture "Ulrici on the Spiritual Body" (which contains highly interesting matter relative to the latest German thought respecting the enswathement of the soul in an ethereal, non-atomic fluid, etc.), makes out a present spiritual body of which the soul is an occupant, and that immediately after death, or at death, the soul continues to exclusively occupy this body, and then jumps to the conclusion that this is "the spiritual body" denoted by "the inspired doctrine of the resurrection." But was this all that Jesus experienced? Is it a coming out of the graves, etc.?

But this makes the resurrection to be *at death* when the Scriptures make it *still future ;* it is opposed to the contrast in 1 Cor. 15 ; it is not in accord with the figure of the grain (change), 1 Cor. 15 ; it makes the future body independent of and not the offshoot of this body ; it does not really make the whole body to die, but retains a bodily (ethereal it may be) investiture, and is opposed by the plain record of Jesus' death and resurrection (as we have shown), for to be resurrected there must be a real death in order to be made alive: thus it was with Jesus, 1 Pet. 3 : 18, and thus it is with the saints, Rom. 8 : 11. (This germ theory probably is a refinement of an old view—see McClintock and Strong's *Cyclop.*, Art. "Mohammedanism"—for the Jewish Haggadah had a certain bone ("Bone Luz"), and Mohammed the rump bone ("Bone Al-Ajb"), which would be uncorrupted until the last day, from which the whole body would spring forth anew). If the theory were true that the resurrection is thus only *a continuation of life* by virtue of this inherent constitution, then a resurrecting Saviour need not be provided, for it would not be true that "by man came also the resurrection of the dead," seeing that, according to this opinion, it would be a result *already established* by the law of creation, and required no special divine interposition to be secured. Williamson (*Theol. and Moral Science*, ch. 28) and others of the same class, to make out a purely spiritual resurrection immediately after death, with no relation to the body in the grave, lay special stress on 1 Cor. 15, "With what body do they come?" and in the discussion coolly assumes what remains unproven, *the time of the resurrection*, omitting all reference to the passages which relate to a resurrection still future. He informs us that the body must die or else there can be no rising of the soul from it (how about the translated ones?), and this constitutes the resurrection, which the Patriarchs and all others have *already* experienced, for it is foolishness to say that the dead come in the same bodies, etc. Now, as there is great mystery connected with the *modus operandi* of resurrecting and transforming power, we are, of course, utterly unable to answer the questions and objections that may be alleged against the Scriptural idea, but we, unhesitatingly, *because declared by God*, receive it as follows : Paul's reasoning includes the outcome or the result, and not *the mode of operation ;* but this embraces so much, viz., that the future body sustains *some relation to the dead body in the grave*, although when raised and glorified it is very different from this mortal body, having other powers, qualities, attributes, etc., to fit it for its intended glorified use. The *analogy of the grain* clearly teaches such a relationship, and this is sustained by the references to a still future resurrection at the Second Advent. Take e.g. such a reference as 1 Thess. 4 : 15–17, and the resurrection is predicated, not of those just deceased (immediate), but of "*them who are asleep*" in their graves, who are actually to arise from their sleep in the dust of the earth, and which is united with the Second Coming and a connected translation of living bodies. The question, "How are the dead raised up? and with what body do they come?" refers to the future, and the proof is found in the simple fact that all the churches established by the Apostles East and West *universally held* to such a reference. How account for so general a belief? Any representation, however plausibly put, which disconnects the resurrection from a future second personal Advent of Jesus, and which separates it from any relationship to the deceased body (although mouldered in the dust), is erroneous. For Paul's reasoning shows that *the very body* which dies is *the one* quickened (and not another that is quickened because the body dies), but the quickening process (as in grain) gives a body not like that which was sown, it having different properties, powers, etc. The contrast, expressive of relationship, is distinctly and impressively given as follows : "*It* (the body) is sown in corruption ; *it* (the same body, with the changes introduced) is raised in incorruption," etc. The repeated references to "*this corruptible, this mortal,*" and hence *this body* as the one undergoing a change is so clear that no one, unless prejudiced by preconceived opinions, can fail to see and appreciate the force ; thus repelling the notion that our mortal bodies experience no real, literal resurrecting power, which is capable of making *the mortal* im-

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Is it a resurrection limited, as the Scriptures do, to the Sec. Advent? Does it not virtually make the res. of Jesus a pious fraud, and deny the union of the resurrection with the Second Coming of Jesus? Russell (*Our Lord's Return*, p. 47), in behalf of his spiritual theory, remarks : "A spiritual body coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when 'He came and stood in their midst, the door being shut.'" This, however, is to make resurrection (i.e. revivification of the dead) and glorification identical, which they are not. If Russell is right, why such a parade over the grave of Jesus, *the missing* body, etc.? Why expressly assert that the graves themselves are opened as e.g. Matt. 27 : 52 ; Ezek. 37 : 12 ; John 11 : 41, 44, etc.?

mortal, *the vile* glorious, etc. A great deal of nonsense is written respecting "the spiritual body," and because the word "spiritual" is used, many jump to the conclusion that the body is "spirit." No one mistakes concerning "the natural body" as one under the influence and control of nature, and no one should misapprehend (after the usage of "spiritual") "the spiritual body" as one under the influence and control of the spirit.* But the latter still arises from the former as its basis, being shown by the evident contrast and relationship, thus: "*It* (the body) *is sown* a natural body; *it* (the same body but now changed) *is raised* a spiritual body." If death retains the body so that it will not be raised and changed, we fail to see how then "*Death is swallowed up in victory.*" The critical student will observe the force of the Apostolic position in this respect. If (e.g. Killen's *Anc. Church*, with which comp. Neander's remarks) the Gnostics resisted the notion of a resurrection of the dead because of the principle that evil was inherent in matter, it is exceedingly strange that, if there is no resurrection of the mortal body, the Apostle should not, to this extent at least, have conciliated and incorporated the view, instead of directly affirming against them a resurrection, as e.g. Paul saying to the Corinthians (1 Cor. 15 : 12): "*How say some among you that there is no resurrection of the dead?*" *Why* compare death to a sleep *out of which* the dead one should awake and *directly* refer to the bodies themselves? *Why* give such a decisive rebuke to deniers of a future resurrection (2 Tim. 2 : 18)? Enough has been said on this subject to sustain the Pre-Millen. view of the resurrection of *dead ones*, and the subject may be dismissed with two remarks. First, men are too eager to quote as authority for their views others who really differ from them. Thus e.g. the *Universalist Quarterly*, p. 150, Ap., 1877, on Luther as a Preacher, quotes him as saying concerning the res. of the body, to make it appear that he indorsed the Universalist view of the res.: "That the human body after death is not that body that shall be." But this we also receive, and Luther's view, as repeatedly taught, was that of a resurrection of the body, but that the resurrected body was one totally changed from the corruptible body buried, and that such a change was only to be realized at the future Second Advent. Second: the interpretation of a passage is made to fit a preconceived opinion. Thus, to take a favorite one. Augustine, and many who follow him, quote John 5 : 25, 26, "The hour is coming and *now is* when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." Because the expression is used, "The hour is coming *and now is*," they suppose that it refers only to a spiritual or moral resurrection. But this is opposed to the facts. This announcement on the face of it expresses something as unusual, whereas such a resurrection as these advocate has, according to their view, always existed. Again: "the hour is coming" alludes to a future time coming when a bodily resurrection shall be experienced, and the "*now is*" indicates that although the resurrection is promised in general as future (at the last day) to those living, yet *even now*, at that time, *a bodily resurrection* was experienced in those *few* who were raised from the dead by Jesus, and the *many* who were raised up at His own resurrection, including, as the next phrase shows, the resurrection of Jesus Himself. And then the expression "He hath given to the Son to have life in Himself," shows, as the parallel passages evince, that allusion is made to a resurrection of the literal dead, because we are expressly told that it was in view of this self-lodged power of life that death could not hold dominion over Him. That the Gentiles deemed the doctrine of the resurrection a thing "incredible" (as many now do, pronouncing our view "foolishness," etc.), did not influence the inspired men *to soften it* down in order to make it palatable and accommodating to modern notions and unbelief, as is now the fashion, following in the lead of Gnosticism, Priscillianism, etc.

Obs. 5. An important feature that ought to be noticed in this discussion, is this: Commentators and others quote largely from the writings of the Jews, showing that they derived from the Old Testament the belief

* Hodge, quoted by Nesbit in another place, has some good, sensible remarks on "the spiritual body" in his *Com.* on 1 Cor., in which he does (1) connect the resurrected with the dead body, and (2) insist upon a body under the influence of the spirit. Probably this influenced Whedon (*Com.*, 1 Cor. 15 : 44) to coin a new word, making "spiritual" equivalent to "soulical," i.e. something combined with, directed and controlled by, the soul. Many able writers contend that by "natural body" is meant one that is influenced, etc., by nature, and that by "spiritual body" is denoted one which is the organ of the spirit and the instrument of its operations (thus e.g. comp. Lange's *Com. loci*).

that the pious dead would be raised up *at the Coming* of the Messiah, and that they would remain with Him *here on earth in His* Kingdom. A few specimens will suffice : Eisenmenger (Bush, *Anast.*, p. 221) states that the Jews held that the souls of pious Israelites were in a state *of detention* until the resurrection, *awaiting* a deliverance which was to be wrought for them by the Messiah, the Son of David. Bush quotes (*Anast.*, p. 225), as favoring such a resurrection, R. Joshua Ben Levi, who thus applies Hos. 13 : 14 and Isa. 35 : 10, and also the Bereshith Rabba ad Gen, thus interpreting Micah 2 : 13. Priest (*View*, p. 40) says that J. Ben Uziel when referring to the prophecies of Eldad and Medad concerning Gog and Magog " in the last days," adds : " All the dead of Israel shall rise again to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works." R. Eliezer speaks of a resurrection preceding the Millennial age or thousand years. In the Test. of Simeon (*Twelve Patriarchs*) when " the Lord God, the Mighty One of Israel, shall appear upon earth as man," it is added : " Then will I (Simeon) arise in joy and will bless the Most High for His marvellous works, because God hath taken a body, and eaten with men, and saved men." In the same work, in the Test. of Zebulun, he is represented as saying : " And now, my children, grieve not that I am dying, nor be troubled in that I am passing away from you. For I shall arise once more in the midst of you, as a ruler in the midst of his sons ; and I will rejoice in the midst of my tribe," etc. Having given Jewish testimony in various places, and reserving others for following propositions, this, in connection with the collections given by Burnet (*Theory*), Lightfoot (*Works*), Mede (*Works*), Manasse Ben Israel (*On Res.*), Herzog's *Cyclop.*, Smith's *Bib. Dic.*, and found in our commentaries, is corroborative of the notion entertained by Jews themselves of a corporeal resurrection, and of its occurrence at the appearing of the Messiah. And, what is remarkable, this very expectation of a resurrection at the time of the reign of the Messiah, *a Pre-Millennial resurrection*, a resurrection deemed *indispensable* to fulfil the prophets and the covenant itself to Abraham, etc., is so fully incorporated in the phraseology of the New Test. that not the slightest disconnection is to be found existing, so that Paul himself, Acts 26 : 6, 7 (comp. Acts 23 : 6), links " *the hope of the promise* made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," *with the resurrection itself ;* and John in the Apocalypse, as many writers have admitted, gives a representation of the resurrection *in full accord* with Jewish opinions. At least the language chosen in its natural, grammatical meaning *confirms* these hopes not only in Jewish but in Gentile converts. The latter circumstance is to be considered the stronger in our favor, since, as many authors have shown, the doctrine of a resurrection from the dead was particularly absurd and offensive to Greeks, Romans, etc. Surely this *continued* reception of " Jewish conceptions" by Gentile churches must have its significance. This doctrine was taught by the apostolic Fathers and their successors as *indispensable* to their system of faith ; and it was regarded as cardinal and exceeding precious, owing to the covenanted Kingdom and blessings being identified with it. Justin Martyr (*Dial. with Trypho*, ch. 80) gives the general view held when he says : " But I and others, who are *right-minded* Christians on all points, are *assured* that *there will be* a resurrection of the dead (or as Newton, of the flesh), and a thousand years in Jerusalem, which will then be

built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare," quoting Isa. 65 : 17-25 ; Ps. 90 : 4 ; 2 Pet. 3 : 8 and the Apoc. in confirmation.

While this doctrine was almost entirely confined to the Jews and the first Christians, yet traces of it are to be found in several directions. Thus e.g. a resurrection of the body was taught even by a sect of Magians several centuries B.C. A great prophet was to arise toward the expiration of this world, who would be "the Conqueror of death and the Judge of the world," and after this revival to life the once dead but now "become immortal with a fine ethereal body, would lead a life of bliss upon an earth forever freed from the corrupting influence of evil." (Quoted by Thompson, *Theol. of Christ*, p. 182.) The Sibylline Oracles, as many have noticed, teach a resurrection preceding a Millennial age and reign of a Mighty King. However we may account for the advocacy of the doctrine outside of the Jews and Christians, one thing is certain from the constant appeal made to Scripture, that both Jews and Christians derived their belief from the express declarations of God's Word, so that, e.g. Lactantius (*Div. Insti.*) when adverting to this Pre-Millennial resurrection connected with the personal Advent of the Messiah, only expresses a *uniform* sentiment when he says (ch. 26) : "*this is the doctrine of the holy prophets* which we Christians follow ; this is our wisdom."

For other references to the Jewish and Primitive belief, see Ante-Nicene Library, Coms. of Meyer, Gill, Clarke, etc. Arts. on Res. in Kitto, Calmet, writings of Russell, Dodwell, Greswell, etc. Observe the language of Clemens Romanus in his *Epis. to the Corinthians*. The Apocrypha, as e.g. Mac. 2 : 7, 14 ; 12 : 45, etc. The Karaites (the party opposed to the Rabbinical) hold to a resurrection of the dead, as seen in their articles of belief (Milman's *His. of the Jews*, p. 224). So also the Mohammedans, who (Upham's *His. of Mahomet's Successors*, Greenbank's *Period. Library*, p. 247) specially honored Palestine, "as, according to their traditions, it is the place whither all mankind will be summoned at the resurrection."

Obs. 6. But in view of the variety of theory concerning the resurrection, something more must be stated. Many writers refine the resurrection by using it as a figurative expression, so that it is constituted something coeval with the history of the Church ; or as an accommodation denoting the unfolding of greater capacities and newer powers ; or as indicative of an inner body or life continued after death, making death *not penal*, but necessary and friendly to the development of life ; or, as the reception of something exclusively spiritual, either the complete transformation of the material into spirit or the union of two spiritual natures into one. There is *no end* to the variety and scope of mystical language in this direction, and under the guidance of men of learning and genius, it becomes bewildering. But all such notions, however learnedly and eloquently expressed, are opposed to the simple idea of the resurrection as entertained by the Jews and early Christians, and as represented in the Scriptures. We frankly admit that the subject is one *of faith*, and thus accept of it ; but, at the same time, a solid foundation sustaining such faith is produced. Leaving the connection that it has with the body itself in the grave, with the corporeal resurrection of Jesus, with the meaning of the word anastasis as aptly given by Pearson on the Creed, with the corporeal resurrection of some after the crucifixion, etc., we plant ourselves on the "*redemption of the body*" (Rom. 8 : 23), which clearly teaches that *not another body* is given and glorified, but *the same body*, made subject by sin to death and corruption, is raised up again and given immortality and renewed (even spiritualized) powers and capacities. We still have faith to accept of the scriptural statements that death is *penal* in its nature, that it is *an enemy* and not a friendly messenger to introduce a spiritual resurrection, or to bestow the inheritance, crown, and Kingdom. We are old-fashioned

enough in our belief to cling *with hope* to that day beyond the intermediate period or state, when *the redemption of the body* will also be effected. And this, *because we rest on a perfect, complete Redemption.* Our Saviour is *a perfect Redeemer;* and the early Christians evinced not only *faith* but *logic* when they claimed in and through Him "*the Redemption of the body.*" Everything else that man and the race forfeited by sin is restored through Christ, and we can make *no exception* in favor of the body, given over to death and corruption, without making Redemption *in so far incomplete,* and giving in this particular the victory and triumph to Satan. We dare not *limit* the redemption of the believer, seeing that God designs and has promised, through Christ, *a complete restoration to all forfeited blessings;* and even superadds to the same, in virtue of relationship to the Redeemer, increased exaltation and glory. Hence, every theory, however plausible, and no matter by whom advocated, that proceeds *to limit Redemption, the work of Christ, must be rejected as irreconcilable with the honor, power, etc. of God in Redemption.*

An editor of a prominent religious periodical, in a recent article on the resurrection, complained that some gave it undue prominency in the pulpit, etc., and suggested that one sermon a year was amply sufficient to give it all the prominency that it needs. Some eminent commentators and theologians of his own denomination correctly take a different view from that of the editor, who makes so much of "the intermediate state" that he does not see much necessity for a resurrection. Over against such a loose method we commend the excellent remarks of one of the editors (either Dr. Brown or Dr. Valentine) of the *Evang. Quarterly Review*, Art. 1, July, 1874, p. 337, insisting upon its fundamental importance and necessity (corporeal) for completed redemption. Sir Thomas Browne (*Relig. Medici*, S. 47) quaintly says: "The life, therefore, and spirit of our actions is the resurrection, and a stable apprehension that our ashes shall enjoy the fruit of our pious endeavors; without this all religion is a fallacy, and those impieties of Lucian, Euripides and Julian are no blasphemies, but subtle vexities; and atheists have been the only philosophers." The critical student will find that by "*the adoption,*" Rom. 9 : 4, Paul refers to this resurrection (for proof, see the preceding chapter, v. 23), making it equivalent to "the redemption of the body" (comp. Judge Jones' Notes, p. 284, foot-note). But it is something distinguished from the general resurrection, being a peculiar and distinctive one, belonging to "*the Sons of God,*" for by the resurrection of saints is the adoption both perfected and manifested. Jesus is declared to be "the Son of God" by the resurrection from the dead, Rom. 1 : 4, and His Sonship being vindicated and manifested by that sublime manifestation of power, it is employed, Acts 13 : 33, as proof of the resurrection. But the identical principle involved in "*the manifestation of the Sons of God,*" to become such fully and really, they also, like their Head, must be declared such by a resurrection from among the dead—one *peculiar* to themselves; and this the Apostle declares, Rom. 8, where the formal adoption is linked with the resurrection, for they are born again (as Jesus was born from the dead) as His children. (Query: Can we thus apply "the Sons of the living God" in Hos. 1 : 10?) Brown (*Com.* Matt. 12 : 25), in confirmation of what we previously said respecting the memorial (Prop. 49, Obs. 2, note) expressing a resurrection, forcibly says: "A beautiful clause is added by Luke, '*and are children of God*'—not in respect of *character*, which is not here spoken of, but of *nature*—'*being the children of the resurrection,*' rising to an unending existence (Rom. 8 : 21, 23), being the children of their Father's immortality" (1 Tim. 6 : 16). (Compare Rom. 1 : 4, etc.) It will be profitable for us to ponder in our hearts what this means, viz., that if we are so happy as to be "*the children of the resurrection*" we thus are manifested as God's children, He calling us *out of the dust of the earth* by supernatural power and imparting to us God-like powers. The expression in its relationship is so indicative of a new birth with added capacities and powers, so full of contemplated glory entirely derived out of the ordinary course of nature, that it ought to stimulate our faith and hope to grasp such a distinguishing, peculiar resurrection of saints.

Attention is called to Ps. 16 : 10: "*Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption.*" The MSS. have the plural form "holy ones," and Rosenmuller, De Wette, Gesenius, Bruno, Stange, Fischer, etc., decide that it must be retained. Our version and many commentators follow the Keri or marginal reading, and

retain the singular. This has led to some discussion among critics. Some, as Fischer, etc., call it a plural of intention having reference only to Christ. Others, as Hengenstenberg, conclude that "the plural here must have been extremely welcome to the Jews because it turnished them with the best means of refuting the Messianic interpretation of the Ps." Some, as Dr. Alexander, contend that even the singular reading in the margin "is collective and includes the whole class of God's chosen and favored ones, of whom Christ is the Head and Representative" (whereupon a writer in the *Bib. Sacra.*, Oct., 1851, p. 808, asks the Dr., "Is it a fact that God does not suffer His 'holy ones' to see corruption?"). Now, so far as the plural form is concerned, if insisted on, we are willing (gladly, as authoritative) to adopt it, but need not necessarily indorse Hengstenberg's idea. For notice, (1) it is quoted in the New Test. as expressly applicable to a resurrection; (2) Christ being the Head of the brethren or "holy ones" is necessarily included, and therefore the application to Him; (3) that the suggested question whether His brethren, "holy ones," do not experience corruption, is not stated in the text if we allow due latitude of meaning to the word "see." For it has also the meaning of sufferance or enduring, of continued experience or under the possession of, etc., as e.g., "It was not meet for us to see the King's dishonor," "If a man shall keep my saying he shall never see death," "Blessed are the pure in heart, for they shall see God," etc. Hence it is not necessary even to contend that any saint, including Jesus Himself, has not experienced corruption, seeing that the text only asserts that they shall not be suffered to endure corruption, remain under its power, but shall obtain a resurrection. With either reading it is a proof of Christ's resurrection, and with the plural form it embraces that of His members, and thus makes the resurrection of all a bodily one.

In reference to the body itself it is sufficient to add, that, being something beyond present experience and reason, it is not particularly described, but in general it is asserted that being transformed, made like unto the body of Christ, glorified, it becomes "a spiritual body," i.e. a body perfectly controlled by Spirit and not dependent any longer on nature for its support (although like angels, because of future supping with Jesus, etc., food and drink may be partaken of—not as a matter of necessity, but rather of pleasure). It is a body freed from weakness, disease, and death, having immortality, perpetual youth, angelic and even Christ-like powers. It is a strange notion of Burnet's (*Com. State of the Dead, and Res.*, ch. 7) that this glorified body will have no members or organs of sensation. Reason would imply the exact contrary, and even largely increase them as means of enlarged happiness (without e.g. interfering with the power of rapid transmission from one point to another), which Scripture supports in that it invariably links the unbounded happiness of the righteous with the period of their resurrection, and conveys the decided impression that the body itself will form *an instrumentality* through which increased pleasure will be afforded to the soul. We may well imagine, as Scripture intimates (Luke 20 : 36, etc.), that the future body in its glorified form will vary from the present body in that it is specially fitted for a new and enlarged state or ordering. The description of Jesus glorified, the representations of the saints, all evidence the greatness of the transformation, yet in such a way as to preserve a continued personal identity linking it with that which had previously existed. The critical student will ponder in this connection that (already intimated) glorification (which qualifies for honor and station) follows the resurrection. It is supposed from 1 Cor. 15 that glorification and resurrection are one, but a little reflection and comparison will show that Paul in the general subject of the resurrection of the saints, which *includes* their glorification, unites both, giving the result, under the one general head. The production of the natural body is not instantaneous, and it does not follow that the production of the glorified and spiritual body is a sudden, instantaneous one. Let the reader consider that the resurrection of the saints leads to a speedy, determined incorruptibility, etc., because a resurrection, same word, is *also* predicted of the unjust, who certainly are not transformed because resurrected, thus showing that the act of resurrecting or vivifying the dead is one thing and that of glorifying quite another. Men are to be judged for the deeds done in the body, and it would be an incongruity to judge them when already, as evidence of previous judgment, in possession of their reward in a transformed body. The resurrection of Jesus is in point, for we have no evidence that He assumed the glorified form until at His ascension, thus showing a resurrected one can exist restored to life, for some time independent of glorification. The rewarding being at the res. of the just, and as the future position, station, etc., of the believer in the Theocratic Kingdom is then assigned to them, and as differences exist, etc., we have every reason to believe that while all glorified bodies are fashioned after Christ's, some are *more like* Christ's than others, or in other words, that *a diversity* will thus exist even in the glory of the body as in the glory of the soul.

Obs. 7. If charged with credulity in our belief, we answer, that it requires *far more* to spiritualize away the plainest of facts. Thus, e.g. if the resurrection consists merely in a continued spiritual or future life, *why* is so much said of the burial of Christ, of the grave, the sealing, the stone rolled away, the rising on the third day (and not after death), the visitation to indicate no absence of the body, etc.? *How* can these facts be reconciled with such a theory? Again: the precise idea is conveyed of a resurrection "*from among or out of the dead*," as all critics admit (as e.g. Phil. 3 : 11, etc.). Prof. Bush (*Anast.*, p. 139), noticing this peculiarity in Luke 20 : 25, says: "This usage is very remarkable, and must be founded upon *some sufficient reason.*" The reason he assigns is, that it denotes a moral or spiritual resurrection from among or out of the dead in sin, or a future state. But the facts in reference to this usage are decidedly against such a view, for *the identical* language is employed to denote *Christ's resurrection* from among or out of the dead as is seen in Acts 4 : 2, comp. Acts 17 : 31; and hence, if the pleading is valid, it denotes *in Christ's case* a moral or spiritual regeneration or a continued future life. How, too, reconcile this usage of language, with precisely the same employed by the Jews to signify, as the words indicate, a separate and distinct resurrection of some of the dead?

Compare Prop. 128. We are satisfied with the charge of credulity, so long as the same is supported by the plain statements of God. The difficulties alleged in the scattering of the dust, in the assimilation of the flesh of martyrs by beasts, etc., have no force to him who believes in *the unlimited* Omnipotence of God. The question simply is, has God declared that *He* will raise the dead? If He has, *then He will perform it*, no matter how incredible, how impossible it may be to man. We are not concerned in replying to objections at length, simply because not knowing how it is accomplished, how the transformation is performed, we might readily be led in our short-sightedness, into error. It is sufficient that a cause efficient enough to produce it is assigned, even Jesus, David's Son and Son of God, and that the efficiency was practically demonstrated in His own dead body. The illustrations generally employed, however favorites, to show forth the resurrection, apt as they may be in one respect, fail in others. Thus e.g. the change of the ugly caterpillar in its silken cocoon into the beautiful butterfly, lacks the analogy of death and the sudden exertion of power in its behalf; it is simply the product of nature's laws, while the other is the glorious resultant of *supernatural* power. The silver cup dissolved by acid and mixed in a large quantity of liquid in an invisible state, so that even the microscope cannot perceive it, and then again by science reduced to visibility, to a compact mass, and formed into another silver cup of greater shapeliness and beauty, this may indeed teach us to have faith in the ability of the great Chemist and Scientist who established and organized the vast laboratory of nature, but its analogy utterly fails because it does not touch the problem of death and life. The only light and illustration that has the requisite force and beauty is that found in Him who is "the resurrection and the life." It is such that childlike faith can grasp, appreciate and apply with comfort and hope. It preserves, however accomplished and whatever modifications exist, *the personal identity* of the believer, even as respects his body, as implied by *the dead ones* being called forth from their graves, etc. Bh. Butler (*Analogy*) may go too far, as Tyndall (*Pop. Science Monthly*, Oct., 1874) accuses him, when he says, "Our organized bodies are no more a part of ourselves than any other matter around us" (urged to the statement by his eulogy of the soul and illustrating it by limbs removed, body diseased, and yet the mind active, etc.); but Tyndall goes to the opposite extreme when, retaliating with his Lucretian theory, he makes matter supreme (illustrated by the brain, vital organs, etc., being requisite to sustain a person), for the truth seems to be in a medium, *both* being essential to constitute the personal identity of a believer, and consequently, as we have shown, there is a redemption which includes soul and body. As to the philosophical and scientific questions that this may suggest, it is again sufficient to say, that this whole matter being *beyond* our experience and knowledge, we must be content with the general statements which include both, making it satisfactory and comforting (just what we need) at the mouth of the grave, when it receives the mortal remains of a loved one. Simple faith in God's Word imparts hope and joy, when supposed superior

wisdom gives only despair and anguish, or, at least, painful doubt and perplexing suspense diminishing happiness. When we see Christ's body, *the body itself*, raised up so that it should not experience corruption ; when we consider this requisite *to prove* His resurrecting power over death itself ; when we contemplate the assurance that His resurrection is a pledge, the first fruits, of our own, *then* we are satisfied, and willing to remain in ignorance of its *modus operandi*, awaiting its glorious power.

Obs. 8. Candor requires the brief examination of the only passage which can, by careless concessions, be adduced as favorable to this notion of a purely spiritual resurrection immediately after death, viz., that of 2 Cor. 5 : 1–8. If we entertain the opinion, given by various writers, that this change of body is experienced *at* death, we are at once plunged into difficulties, for then, (1) we make Paul contradict himself in his teaching concerning the resurrection. For he not only in other places teaches a corporeal resurrection, but he precisely locates this resurrection and transformation at the future Coming of Christ (e.g. 1 Cor. 15, and 1 Thess. 4), when "the Lord Himself shall descend from heaven," etc. (2) In consoling those who lost friends and endured tribulations (1 Thess. 4 : 13 ; 2 Thess. 1 : 4–10, etc.), he refers them to an experience of the power of the resurrection at the same period, and professes the same respecting himself (Rom. 8 : 23). (3) That none of the churches established by him, or their immediate successors, believed, so far as we have any knowledge, that believers experienced such a change *immediately after* death, which omission of faith is corroborative evidence that the passage was apprehended without such an interpretation. If we concede that the change is after the death of the believer, *then* the concession is seized by Swedenborgians, Universalists, etc., as proof of the non-resurrection of the bodies of the saints. Is this concession necessary, or is it demanded by the passage? The reasons just assigned have already sufficient weight to urge us to avoid it for the sake of consistency ; and the solution, if we allow *the general analogy* of Scripture to speak, is not difficult. It is only a forced comment to say, as some do (e.g. MacKnight, Hodge, etc.), that the resurrection body is not denoted, but only "the heavenly mansions" or places in the third heaven, for then the contrast is not preserved. It is contradictory to profess a belief in a bodily resurrection at the end of the age, and yet when we come to this passage, give the saints (as Barnes) in this intermediate state a body and even "a glorified body." To say that Paul desired to be with Christ in a disembodied state does violence to the desire as expressed, or to say that a temporary body is given until the day of resurrection is opposed to its being "eternal." The explanation of Locke that Paul expected the speedy coming of Christ, and desired a transformation, without dying, although plausible, as Barnes admits, is not necessary to reconcile the passage with other statements of Paul. The opinion of that class of commentators who advocate that *the resurrection body* is denoted, is the only one *that accords* with the tenor of the resurrection doctrine. Paul is accustomed, owing to the inheritance, etc., being linked with the Second Coming, *to pass over* the intermediate state, examples of which are found (e.g. Rom. 8 : 30 ; Heb. 12 : 22, 23, etc.) in several epistles. Before entering upon the words of the passage, he expresses his strong faith in the things not seen, in the things eternal, and among those things he had just enumerated (ch. 4 : 14), "*knowing that He which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you.*" Hence, grasping *by faith* the blessings connected with the resurrection by Jesus,

he, passing by the intermediate state as not worthy of comparison with what follows it, makes a general affirmation of the resurrection, his desire to experience it, and his safety and blessedness whether he presently, or not, experience it. That his mind was impressed by the desire for a bodily resurrection appears, (1) that this body is "eternal in the heavenlies" (see Prop. 107), which accords with the position and rank of the Rulers after the resurrection; (2) it occurs here on earth for "*the house is from heaven,*" i.e. the change, etc., is made by God through His Son Jesus (for our "resurrection" even is in heaven); (3) this change is made "that *mortality* might be swallowed up of life," i.e., the body itself, the mortal part, is endued with immortality, otherwise it is not correct to say that *the mortal* receives or attains to life, but it should be (if spiritualized) that the mortal body *gives place* to another and different body never susceptible to mortality; (4) the "*earnest of the Spirit,*" given as a pledge for the performance of this, indicates it, as a comparison with Rom. 8 : 23; Eph. 1 : 14; Eph. 4 : 30, etc., will show. Such considerations, to say the least, are ample enough, whatever view we may entertain respecting particular parts of the passage or concerning it as a whole, to prove that we need not indorse a spiritual endowment or resurrection immediately after death, making the resurrection of the body unnecessary and redundant; for, admitting the apostleship of Paul, the writer does not contradict himself, which he inevitably does if we force such an interpretation upon his words.

Rev. Wilson (*Proph. Times*, N. S., 1875, vol. 1, p. 223) and others simply make the body reserved in heaven to be the body of Christ, the pattern of ours, after whose body ours is to be fashioned, just as He is now in heaven our life. We shall be clothed with this body at His Coming, etc., and as Paul saw this very body, hence his intense longing for it, thus nervously expressed. Lange's *Com. loci* refers the reception of this body to the resurrection at the Parousia of Jesus, and Dr. Wing (foot-note) indorses and enforces (over against Hodge's view) the opinion expressed by Dr. Kling. The passage, too, as numerous writers observe, distinguishes between the soul and the body, so that the latter is not pure spirit, but an organized vehicle under perfect control of the spirit. Comp. the excellent remarks of Fausset (*Com. loci*), who heads his comments with "The Hope of Eternal Glory in the Resurrection Body."

Obs. 9. Attention is called to the circumstance that *many* of our opposers *frankly* acknowledge that a literal Pre-Millennial resurrection is taught in the Scriptures. Of these we have several classes, (1) such as receive the inspired Word, and profess themselves *forced* by philological and exegetical reasons to receive the doctrine, but very carefully have these resurrected saints removed to the third heaven. Such are Prof. M. Stuart, Priest, etc.; and the *Com.* of Stuart and his *Excursus* on Rev. 20 are commended to the special consideration of the reader, because his candid admissions are particularly valuable both on account of his known hostility to our doctrine, and by reason of this concession of a literal resurrection being *antagonistic* in spirit and principle to his own theological system.[1] (2) Then there are some hard to understand and contradictory; *admitting* in one place a literal Pre-Millennial resurrection, without the Advent of Christ, and in another place *rejecting* it. Thus, e.g. Kurtz (*Sacred History*) admits, s. 196, a literal resurrection to precede the Millennium, as his reference to Matt. 27 : 52, 53 indicates, and yet in sections 198 and 199 he speaks as if all the Scriptures pertaining to the dead of Christ were only fulfilled at the close of that age. He, too, is guarded in placing those resur-

rected ones preceding the Millennial age in an "invisible and celestial" reign, just as if the predicted Kingdom of the prophets was an invisible one. The concession, however feebly given, is worthy of notice, as in so far it coincides with "the ignorance and folly" of Jewish expectations.[2] (3) Another class are those who, imitating some ancient opponents of Chiliasm, reject the Apocalypse mainly on the ground that it teaches *a two-fold* resurrection, the first of the saints at the beginning of the Millennial age, the second at its close. So Lücke and others, see Prof. Stuart's *Introd. to Apoc.* (4) Some, as Prof. Bush (*Mill. and Anast.*), Neander (*Works*), admit that the language *is well adapted* to teach a Pre-Millennial corporeal resurrection, that such an opinion was entertained by the early Church, that it was well suited to sustain the martyrs, etc., but that its true spiritual conception was *to be developed* by the growth of the Church. (5) Rejectors of Revelation, as Gibbon (*History*, vol. 1, p. 534, etc.), admit it, and in various works and periodicals it is presented and derided as decidedly too "Jewish." A writer, e.g. in *Westm. Review*, Oct., 1861, p. 261, speaking of this doctrine, portrays it thus: "The subjects of this long-desired theocracy are primarily the decapitated martyrs, and then all the true adherents of the now triumphant Messiah. Their restoration to a happy and sinless corporeal existence constitutes the first resurrection," but pronounces it after all only a splendid idea derived from Jewish Messianic expectations, unworthy of credence. Very recent attacks on the Apoc. by talented men correspond with this in tone and spirit. (6) Still others fully admit the literalness of the Pre-Millennial resurrection, but injure its force, and materially affect the harmony of prophecy, by linking with it, and regarding as identical in time, events which are separated by the Millennial era. Thus, e.g. Keith in his *Harmony of Prophecy*. Thus from various sources, antagonistic, and some even hostile, to us, we have the important admission made, so requisite to our system of faith, that a literal Pre-Millennial resurrection is taught in the Scriptures.[3]

[1] Among these may be classed those who express themselves in a hesitating, undecided manner. As e.g. Henry's comment in the *Compreh. Com. loci*, which says: "They were raised from the dead and restored to life, *either literally or figuratively*," but then proceeds, owing to preconceived views of judgment, Kingdom, etc., to favor the figurative sense. Among such may also be reckoned those who occasionally give a most decided utterance in our favor, but are largely given to spiritualizing. Thus e.g. Dr. Tomlinson, in his *Sermon on the Millennium*, is forced to acknowledge a literal res. After mentioning the view of a res. of a mere spirit of the martyrs, he adds: "Others contend, and, in my opinion, with much more propriety, that it should be interpreted according to *its obvious import*; and that the martyrs will *literally* rise from the dead at the beginning of the Millennium, and continue on the earth throughout the whole of that period," and then approvingly quotes Bh. Newton. To these may be added such writers as Spurgeon, Talmage, and others, who in one place utter the most emphatic Pre-Millenarian views (some we quote in this work), and then weaken the same in other places by indecisive, hesitating, or spiritualistic utterances, showing that a clear, uniform system of Eschatology is lacking.

[2] To this class Dr. Chalmers may be added (having occasion to quote him occasionally), who at times is hard to understand, unless we allow him a Millenarian bias (comp. his letter to Dr. Bonar, *Memoirs*, vol. 5). Thus e.g. on Ps. 50 : 1-6 (*Posth. Works*, vol. 3, p. 51) he remarks upon its being in "the domain of unfulfilled prophecy," and adds: "And I am far more inclined to the literal interpretation of this Psalm than to that which would restrict it to the mere preaching of the Gospel in the days of the apostles. It looks far more like the descent of the Son of Man on the Mount of Olives, with all the accompaniments of a Jewish conversion, and *a first resurrection*, and a destruction of the assembled hosts of Antichrist." Even Origen could not entirely rid himself of the Primitive view, and occasionally utters sentiments *in accord* with Chiliastic views, as e.g. in

his 13th Homily on Jeremiah, he says : "If any man shall preserve the washing of the Holy Spirit, etc., he shall have part in *the First Resurrection ;* but if any man be saved in *the Sec. Resurrection* only, it is the sinner that needeth the baptism by fire. Wherefore, seeing these things are so, let us lay the Scriptures to heart, and make them the rule of our lives ; that so being cleansed from the defilement of sin before we depart, we may *be raised up* with the saints and have our lot with Christ Jesus." (The student will observe that Barbour's system is Origen's revived, viz., future salvation of sinners.)

[3] Dr. Keith, in many respects an instructive and valuable writer, connects passages (*Har. of Proph.*) as descriptive of the same period of time which the Spirit applies to different eras of time. Thus e.g., overlooking the plain fact that the judgments of God fall upon living nations and not upon the dead at the Sec. Advent (comp. Prop. 134), and the additional fact that the dead in Christ only experience a resurrection at the beginning of the Mill. age and the rest of the dead are not raised until its close (comp. next Prop.), he unites with Rev. 20 : 5, 6, etc., such passages as Rev. 20 : 12, 13, 14, 15. His objection that we nowhere find "a second" resurrection spoken of, is irrelevant, for two reasons, (1) the term "*first,*" as shown in next Prop., has not so much reference to time as to privilege ; and (2) the resurrection of all is asserted, but a certain *precedence* given to the righteous, which necessarily involves precedence in time, etc.

Obs. 10. An objection, urged by Barnes and others, may as well be noticed here. It is to the effect that in more detailed descriptions of the Resurrection, as in 1 Thess. 4, and 1 Cor. 15, Paul does not connect the personal reign and Kingdom of Christ as following here on earth. But if this proves anything, it proves too much, for it would exclude other things also mentioned as occurring, such as the creation of new heavens, etc., the resurrection of the unjust, the last judgment, etc. The omission is decidedly in our favor, for (while Paul in other places unites "*the appearing and Kingdom*"), he here takes it *for granted*, from the universally entertained views that the Kingdom is joined to the appearing of this Son of Man, that the parties addressed will supply the order of events omitted, and discusses only that part of it, viz., the resurrection of the dead, which to Gentiles, like the Thessalonians and Corinthians, was the most incredible, etc. If the objection is appropriate, then we might frame another in the same spirit, and ask, Why then, seeing that these Thessalonians are charged by Neander and others as holding to "Jewish forms" of the Kingdom, did not the apostle, when on the subject of the resurrection, refute their Jewish notions of the Kingdom? The one objection is *as pertinent* as the other.

PROPOSITION 126. *In confirmation of our position, the Old Test. clearly teaches a Pre-Millennial resurrection of the saints.*

Our entire argument, step by step, leads to this as *a necessity*, otherwise the Kingdom *as covenanted and predicted* cannot appear, and cannot be inherited. Leaving the reasons already assigned (under the discussion of the covenant and memorial, see. Prop. 49), we now appeal to others which show that before the Messianic Kingdom can be realized the righteous dead must first be raised up from among the dead.

Obs. 1. No one doubts that Isa. 25 : 6–8 is descriptive of the Messiah's Kingdom. If we regard it, as it ought to be, representative of a state *here on earth* to be witnessed during an appointed time, and if we do not take the unwarranted liberty of dividing and subdividing it, allotting portions of it to one time and other portions to another time, or, ascribing parts of it to earth and others to the third heaven, *then* it will be very easy to locate the period of its verification or realization on the authority of the Apostle Paul. In turning to 1 Cor. 15 : 54, after a description only of the resurrection of the righteous, the apostle emphatically adds, "*then*" (i.e. at this very time of this resurrection) "*shall be brought to pass the saying that is written 'Death is swallowed up in victory.'*" Isaiah's Millennial description, which all agree is a delineation of Christ's Kingdom, is, *according to this testimony*, to be fulfilled or brought to pass *when a resurrection* is experienced by the saints. This is corroborated by the statements given in Isaiah, corresponding with such, that we know are only to be realized *after* death is abolished. But Paul adds another saying which is also "*then*," at that time to be brought to pass, viz., the one given by Hos. 13 : 14 (gives the spirit of it), "*O death, where is thy sting? O grave, where is thy victory?*" The question that arises here is this : Paul well knew that Hosea 13 : 14 (as well as Isa. 25 : 8) was a *favorite* passage of the Jews to support a resurrection of righteous Jews *at* the inauguration of the Kingdom by the coming of the Messiah—how, *then*, could he locate its fulfilment at a resurrection of saints, conjointly with the Kingdom description of Isaiah, unless he *fully and freely indorsed such a Jewish view?* This testimony is *plain and convincing*, unless we charge Paul with prevarication. As an inspired man, as a follower of Gamaliel, as a preacher of the Kingdom, knowing the Jewish views, he *could not* give them such an indorsement *unless it was true.*

If Paul had not in 1 Cor. 15 explained the phrase, "He has swallowed up death in victory," then spiritualizers would undoubtedly have explained it away as denoting, probably, comfort or hope in death, etc. Indeed, some not satisfied with Paul's reference think that "death" in Isaiah denotes the woes or calamities of the Jewish nation, and this is done by Vitringa, Rosenmuller, Bush, etc., in order to make the Millennial predictions to correspond with the present state of the church. Against *the express* inter-

pretation and application of Paul, they assert that "death" here is only "another term for all manner of grievous afflictions, persecutions, wars, pestilences, sicknesses, everything, in fact, of a deadly or desolating nature, everything which causes grief, mourning, and tribulation. A specimen worthy of Origen! But the multitude of our opposers do justice to Paul's quotation, and insist that *a bodily resurrection* is denoted. Barnes (*Com. loci*) only expresses the sentiments of these when he makes it refer to "death in its proper signification," to the fact "that He will abolish death," and that Paul's quoting it "is sufficient proof that it refers to the resurrection," etc. The context of Isa. 25 : 6-9, as will be shown hereafter, forbids its application to the present existing dispensation, because the events connected therewith can only be realized at the Sec. Advent. We certainly cannot be censured for our application of Hos. when even our bitter opponent Jerome (Art. "Jerome," *Ency. Brit.*) employs it (Hos. 6 : 2, 3) as referring to the res. of Jesus, and then to the regeneration of the human race through the same. Now the plural form "us" cannot refer to Jesus as an individual (unless we conceive Him as one of the brethren), but to the saints. He also applies Hos. 13 : 14 to the death and res. of Jesus.

Obs. 2. In Daniel 12, we have, according to the early Church and many eminent writers, a literal, twofold, and Pre-Millennial resurrection foretold. The English version gives, v. 2, "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" That the language indicates a literal resurrection is fully admitted even by those who spiritualize it, or who apply it to the time of the Maccabees; that it is expressive of or drawn from the doctrine of a literal resurrection all critics confess. "Sleep" used for death; "sleeping in the dust of the earth;" "awake" employed to denote restoration to life; this awaking of such sleepers to "everlasting life," all in the phraseology and contrast enforce *such* a meaning. To avoid the charge of forcing an interpretation, we shall rely on the renderings given by our opponents. Prof. Bush, a critical scholar, gives the following: "And *many of* the sleepers of the dust of the ground shall awake—*these* to everlasting life, and *those* to shame and everlasting contempt." He contends that the words in their precise meaning demand *a twofold* resurrection, one class being raised up to life while another are not then awakened. As to the latter part of the verse and the controversy originated by it, we may in this discussion pass it by, only saying, (1) if it has the meaning given by Bush, then it forms an additional argument in our favor; (2) but if the contrary, as Barnes and others, is to be received, viz., that the just and unjust are both raised at the same time, then it may be referred, as many do, to the resurrection of professed believers good and bad. The first part of the verse is *sufficient* to sustain our position, viz., that of *a partial* resurrection of the dead—a resurrection of some *out of or from among all* the sleepers in the dust of the earth. The awaking is predicated alone of the "*many of*" and not of *all* men. Those who resort to making "the many" consist of "all" are restricted by the peculiar, significant, and conclusive "*many of.*" Hence we find the candid confession of Dr. Hody (*Res. of the Body*, p. 230): "I fully acknowledge that the word 'many' makes this text extremely difficult. I know what expositors say, but I am not satisfied with anything I have hitherto met with. Some tell us that 'many' is sometimes used in the Scriptures to signify 'all,' but this does *not* clear the difficulty; for there is a great difference between 'many' and '*many of.*' All that sleep in the dust are many; but *many of them* that sleep in the dust *cannot* be said to be *all* they that sleep in the dust. '*Many of*' *does plainly except some.*" In the examination of various writers, all, without exception, acknowledge this *restricted* import, declar-

ing that its removal does violence to the passage. The language then expresses *a literal, partial* resurrection. Now in its connection it describes a Pre-Millennial one, briefly, for the following reasons: (1) It is placed at the end of certain prophetic periods, which, as nearly all commentators agree, precede, or run down to, the commencement of the Millennial period; (2) it is connected with a deliverance of the people of God, pre-eminently characteristic of the beginning of the Millennial era; (3) it is identified with a period of great trouble, distress, etc., which, as many prophecies declare, precedes the ushering in of that age; (4) it is related to the period when the wicked shall be rooted out, etc., which is descriptive of the commencement of this age; (5) and the identifying of the promise annexed by Jesus Himself to the time immediately after the harvest, "then shall the righteous shine forth as the sun," for, as Joel and John show, the harvest immediately precedes the Millennial glory.[2]

[1] Surely we are correct when such men as Prof. Bush, who make a literal resurrection adumbrate "a moral quickening" and "future life," apply this to the "resuscitation of the dead mentioned in the Gospels," and especially to "that remarkable display of resurrection power put forth upon the many bodies of the saints that slept, which arose, and came out of their graves after his resurrection." Or, when Grotius, Amner, etc., following the interpretation of the heathen Porphyry, yet admit that the language is such as "to hint at the mystery of the resurrection." Besides this, the student well knows that a leading objection against the Book of Daniel by destructive critics is, that *a literal* resurrection is taught.

[2] Prof. Bush on "these" and "those" says: "The awaking is evidently predicted of *the many and not of the whole*; consequently the '*these*' in the one case must be understood of the class that awake, and the 'those' in the other of that which remains asleep." Many others coincide in this opinion. Barnes (*Com. loci*) forcibly says: "The natural and obvious meaning of the word 'many' here is, that *a large portion* of the persons referred to would thus awake, *but not all*. So we should understand it, if applied to other things, as in such expressions as these: 'many of the people,' 'many of the houses in a city,' etc. Gesenius states that the word 'designates *a part taken out of the whole*.'" Hence we strongly object to some renderings which do not thus distinguish, as e.g. Knapp's (*Ch. Theol.*, p. 529), who concedes a literal resurrection, but renders: "Those who lie asleep under the earth will awake; some to eternal life, others to everlasting shame and contempt." Such a version is evidently shaped by the opinion of a simultaneous resurrection of all the dead at the same time, and does manifest violence to the original, as urged by the best and most reliable of critics, and conceded (as shown) by the candid concessions of opponents. Prof. Whiting has: "And *many from* the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence." Winthrop, and others, "And *many from out of* the sleepers of the dust," etc. Brookes (*Essays*, p. 12, note), "And *many of them* that sleep in the dust of the earth shall awake; *these* (the many raised ones) are destined to everlasting life—*those* (who remain in the graves) to shame and everlasting contempt;" so also Carlton and others. Many renderings give the same sense, the only change being in substituting "some" and "others" for "these" and "those," excepting Augustine's (*City of God*, b. 20, c. 23), who translates: "And *many of them* that sleep in the mound of the earth shall arise, *some* to everlasting life and *some* to shame and everlasting confusion." In the *Israelite Indeed*, vol. 11, p. 210, Chaplin gives the following: "Many *apart from* those sleeping in the dust of the earth shall be awakened; *these* (the many awakened) shall have eternal life; and *those* (the remainder left sleeping) shall have the reproaches of eternity;" and Lederer (the editor) suggests: "And many *from those* who sleep in the earth-dust – or dust of the ground—shall be awakened; *some* to lives everlasting and *some* to shame and everlasting abhorrence." The reader can readily verify such renderings in various leading commentaries given by others, and therefore we only append, as an illustration, another given by Tregelles (*On Dan.*, p. 156): "Many *from among* the sleepers of the dust of the earth shall awake; *these* shall be unto everlasting life; but *these* (the rest of the sleepers) shall be unto shame and everlasting contempt" (comp. Smith's *Thoughts on Dan.*), and observes: "I have given, I believe, the most literal rendering of the verse; it speaks of a resurrection, not the general when all shall be called forth, but of an *eclectic* character, '*many from among the sleepers*.'" "This pas-

sage has been understood by the Jewish commentators in the sense that I have stated." Fausset (*Com. loci*) indorses Tregelles, saying, "the Jewish commentators support Tregelles," and remarks: "Not the general resurrection, but that of these who share in *the first resurrection;* the rest of the dead being not to rise till the end of the thousand years (Rev. 20 : 3, 5, 6, cf. 1 Cor. 15 : 23 ; 1 Thess. 4 : 16). Israel's national resurrection and the first resurrection of the elect Church, are similarly connected with the Lord's Coming forth out of His place to punish the earth in Isa. 26 : 19, 21, and 27 : 6 ; cf. Isa. 25 : 6-9" (Tregelles, p. 162, adds : "This translation is given as undoubtedly correct in Gerard Kerkherdere's *Prodromus Danielicus,*" for "it is clearly not a general resurrection ; it is 'many *from among;*' and it is only by taking the words in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth," and quotes in confirmation of such a twofold resurrection Jewish authorities, R. Saadiah Haggaon and Aben Ezra.)

We are only concerned in insisting that a resurrection, and a twofold one, is clearly taught. That a resurrection is asserted is so plain that many (comp. Art. on "Resurrection" in M'Clintock and Strong's *Cyclop.*) emphatically declare that it presents us "a clear and unequivocal declaration," and even such commentators as Scott (*loci*), ready to spiritualize predictions and promises, unhesitatingly teach that a resurrection of the dead is most obviously taught, but over against the impregnable "many of" refers it to "the general resurrection." The student will see for himself that any rendering approaching faithfulness to the original necessarily makes the resurrection of *an eclectic nature.* Dr. Brown (*Ch. Sec. Com.*, p. 200) indeed makes "many of" to be "the multitude of," and insists that two classes are included in these "many," viz., "the good and the bad," which is then transformed into "all," and a simultaneous resurrection. Some writers take the position that this resurrection relates either to the Jewish nation or to the professing Church, or to both, and has the righteous and the mere professor raised at the same time, excluding the rest of the dead ; others again think that a small moiety of the wicked are then raised up, as e.g. these who crucified Jesus, etc., while the vast body of the wicked dead remain until the close of the 1000 years ; others again, the large majority, hold, as intimated, that only the saints are raised and the rest, who shall be awakened at some future time, remain in the dust of the earth. Still others, over against the implied awakening of both classes, make out that the last class never rise from the dead. Now the concise, abrupt language makes it requisite to interpret the passage according to *the general analogy* on the subject, which decidedly favors *a partial, eclectic* resurrection ; the first clause referring exclusively to the righteous and their awakening as something *separate and distinct* from that of the wicked, while the last clause asserts the same fact given in Rev. 20 : 5. Should, however, the last part include mere professors, or some noted wicked (as some think), yet the eclectic character of the resurrection is unmistakably indicated, and *a distinctive precedence* of the righteous. The special attention of the student is called to the Jewish view (Bickersteth's *Guide*, p. 185, Brookes's *Essays*, p. 12, etc.) which restricts the resurrection. Thus Aben Ezra in his *Com.*, as quoted by various writers, says : "*Those who awake* shall be (appointed) to everlasting life, and *those who awake not* shall be (doomed) to shame and everlasting contempt." Gaon says, "This is *the resuscitation of the dead of Israel*, whose lot is to eternal life, and *those who shall not awake* are the forsaken of Jehovah." So also the Sohar, Midrash Mishle, 4 Esdras 2, Torath Adam, etc Pococke, Lightfoot, Mede, and others, have produced Rabbinical statements showing the Jewish belief in a limited corporeal resurrection when the Kingdom of the Messiah shall be instituted, and Lightfoot and others (under the misapprehension that the Christian Church was this Kingdom, and overlooking the Jewish restoration, etc., linked with this resurrection) have actually pointed to the cases of resurrection recorded in the Gospels as "parallel to the expectations of the Jews," and therefore a proof that Jesus was the Messiah. Bertholdt, Kranichfeld, Füller, Köstlin (Lange's *Com. Dan. loci*) and others refer these raised ones solely to the Jewish nation. While there is force in this exclusive notion (because Daniel's predictions relate to the destiny of the Jewish nation), yet in it we must also (as hitherto shown in detail) include the engrafted, adopted sons and daughters of Abraham, accounted worthy of so high an honor.

Obs. 3. But we have stronger evidence than this even in the chapter, for the resurrection of the righteous being mentioned ; God graciously assures Daniel himself that he shall be *among those many* thus favored. In verse 12, we read : "*But go thou thy way till the end be ; for thou shalt rest*

and stand in thy lot, at the end of the days." It being foreign to our design to discuss prophetic periods, it is only necessary to say that, taking the admissions of a host of Anti-Millenarians and others, these prophetical days being, in accord with prophetical usage, years, no matter what period is assigned to their commencement, they require many centuries before their close. And hence the promise to Daniel at "the end of the days" is to be witnessed, *after* a long series of years has passed, even, as many contend, extending down to the Millennial age. At least, if we limit these periods to literal days, there is not a particle of proof that the promise was realized in Daniel's case.[1] Down to the present day Daniel has *not yet* stood up in his lot, and, if we leave due weight to one pregnant expression, we can plainly see the reason why it is not yet fulfilled—"*when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" *Then* the end of these days has come, and *then* God's promise is verified; *not sooner and not later.* But look at history and the facts as they exist to-day. Are not the Jewish people still dispersed and their power scattered among the nations of the earth? Is not Jerusalem itself still trodden down by Gentiles? How, then, can it be said that God's purpose in reference to this people has been accomplished in this respect, when we see it going on before our eyes? No! *the end has not yet come,* but as God's promises are sure, and now *Yea and Amen* in Christ, *when* the end of Jewish tribulation and dispersion comes *a glorious resurrection also comes* in which Daniel will participate. In noticing the promise, it is legitimate to avail ourselves of the admissions of those who oppose our Millenarian views, and it ought to be accepted as impartial evidence. Barnes (*Com. Dan. loci*), after showing that Daniel could not possibly have lived during the entire period of the events previously enumerated without experiencing death, advocates the standing up at the end of the days to mean a *literal* resurrection, saying: "This is admitted by Lengerke, by Maurer, and even by Bertholdt, to be the meaning, although he applies it to the reign of the Messiah. *No other* interpretation, therefore, can be affixed to this, than that *it implies the doctrine of the resurrection of the dead,* and that the mind of Daniel was directed onward to that. With this great and glorious doctrine the book appropriately closes." The death of Daniel, before the events predicted come to pass, is announced in the "for thou shalt rest." This is appropriate language in view of the previous "sleep in the dust." But we again leave Barnes explain: "During that long interval Daniel would 'rest.' He would quietly and calmly 'sleep in the dust of the earth,' in the grave." "I do not see that *it is possible to explain the language on any other supposition* than this. The word rendered 'shalt rest' would be well applied to the rest in the grave. So it is used in Job 3 : 13 'then had I been at rest,' Job 3 : 17, 'there the weary be at rest.'" The language of the promise, too, implies *the personal* presence of Daniel at the time the end shall be. More than this, it is requisite, for then he is to obtain his "lot." Now, whatever meaning is attached to "the lot," whether of station, rank, degree, etc., it is certain from numerous promises that Christians are represented as receiving their "lot" *after* the resurrection is experienced. Daniel receives his portion or reward allotted to him by God. But *when?* Turning to Rev. 11 : 15–18, under the last trumpet, preceding the Millennial era, we find "the time of the dead that they should be judged and that Thou shouldest give reward unto

Thy servants, *the prophets.*" Such is the striking harmony of the utterances of the divine Spirit, indicating *a Pre-Millennial* resurrection.[2]

[1] This is attempted by a class of interpreters who may be justly styled Antiochus Epiphanites, since they find nothing in these predictions (concluding part of 11th ch. and the 12th) but what relates to Antiochus. They sustain about the same relation to us that Porphyry did to many in the third century. But they *utterly fail* to show such a fulfilment as the prophecy demands, both as to time and matter. It is to be regretted that some able writers have, more or less, received of their leaven. Even Auberlen (*On Dan.*) thinks that the mention in verse 2 of the resurrection was merely to incite to faithful perseverance in the persecutions of Antiochus, because the phrase "at that time" is omitted, and hence that there is no chronological connection. But this certainly can only be adduced in support of the Antiochan theory, seeing that the emphasis being twice given in verse 1, it would have been mere redundancy to repeat; that Daniel's resurrection stands related to the same period; that the resurrection is associated in Scripture with the time of deliverance of the nation; that the general complexion of the prediction, as well as the unity of Scripture, demands a fulfilment *in chronological* connection. Some take the dates given as referring to days, but link them with the same periods in Rev. pertaining to Antichrist's career (with good reasons), but there is one serious antagonism, viz., Daniel's resurrection follows the end of these in Daniel, but (Apoc. 11 : 18) precedes those of Rev.

[2] Even Augustine (*City of God*, b. 20, c. 23) interprets Dan. 12 : 13 as referring to Daniel's literal resurrection. Daniel is among "the prophets" who are rewarded when the Millennial period commences. The happiness of the one class is mentioned, giving them a certain precedence, and is linked with the restoration of the Jews. The original division of the holy land by lot, led to all portions, appointments being called lots, and this has been introduced into the New Test., as many critics have noticed. Daniel's lot which he receives may be seen, e.g. in Acts 26 : 18; Eph. 1 : 15, 16, etc., where the Greek word is either "lot" or "allotted portion," as noticed by commentators. The resurrection of Daniel, it may be added, utterly disproves the theory of Universalists, Swedenborgians, and others, and recently advocated, as the teaching of Jesus, by Reuss (*His. Ch. Theol.*, p. 221), "that there can be no interval between the present life and the future, between death and the resurrection," for Daniel was to be raised up, not at or immediately *after* his death, but at the *end of the days*, i.e. after the interval of a certain, well-defined period of time. The same is confirmed by the resurrection of Jesus, the resurrection of saints at the resurrection of Jesus, the saints under the altar, which also had an interval. Faber (*Diss. on Proph.*, p. 97, foot-note), when he comes to this passage, is forced to admit that "it gives some warrant to Mr. Mede's opinion, that the first resurrection, which precedes the Millennium, . . . will be a literal resurrection of the saints and martyrs." Fausset (*Com. loci*) comments on the "rest" in the grave. He, like his people Israel, was to wait patiently and confidently for the blessing till God's time. He "received not the promise," but had to wait until the Christian elect saints should be brought in, at the first resurrection, that he and the other Old Test. saints "without us should not be made perfect" (Heb. 11 : 46). Barbour (*Three Worlds*) endeavors to make the resurrection of Dan. 12, because the expression "thy people" is used, to refer exclusively to Jewish people according to the flesh and not to the Gospel Church (the book being "the writing of the house of Israel," Ezek. 13 : 9). It is true that the resurrection refers to "the house of Israel," Daniel's people, but it is equally true (as our line of argument has proven step by step) that true members of the Christian Church are connected by virtue of *engrafting and adoption* with this house, being regarded as "the children of Abraham," and hence participate *in all the blessings* of Abraham, Isaac, and Jacob. We dare not narrow down, as some do, "the first-born" to Christian believers and exclude the worthies of the Hebrews, when the covenant foundation, inheritance, etc., are the same. The prophets describe the house of Israel as amazed when through the power of the resurrection these "children of Abraham" are revealed and exalted. Zöchler (Lange's *Com. Dan. loci.*) explains this passage relating to Daniel: "Thou shalt rest in the grave, in the quiet sleep of death (cf. Isa. 57 : 2, and supra v. 2)," "that thou mayest receive thy portion of the inheritance at the judgment of eternal recompense; cf. ch. 7 : 18, 27; Rev. 20 : 6." He remarks respecting "the lot" that it refers to "the inheritance of the saints in light (Col. 1 : 12), which shall be possessed by the righteous *after* the resurrection of the dead in the heavenly Jerusalem." He says that with this view agree "a majority of interpreters."

Obs. 4. However ultra it may seem to some,[1] we are willing to, and readily do, accept of Ezek. 37 : 1–14 as teaching a Pre-Millennial resurrection. This view washeldby the Jews (e.g. 2 Esdras 2 : 16, 23, 31), by the early Church (being quoted by Irenæus, *Fifth B. Ag. Heresies*, Justin, in 1st *Apol.*, Tertullian in chs. 29, 30, *On the Res. of the Flesh*, and Greg. Nazianzen, *Funer. Oration*, e.g. by others), and by different writers from that period to the present. Some authors, not entirely satisfied with a figurative application, give a twofold fulfilment, one a spiritual or civil, and the other literal, as e.g. Dr. Clarke, *Com. loci*, who also admits that it has an ultimate reference to "the resurrection of the body." Others, as Rationalists, etc., receive it as teaching a literal resurrection, but reject it as a "Jewish figment." While still others, as Delitzsch (*Sys. of Bib. Psyc.*, p. 485, in response to Hofman, who advocated that Isa. 26 : 19 and Ezek. 37 : 1–14 contained figures of restoration), and many Millenarians, hold that such a literal resurrection is taught as covenant promises require. The reasons which influence us to such a belief are the following : (1) The *explanation* given by God Himself of the vision indicates a literal resurrection. The vision of the dry bones extends from v. 1 to 10, and if this were all, then, indeed, we might be at a loss to determine its exact meaning, but God appends to it *an explanation ;* and, like in all explanatory clauses, we have *no right* to spiritualize them away. It is weakness to place the vision and the explanation in *the same* category, and treat the one like the other. We dare not, without disrespect to *the Divine explanation*, make it denote something quite different from what the words *truly and actually* represent. Keeping in view the distinction, overlooked by the multitude, between the vision and its interpretation by the Spirit, how else can we receive the words, unless teaching the doctrine we claim, when it says : "*I will open your graves and cause you to come up out of your graves*," etc. (2) It is scarcely consistent for the resurrection of the body (whatever may be true of the simple word resurrection) to be taken as a figure or symbol of the renovation of the soul, seeing that in the Scriptures a moral change of the soul is uniformly held to be a *prelude* to a blessed resurrection of the body unto life. This would be reversing the order of events, and involving a certain incongruity. It is nowhere done unless this and Rev. 20 form exceptions to a general rule. (3) The language, "*Behold they say, 'our bones are dried and our hope is lost,'* " shows that *a corporeal* resurrection is meant. For, if we turn to Ps. 141 : 7, this is the expressive complaint of the house of Israel, "*our bones are scattered at the grave's mouth as when one cutteth and cleaveth wood on the earth*," and God here gives the assurance that these very "*bones scattered at the grave's mouth*," shall be again raised up. In the 89th Ps., where this lost hope is plaintively presented, we have the covenant, and the assurance that David's Son shall gloriously reign on David's throne ; then follows, however, the prediction of the casting down of David's crown and throne to the ground, of the cast-off condition of the nation and the non-fulfilment of the covenant, and the question is asked, "*How long?*" Then follows : "*Remember how short my time is ; wherefore hast Thou made all men in vain? What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? Lord, where are Thy former lovingkindnesses which Thou swarest unto David in Thy truth?*" How is this hope so lost, even absorbed by the all-devouring grave, to be realized? The plain, *God-given answer* comes to us in this passage of Ezekial, if we will *only* receive it. Here the question

asked in Ps. 35 : 10 is replied to ; and prophet after prophet assures us that when this shall occur "*those bones shall flourish as an herb.*" It is in accord with this that David in Ps. 31 affirms that although his "*bones are consumed*" and in his "*haste*" he said, "*I am cut off from before Thine eyes,*" he will trust in God for deliverance, because the wicked alone shall "be ashamed" and "be silent in the grave." This confidence is again and again declared, so that the bones given over into "*the hand of the grave*" shall "*come up out of the grave.*" God says that the house of Israel declares "*our hope is lost and we are cut off.*" In Lam. 3 : 18, we read, "*And I said, my strength and my hope is perished from the Lord,*" but farther on the prophet again professes hope "*for the Lord will not cast off forever . . . to crush under His feet all the prisoners of the earth.*" No ! some of those "prisoners of the earth," which (as we shall hereafter show) are the dead that the earth holds in confinement, which are now "*dwelling in the dust*" (Isa. 26 : 19), "*the earth shall cast out.*" The "*prisoners of hope,*" Zech. 9 : 12, shall be delivered according to the "*hope toward God,*" expressed by Paul, Acts 24 : 15. The analogy of faith, the appeal of God to words connected with corporeal death, and the stubborn fact itself that the covenant given by God to Abraham and David *cannot possibly be realized* until the enemy death, which holds its chosen ones, is overcome, *these things prove,* what so many pious have joyfully accepted, *a literal resurrection,* by which the grave is made to surrender those to whom precious covenant promises were made. Now, indeed, the enemy triumphs ; they are cut off "from the land of the living ;" faith and hope almost falters at the gloomy prospect ; wise men here and there declare it is folly to expect its realization ; scientists insist upon its impossibility ; even good men think it too much to anticipate, and explain it away ; but God, *the Almighty,* points to this very faltering faith and hope, produced by literal death, and in His gracious majesty speaks : "*Then shall ye know that I the Lord have spoken it and performed it.*" How can we change God's words or challenge His work ? (4) The emphatic language here is corroborated by other examples. Thus e.g. when we keep in view how the Jews understood this vision and explanation, then the language of Jesus addressed *to* Jews is *a confirmation* of a literal resurrection. For in John 5 : 28, 29 the expression of Ezekial is almost repeated "*all that are in their graves*" shall "*come forth,*" and this, too, in connection with what He said, that this raising up shall be (e.g. John 6 : 39, 40, 44) "*at the last day*" as the Jews held (comp. John 11 : 24).[2] Again, Hos. 13 : 14, "*I will ransom them from the power of the grave,*" etc., contains the same ideas, and Paul applies it *directly* to the resurrection of the righteous. Hence, in view of the application of similar language by Jesus and Paul, corroborating Jewish views of Ezekiel, we *cordially* accept of it in the same spirit. (5) The expression "*bring you into the land of Israel,*" which has led so many to apply this figuratively to a "national restoration," under the supposition that mortal men in this life are only alluded to, is, instead of a stumbling-block, *indispensable* in such a resurrection. The covenant, if Abraham, Isaac, and Jacob are *to personally inherit* the land, the covenant promises, if the meek are *to inherit* the land, etc., absolutely *demands* just such bringing of the dead ones *into* the land of Israel, *the promised inheritance.* Ezekiel only establishes what the Millennial descriptions present, viz., *a return* of the ransomed of the Lord *to this identical land,* as the most sacred of God's assurances declare. (6) This description of the

prophet is too sublime and wide-reaching in its sweep to be regarded as fulfilled in *the weak and partial* restoration of the Jews under the Persian kings and afterward. The facts are *not equal* to the representation ; and the Jews themselves, who experienced this restoration, had no such idea of its performance. It is a belittling of the prophecy to confine it to such an event ; it is a dwindling away of God's appeal in reference to the knowledge obtained of His Omnipotence when this should occur ; it is a frittering away of the promised gathering of "*the whole house of Israel,*" of the implied continued prosperity, of the union, strength, etc., then granted to them. No ! greater, inestimable greater blessings than God's people have *ever yet* realized are embraced in this precious promise, even those connected with a literal, Pre-Millennial resurrection.[3]

[1] Because so many commentators, while admitting that the language *is derived* from the doctrine of the resurrection, yet, interpret it either as a moral or spiritual renovation, or an ecclesiastical or civil or national restoration. Jerome was one among the first who applied this vision to the restoration of the Jews, and yet he is forced to admit that it is "a similitude drawn from the resurrection." But as these writers also profess to find but little of a resurrection in the Old Test., how could a similitude drawn from such a source, if unknown, be of any force if the doctrine of the resurrection were not one *already familiar ?*

[2] Even in verse 25, while we need not discard the idea of a moral renovation yet it is not necessary for a consistent interpretation with existing facts, seeing that the "*now is*" may be referred to the literal resurrection of the actual dead raised to life by Jesus, and the dead raised by Him at His own resurrection, which occurred at this period. It may be added : Surely the partial quotation of Ezekiel and the application made of it by Jesus, should cause us to receive with caution the idea (Calvin, etc.) that it is a mere image or similitude drawn from the resurrection. In reference to the use of the word "graves," while we hold this to be literal and for good reasons, we are satisfied with the concession and argument of one of our opponents, who by his reasoning on Christ's language entirely demolishes his own interpretation given to Ezekiel. Thus Barnes, *Com.* John 5 : 29, says : "He speaks of those who are *in their graves*, evidently referring to the dead. Sinners are sometimes said to be dead in sin, but sinners are *not said to be in a grave.* This is applied in the Scriptures *only* to those who are deceased." If this is true, what becomes of his own spiritualizing of Ezekiel's vision ? Augustine and others suppose that in John 5 :25, 26, because of the phrase "now is," there is a reference to a spiritual or moral resurrection. But this is opposed to the facts as they took place. "*The hour is coming*" alludes to the great predicted time coming of a bodily resurrection ; "*and now is*" indicates that even now, at that time, a bodily resurrection was to be experienced in the few raised by Jesus, in the resurrection of Himself and of the many at His resurrection. The entire connection and parallel passages show a reference to a bodily resurrection, for if it is to be limited, as Augustine, etc., it proves too much for their own theory, viz., it would confine moral renovation, etc., to the time after the First Advent and exclude that experienced previously.

[3] To give the reader an idea how this passage is interpreted we append two illustrations. Romaine (*Crit. Review*, vol. 2) has a sermon on Ezek. 37 : 4, etc., "*The Parable of the Dry Bones.*" He frankly tells us that every word applicable to a sensible object conveys an idea of some corresponding spiritual object, or teaches heavenly things under the garb of earthly (i.e. at the option of the interpreter). But after all it has two meanings : (1) That the Jewish Church, led away captive to Babylon, was restored to its civil and ecclesiastical life or polity ; (2) that the dry bones indicate deadness in sin, and the resurrection a revival to newness of life—dryness is equivalent to exceeding deadness of the sinful soul, shaking is a perturbation in the soul of the sinner, coming together denotes merely externals and no life until the Spirit comes and converts. Waldegrave in his Lectures gives this as the signification : "They (the imagery) signify that the Israelitish people, which had long lain politically and ecclesiastically dead, should be, by the mighty hand of their God, recovered from that state, and become once more a flourishing church and state." Strange that men can fritter away this magnificent prophecy in an application to the feeble condition and oppressed state of the Jewish nation *after* the Babylonian captivity. Take the spiritualizing method and apply it to any Scripture, and see the result. The plainest passages dwindle away before its transforming power.

Thus e.g. apply it to Matt. 27 : 52, 53, and it may be said "the graves were opened" means delivered from bondage ; "and many bodies of the saints which slept, arose," denotes that "sleeping" they were ignorant, blind, deluded, but "arising" they were morally quickened ; "and came out of their graves," that is, out of their bondage, etc. This is, to say the least, *a deceptive way* of dealing with Scripture (comp. Prop. 4). The utter inconsistency of our opponents' position is thus made manifest. Coming to Rev. 20 : 4-6, they tell us that if a literal resurrection is meant, it should be stated that the saints come "*out of the graves,*" receive their "bodies," etc. But that this, even if given, would make no material difference, and that it would be explained away like the rest, is made apparent from the treatment which Ezekiel's vision meets with at their hands—for here, where the fact of coming "*out of the graves,*" etc., is mentioned, the resurrection is still denied. Many concessions, however, might easily be gathered from our opponents which vitiate their own system. Even Barrow (*Works*, vol. 2, p. 565), on the resurrection of the body, quotes Ezek. 37 as sustaining the notion of a literal resurrection. Parallel passages are admitted to refer to a resurrection, as e.g. Augustine (*City of God*, b. 20, ch. 21) explains Isa. 66 : 12-16, to be realized after the Sec. Advent, and that "*your bones shall rise up as an herb*" alludes "*to the resurrection,*" "*a bodily resurrection.*" The Jews (comp. e.g. *Westminster Review*, Oct., 1861, p. 246) held that Ezek. 37 taught a literal resurrection, and Paul in Acts 26 : 6, 7, evidently alludes to this belief when (as Clarke *Com. loci.*) he speaks of "*the hope of the resurrection of the dead,*" to which hope realized "*the tribes*" expect "*to come*" (and to which Paul, as Bh. Pearce shows, using the same word, also hopes, Phil. 3 : 11, "to come" or "attain to"). Incidental proof abounds showing that this resurrection is linked with the Kingdom. Thus e.g. Luke 14 : 15 affords one. For after Christ had indicated to the Pharisee how to make a feast that he might "*be recompensed at the resurrection of the just,*" one who sat at meat, associating, as the Jews were accustomed to do, this allusion to the resurrection with the Kingdom, said : "*Blessed is he that shall eat bread in the Kingdom of God.*" Christ in His reply confirms this association of ideas, for instead of correcting it as erroneous, He virtually indorses it by stating that all are invited to such blessedness, but that many reject it, etc. Jerome, Scott, Lowth, literally hundreds, while spiritualizing or misapplying the prediction, declare that "it was also a clear intimation of the resurrection of the dead," being "a similitude drawn from the resurrection." But is it a similitude? And if such where then was the doctrine of a resurrection taught?

To indicate how the earliest Fathers of the Church interpreted this and other passages, we quote Irenæus (*Ag. Her.*, ch. 37) as follows : "Isaiah plainly declares (ch. 26 : 19) similar happiness at the resurrection of the just : thus saying, 'Thy dead men shall arise, and those in the tombs shall rise, and they shall rejoice who are in the earth. For thy dew is salvation to them. Ezekiel says (ch. 37 : 12, 14) the same, 'Behold, I will open your graves, and lead you forth from your tombs, in order that I may lead forth from their sepulchres my people, and I will put the Spirit in you, and ye shall know that I am the Lord.'" This he applies to the Pre-Millennial resurrection of the just, in order that covenant promises may be verified. Many learned men, under the lofty self-exalting influence of spiritualizing, smile at the alleged simplicity and ignorance of such Fathers, when the latter evidence a far greater logical consistency than the former. Perhaps the most flippant of all objections is that urged by Schröder (Lange's *Com. Ezek.*, p. 354) in declaring : "They are, however, not the bones of *deceased* men, but of *slain* men, as expressly stated in v. 9." A mere tyro need only refer to a concordance under the words "slay," "slain," etc., and he will find that all that fall under the enemy death are also thus represented. Besides he does not, in his attenuated interpretation, show how such *slain ones* are restored. In reference to "the whole house of Israel," we only now say that it includes the dead of Judah and Israel, together with all the engrafted "children of Abraham."

Obs. 5. Numerous passages plainly teach a Pre-Millennial resurrection. Thus, e.g. Jer. 31 : 15-17, "a voice was heard in Ramah, lamentation and bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they were not. *Thus saith the Lord : Refrain thy voice from weeping and thine eyes from tears ; for thy work shall be rewarded, saith the Lord ; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.*" This is applied (Matt. 2 : 17, 18)

to a literal slaughter, and the resurrection promised is also literal. But this does not fulfil the entire promise; for it includes not only a raising up from the dead, a return from the land of the enemy death, but a return, a "coming again to their own border," to the *very land* where the enemy triumphed over them. The time when this is to take place is specified in the context, v. 10–14, when Jacob is "redeemed and ransomed from the hand of him that was stronger than he."[1] The same spirit characterizes Hannah's prayer (1 Sam. 2), which the Chaldee version (Dr. Clarke) says, "And Hannah prayed in the spirit of prophecy," in which the resurrection is pointedly predicted, "*the Lord killeth and maketh alive; He bringeth down to the grave and bringeth up.*" The Jews (see Targums, quoted by Dr. Clarke, *Com. loci*) so understood it. But this is connected even with a period when vengeance comes, the righteous are exalted, and the "*wicked are silent in darkness;*" and if reference is made to the parallel passage in Deut. 32 : 39, it is also connected with a time of vengeance, deliverance of God's people, and God's land.[2] The faith that David expressed in Ps. 142, 116, 27, etc., of finally walking before, or in the presence of, the Lord "*in the land of the living,*" is one in such a resurrection. This is seen by noticing the context, and by comparing of Scripture. Thus in Ps. 142 he describes his trouble by which he is brought "very low," even into "*prison*" (which a comparison shows is the grave), for his enemy is stronger than he. But he expresses the hope that God will be his "*portion in the land of the living,*" and that God will "*bring my soul out of prison, that I may praise Thy name; the righteous shall compass me about; for Thou shalt deal bountifully with me.*" In Ps. 116, he is plainer, telling us that "the sorrows of death compassed me and the pains of hell got hold upon me." He then prays that God would "deliver my soul," adding his trust: "*Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living.*" This faith, in an ultimate happy deliverance from the power of death, causes him to say: "*Precious in the sight of the Lord is the death of His saints;*" and, exulting in the hope set before him, declares, "*Thou hast loosed my bonds,*" and that he, David, shall praise "in the Lord's house, in the midst of thee, O Jerusalem." Here, then, death is an enemy; David fell under this enemy and is bound by him in a prison; but he shall yet triumph over this enemy through the power of God; he shall return again to the promised rest, praise God, associate with all the righteous, and enjoy the blessings of Jerusalem.[3] The detention in the grave is figuratively represented by "*a prison,*" "*prisoner,*" "*captive,*" "*captivity,*" etc. In Isa. 42 : 7; 61 : 1; 49 : 9, etc., where it is promised that Christ shall "*bring out the prisoners from the prison and them that sit in the darkness out of the prison house,*" that He shall bestow "*liberty to the captives and the opening of the prison to them that are bound,*" these things primarily describe the resurrection, for the simple reason that "the year of the Lord" and the restoration and blessings promised in immediate connection cannot be inaugurated, according to the tenor of prophecy, without such a resurrection.[4] The people now are given up as a prey to the enemy death, and are forcibly represented as "*hid in prison houses,*" Isa. 42 : 22, as "*prisoners resting together*" Job 3 : 18, as "*prisoners of the earth,*" Sam. 3 : 34, as "*the lawful captives,*" or (marg. reading) "*the captivity of the just,*" Isa. 49 : 24, etc. This

idea accords with Ps. 79, where, after describing the desolations of Jerusalem, the fact that "the blood" of the saints has been shed and their "dead bodies" have been exposed, the Psalmist significantly asks: "*How long, O Lord?*" Then praying for God's help, he says: "*Let the sighing of the prisoner come before Thee; according to the greatness of Thy power preserve Thou those that are appointed to die.*" What the Prophet means by this is apparent from Ps. 102, where, after complaining that "days are consumed," that he is "cast down" and "withered like grass," he relies on the blessed truths that God "*endures forever*," that He shall "*arise and have mercy on Zion*," adding "*when the Lord shall build up Zion, He shall appear in His glory*" (not humiliation), "*He will regard the prayer of the destitute and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For, He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death* (Heb. *the children of death*); *to declare the name of the Lord in Zion and His praise in Jerusalem; when the people are gathered together, and the Kingdoms, to serve the Lord.*" What else, if the prayer of these prisoners is ever answered, but a *Pre-Millennial* resurrection is to be anticipated? For, taking such passages together, what have we here but a reference by the prophet to his own death and to dead saints, to the ability of God to raise them up or deliver them, to "*the set time to favor Zion*," which is to come *when* the Lord shall appear the second time unto salvation, and this prayer to be released from death shall be answered, to a joyful gathering of the people to praise the Lord in Jerusalem, *when* "the children of death" shall be loosened? If we were only prepared to receive it, we would find the Bible full of this Divine Purpose, and that the unity of the Spirit teaches it again and again, sometimes briefly, or concisely, or even obscurely, and sometimes openly and more fully. Even in such a Ps. as the 69th, faith grasps the resurrection, in the words: "*The Lord heareth the poor and despiseth not His prisoners*," for death is brought before us in the preceding verses, when suddenly the strain is changed into exultation, and we are told that the prisoner shall be released, and they shall return with praise to the holy land.

[1] The application made by Matthew of the passage in Jeremiah forbids our receiving the common interpretation that the prophecy refers to the captivity of the Jews, etc. The phraseology is indicative of death, and deliverance from the same; a reunion with Rachel is implied, and in their own land, thus corresponding with covenant promise. Fausset (*Com. loci.*) correctly declares that this is "to be fulfilled ultimately, when Rachel shall meet her murdered children at the resurrection, at the same time that literal Israel is to be restored." This is in agreement with Moses, Isaiah, Ezekiel, Daniel, and others. This passage is intensely interesting, because it answers the question whether little children (comp. with Matthew) will participate in this resurrection. The answer is given by God Himself in the affirmative. Those who apply it to the past restoration from captivity belittle the promise.

[2] Dr. Etheridge's Targums gives the following: The Targum of Palestine, "When the Word of the Lord shall reveal Himself to redeem His people, He will say to all nations: Behold now, that I am He who Am and Was, and Will Be, and there is no other God beside Me; I, in my Word, *kill and make alive;* I *smite* the people of the Beth Israel and I will *heal* them at the end of the days; and there will be none who can deliver them from my hand, Gog and his armies whom I have permitted to make war against them." The Jerusalem Targum, "See now that I in my Word am He and there is no other God beside Me. *I kill the living in this world and make alive the dead in the world that cometh;* I am He who smiteth and I am He who healeth, and there is none who can deliver from my hand." See the context.

[3] The reader will notice how this was interpreted as relating to the resurrection by the early Church and retained as late as A.D. 476, as seen in the extract we have given, Prop. 75, taken from Gelasius of Cysicus. If the Psalms, etc., are examined from this covenanted standpoint many allusions are based on this doctrine of a resurrection assumed. Thus e.g., in Ps. 52, we have the wicked "rooted out of the land of the living" and the righteous in safety and exalted, corresponding with the tenor of the Word. In Ps. 56. after asserting that God would "deliver my soul from death," it is "that I may walk before God in the light of the living." Ps. 41 : 8, 10, which even Augustine (*City of God*, b. 17, ch. 18) refers to a resurrection, implies it by "the raising up" and "by this I know that Thou favorest me because mine enemy doth not triumph over me." In the Analysis of Ps. 118 Dr. Clarke, *Com. loci.*, refers the day of verse 24 to the day of resurrection, but we would rather refer it to the Millennial day, the blessed day of Christ, preceded by a reference to the resurrection in the words: "*I shall not die*," i.e. shall not always be under the dominion of death (comp. John 6 : 54, 58), "*but live and declare the words of the Lord. The Lord hath chastened me sore; but He hath not given me over to death.*" The "*prisoners of hope*," Zech. 9 : 11–12, are released out of "*the pit*" in virtue of "*the blood*" of the "*covenant.*" This we have shown, and therefore Christ has power over death to deliver His own. The context shows when these prisoners are released, viz., at a period of restoration.

[4] If we take the English version of Isa. 53 : 8, Jesus Himself was "a prisoner," i.e. as many explain it, experienced "a detention by death." Bush (*Anas.*) argues at length that the passage refers to the resurrection of Jesus. Admit this, and the reader can see how much Scripture receives new light and direction from Christ's death and resurrection thus represented. It may be added that Calmet and others think that the phrase "Precious in the sight of the Lord is the death of his saints" means that "the saints are too precious in the Lord's sight, lightly to give them over to death," for "death shall be swallowed up in victory," etc.

Obs. 6. So interesting is this subject and abundant the material (showing how the Spirit regards it), that the reader will pardon us, if additional illustrations are given. Thus the word "hell" is used to denote the grave.[1] If we turn to Ps. 86, the hope is expressed, "*Thou hast delivered my soul from the lowest hell*" (marg. reading is "*grave*"), and while praise is tendered for such deliverance, the wicked shall be "ashamed." Other passages could be adduced, but let us take a clearer one, the representation of the grave by "*the land of darkness*," "*the shadow of death*," "*darkness*," etc. (Job 10 : 21, 22; Ps. 88 : 18; Eccl. 6 : 4; Ps. 143 : 3, etc.). In various predictions the saints are to be delivered from this darkness, just as the Millennial era is to be ushered in, and this prepares us the better to appreciate the force of Col. 1 : 12, 13, "*Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who*" (at the time the inheritance is given) "*hath delivered us from the power of darkness*" (the grave or place of the dead), "*and hath translated us into the Kingdom of His dear Son.*" That this "power of darkness" refers to the enemy death or grave is proven by the use made of the expression by Jesus, Luke 22 : 53, who, when the Jews came with stones and swords to take Him, knowing the predetermined result death and the grave, said: "This is your hour and *the power of darkness*" (comp. John 12 : 27; Micah 7 : 8, etc.). So the reverse of darkness, viz., "light," is employed to denote the removal of the darkness of the grave at the resurrection morn, and forms a remarkable feature in the opening, etc., of Millennial descriptions. The manner in which the Spirit introduces the words "*enemy*," "*sleep*," "*prey*," "*pit*," "*awake*," "*dust*," "*quicken*,"[2] etc., shows how prominently the notion of a Pre-Millennial resurrection is incorporated in the Scriptures. Let us e.g. take "quicken," which Paul forcibly employs in Rom. 8 to prove that God will fulfil His promise to Abraham to be "heir of the world," and that "the promise

might be made sure to all the seed," by saying : " *God who quickeneth the dead.*" (Comp. Rom. 8 : 11 ; 4 : 17 ; John 5 : 21 ; Ps. 3 : 18.) Now, allow this New Test. confirmatory usage to be adopted as an interpreting guide, and we have Ps. 71 pointedly expressing this resurrection : " *Thou shalt quicken me again and shalt bring me up again from the depths of the earth ;*" and then speaks of his " greatness" being increased here on the earth. Comp. Ps. 80 : 17, 18 ; Ps. 143 : 11, etc., keeping in view the key note given by 1 Pet. 3 : 18, where Christ Himself is raised from the dead, being " *quickened.*" This becomes decisive when the fact is observed that the resurrection from the dead is represented as " *a birth,*" " *a begetting,*" " *a regeneration.*" Notice that Christ's resurrection is (Heb. 1 : 5, 6, comp. with Acts 13 : 33 ; Rom. 8 : 29, etc.) a begetting or being born again, so that He is, in virtue of this second birth, called, Col. 1 : 18, " *the first-born from the dead,*" and in Rev. 1 : 5, " *the first begotten of the dead.*" [3] What a flood of light this phraseology throws on the Pre-Millennial resurrection ; for surely, if the appropriate figure of a birth is thus applied to the resurrection of the Head, designedly too, we are not perverting the Word if we *accept of the same* in reference to the members. Let us see what the Spirit says, e.g. in Isa. 66 : 7, 8, 9, " Before she travailed, she brought forth ; before her pain came, she was delivered of a manchild.[4] Who hath heard such a thing? *Shall the earth be made to bring forth in one day? Or, shall a nation be born at once?* For, as soon as Zion travailed, she brought forth her children. Shall I bring to the birth and not cause to bring forth ? saith the Lord ; shall I cause to bring forth and shut the womb ? said the Lord," etc. Here we have the earth (not church) bringing forth at the appearing of the Lord (v. 5), at a time of vengeance (v. 6), at the ushering in of Millennial glory (v. 10–14), at a time when the wicked are to be ashamed and utterly removed (v. 5, 15, etc.), at the time new heavens and new earth are created (v. 22), at a gathering and overthrow of nations, etc. And, moreover, those thus born are to enjoy this very Millennial blessedness, while the wicked are so cut off as to become " an abhorring to all flesh." This corresponds precisely with the statements of events preceding the Millennium ; while the suddenness of the event, the brevity of time in which it is accomplished, the astounding and unexampled nature of the occurrence, *all confirms* its denoting the resurrection. Then Micah 5 : 3, 4 has a remarkable disclosure on this point ; for after describing the smiting of the Judge of Israel, the very Ruler of Israel that came to them, the result of that smiting, as witnessed by us in the rejection of the Jewish nation during the times of the Gentiles, is alluded to : " Therefore will He give them up *until* the time that she which travaileth *hath brought forth.*" This birth is delayed during the dispersion of the Jews ; it is not to be experienced *until* the time when their restoration comes ; it is connected with a revelation of the strength and majesty of Christ's rule. Hence this being born again, this regeneration is referred by Jesus to the future in Matt. 19 : 28, to the period when the Son of Man shall sit in the throne of His glory," and the apostles shall " sit upon twelve thrones, judging the twelve tribes of Israel." For the word translated " *regeneration*" means " *born again,*" and was anciently employed to denote the resurrection.[5] Now, the reader is prepared for an additional reason for believing Ezekiel's resurrection to be a literal one, viz., the clause, which above all others is supposed to teach a spiritual one, " *And shall put My Spirit in you, and ye shall live.*" This Spirit is put

in these dead ones that are in their graves, and this corresponds *with* Rom. 8 : 11. Therefore, this Spirit is called in 1 Cor. 15, "*a quickening Spirit*" (Barnes, *loci*, "*a vivifying Spirit*, giving or imparting life"). This quickening or birth is performed by Christ (John 5 : 21, 26, etc.), and Paul in 2 Cor. 3, in his argument to show that the covenant is to be fulfilled by the Spirit giving life, says : "*Now the Lord is that Spirit;*" and when this is done we find announced in Phil. 3 : 20, 21, "*from whence* (heaven) *we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.*" It is this resurrection Spirit that God promises in Ezekiel to give, *that the dead may live*, for they, too, are (Eph. 1 : 13) "*sealed with the Holy Spirit, of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*" This again is confirmed by the use of "*redeemed*," "*ransomed*," etc., and the phraseology of Hos. 13 : 14, "*I will ransom them from the power of the grave; I will redeem them from death*," and of Paul, Rom. 8 : 23, "*the redemption of the body*," is amply sufficient to illustrate the meaning of the prophet. Thus to apply it to Isa. 51 : 11, "*the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away.*" Preceding this we have this people consumed by the worm (v. 8), and following it this is said to be done that the captive exile "*should not die in the pit;*" and when they return they enjoy what only is to be realized in the Millennial period. The parallel in Isa. 35 : 10, "*the ransomed of the Lord shall return*," etc., also teaches that this is performed when "God cometh with vengeance," to "save you," and forms thus what Paul calls "*the day of Redemption*" for fulfilling the covenant, for as Ps. 111 : 9 forcibly puts it, "*He sent redemption unto His people; He hath commanded His covenant forever.*" [6]

[1] Christ was delivered from it, Ps. 16 : 10, comp. Acts 2 : 27, 31 ; the saints are delivered from it, 1 Cor. 15 : 55, marg. reading (German Version, etc.). Any commentary or concordance will give examples. Our argument has nothing to do with the question of other meanings, but with the simple fact that the words Sheol and Hades are used to denote the grave or the place of the dead. Many writers correctly infer that Matt. 16 : 18, "*the gates of hell shall not prevail against it*," includes *a direct reference* to the resurrection, viz., that the power of death, decimating the Church, shall be destroyed—its prisoners being released. Lange presents the view of such in the following : "The leading thought in these words, is the triumph of *life over death*, of the Kingdom of *the resurrection* over the usurped reign of the Kingdom of Hades."

[2] Thus e.g. in reference to sleeping and awaking, Knapp (*Ch. Theol.*, 151, 1) remarks : "Death was compared with sleep and the dead body with a sleeping person. Hence the terms which literally signify to awake, to rise up, to rise out of sleep, are also used to denote the resurrection of the lifeless body." This was well understood by the early Fathers, so that Justin Martyr (*First Apol.* c. 38) and Augustine (*City of God*, b. 17, c. 18, b. 16, s. 41) thus interpret Ps. 3 : 5 (to death of Christ), and the latter also, in the expression "who shall awake him." The same is true of Dan. 12 : 2, etc. As to "quicken," compare e.g. Barnes *Com.* on 1 Pet. 3 : 18. Our opponents, themselves, give us the proper interpretation and application, although they cannot logically fit it into their system.

[3] The reader will of course notice the reason that such a title is given to Jesus ; because, as some think, while others were raised from death before Him they were again subjected to death. He is the first one raised who was never again under the dominion of death ; or if, as others think, they were not subjected to death, then it is given because He pertains *pre-eminently* to the firstborn and is *the cause* of their being included among them.

[4] For the student of prophecy we append two considerations: (1) This pre-eminent resurrection takes place *before* the last tribulation. (2) Has not the "male child" a reference to the priority of the resurrection and the special honor of these resurrection saints, because it seems to be foreshadowed by "*the male being the Lord's*" of the first-born (Ex. 13 : 12, etc.) and had to be redeemed. Tertullian (*On Res.*, ch. 31) and many others refer this passage to a resurrection over against Baldwin's (*Armageddon*, p. 87) absurdity, who makes the United States to be "a nation born at once" on July 4th, 1776. Fausset (*Com. loci.*) and others apply this to the sudden restoration of the Jewish nation, but far more is intended. For, in connection with such a restoration (as in Isa. 26, Dan. 12, Ezek. 37, etc.) a glorious resurrection is related, and there is no reason why the same should be ignored here, for Augustine even (*City of God*, b. 20, ch. 21) quotes "and your bones shall rise up as an herb," as "alluding to the resurrection" and "a bodily one."

[5] The Jews represented a resurrection under the figure of a birth, and Knapp (*Ch. Theol.*, s. 151, 1) says (referring to Michaelis's *Com.* on Heb. 1 : 5): "The Jews were also accustomed to speak of the resurrection of the dead under the image of a *new* or *second birth*, to which they were led by the passage Isa. 26 : 19, '*the earth will again bring forth her dead.*'" The critical student will not fail to see that such a usage leads us to believe that much more than a mere moral regeneration is meant in Christ's conversation with Nicodemus, for appeal is made to Nicodemus's knowledge of the Scriptures respecting the mode of Israel's regeneration, what it included (comp. Art. on "The New Birth," vol. 12, p. 116, *Nathaniel*). Reference to this birth is also made in Isa. 54 : 1, and "the times of restitution" imply it. "Regeneration" (Matt. 19 : 28) embraces it so clearly that it is used by writers as the equivalent of resurrection, as e.g. Eusebius's *His.*, b. 5, ch. 1., Lactantius, vol. 2, p. 181, in the letter of the churches of Vienna and Lyons.

[6] Job 19 : 25, owing to the division of critics respecting its reference to a resurrection is passed by ;* so also Augustine's rendering (b. 18, c. 33) of Zeph. 3 : 8, "Wait ye upon me, saith the Lord, in *the day of my resurrection* in the future," etc. ; Theodoret's citing Ps. 104 : 29, 30, as a proof text in favor of a resurrection, but which is, perhaps, as Knapp observes, too obscure to be thus used ; Dahler and others, referring to Jer. 31 : 26 (comp. v. 11) as expressive of the prophet's allusion to his own death and resurrection ; the Targum's explanation of Isa. 57 : 16 as expressive of a restoration, "I will restore the souls of the dead ;" Clement in his first epistle (ch. 27) quoting Ps. 3 : 6 and Job 19 : 25, 26, as applying to a literal resurrection. The student will observe that as the Pre-Millennial resurrection is associated in the Divine Purpose with the introduction of the Kingdom, with this key before us many passages are seen to be framed in such a manner that a reference to the resurrection is implied or indirectly intimated, as e.g. in Mal. 3 : 18 ; Ps. 102 : 18-21 ; Ps. 30 ; Jer. 31 : 11. Thus e.g. "*the adoption*" being connected (Rom. 8 : 23) with "the redemption of the body" implies a previous resurrection in order to be fitted for the chosen kingship with Christ (comp. Prop. 154). So that even in the preceding (v. 21) phrase "the glorious liberty of the Sons of God," there seems to be an allusion to deliverance from "the prison house"—the grave. Even Fuller (*Strict. on Robinson*, Lec. 3) says: "Probably the apostle alluded especially to the redemption of the bodies of believers at the resurrection," thus making it accord with the usage of the prophets and of the Jews. Such declarations as are contained in John 8 : 36 are not merely to be confined to freedom from sin because of the previously announced fact that the heir, the Son (and with Him, of course, the co-heirs, i.e. those made free), abideth in the house (understanding the covenanted one) forever. We sometimes overlook the depth of meaning conveyed in such expressions, by neglecting to take that broad, comprehensive view of Redemption as given by the Spirit—forgetting that the freedom imparted by the Son embraces, as a multitude of passages show, also a deliverance from the bondage of the grave. Lange (*Com.* Matt. 24 : 31) correctly instances this far-reaching implication, when e.g. he finds the same expressed in the phrase "And they shall gather together His elect," saying "Here the resurrection of the elect (the first resurrection primarily) is declared." Some writers (Fausset, *Com.* etc.) draw the same inference from Phil. 2 : 11, "things (i.e. beings, persons) under the earth." New force and beauty is given by this doctrine to various passages. Thus, e.g. in Isa. 40 : 6, 7, 8, the prophet,

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* While we hold with the early Church that it refers to a resurrection, yet after the declarations of Barnes (*Com. loci.*), Knapp's *Theol.*, p. 528, M'Clintock and Strong's *Cyclop.*, Art. "Resurrection," etc., who explain the passage to Job's confident conviction that his distressed body would be restored to soundness, etc., it would be better, perhaps, to omit it, although much could be said in favor of a resurrection.

after delineating first briefly the realization of covenant promise, suddenly surveys the intermediate universality of death and impressively announces the sad fact that all must die. How then can the covenant be fulfilled? The answer, which implies a resurrection, is: "*But the word of our God shall stand forever,*" i.e. death, now triumphant, cannot defeat the Divine Purpose—these dead ones shall arise, etc. (comp. 1 Pet. 1 : 24, 25; Ps. 103 : 15, etc.). In Ps. 9 : 13, 14, David says that he shall be "*lifted up from the gates of death, that I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation,*" expressing his hope of a resurrection and future glory. It is interesting to notice that this psalm is entitled by the Vulgate, Sep. Æthiopic, over a hundred MSS. and printed editions (and indorsed by Houbigant and many critics), "A Psalm of David *for the end; concerning the secrets of the Son;*" the Syriac, "A Psalm of David, *concerning Christ's receiving the throne and the Kingdom,* and defeating His enemies;" Arabic, "*concerning the mysteries of the Son, as to the glory of Christ,*" etc., thus referring it, as the destruction of the enemies of God and the reign of Christ indicate, to the period of the Millennial age.

The student, carefully observing this feature in the Divine Purpose, will observe allusions to this resurrection in various other passages. Thus e.g. the Psalmist evidently expresses a well-grounded hope in a resurrection (Pre-Millennial, as the context indicates) in Ps. 90. After showing the universality of death, the shortness of life, the certainty of its approach, etc., the Psalmist suddenly changes the theme and encourages himself by the covenant hope expressed in the words: "*Return, O God, how long? and let it repent thee concerning thy servants. Oh, satisfy us early with thy mercy; that we may rejoice and be glad all our days,*" etc. Now in view of what preceded and the covenant promises, there can be no doubt whatever but that the Spirit implies a deliverance from the power of death, from the result of God's wrath, through a resurrection. In Ps. 102 the lament is made that "I am withered like grass," which is afterward explained as being "*appointed to death,* but deliverance is anticipated from this sad condition, and this is based (1) on the unchangeableness and mercy of God; (2) His faithfulness to hear prayer; (3) His fulfilment of covenant promises, evidenced, (*a*) in His appearing in glory to build up Zion, (*b*) in the time having arrived when His promises shall be realized, (*c*) in the gathering of His people and the submission of all Kingdoms. In Ps. 30 we have the positive assertion that the Psalmist (speaking for believers) was "*brought up from the grave;*" and he exults and rejoices in the greatness of his deliverance, attributing the same (marg. reading) "*to the memorial*" (comp. Prop. 49), which necessitates a resurrection in order that God may be faithful in His promises. To apply this simply to deliverance from grievous sickness is to weaken its sublime power, and to make it untruthful, seeing that David died, entered the pit, and became dust. But let it be studied in the light of a glorious Pre-Millennial resurrection, and it receives *a beauty and force* that nothing else can present—teaching us how then he will indeed be "*girded with gladness,*" praise God in His glory and realize in God's favor that His "*mountain*" is made "*to stand strong.*" We think, therefore, that that class of commentators (Fausset, Gill, Alford, Berlinb. Bible, Bengel, Nast, Olshausen, Stier, Bonar, Ryle, Jones, Lillie, Lange, and others), who allow such references to a Pre-Millennial resurrection, are far more Scriptural and logical than the class that ignore or deny them. Even conservative writers allow such decisive applications, as e.g. Dr. Nägelsbach, Lange's *Com. Isa.*, who interprets Isa. 26 : 5-19 to refer to a literal first resurrection, for (p. 289) he justly claims that with the aid of the Apoc. we can distinguish between "a first and a second resurrection."

Obs. 7. This doctrine of a literal Pre-Millennial resurrection we admit, is "*Jewish.*" This term of reproach (given in this sense by man) we cheerfully accept, for it is a distinguishing feature of our faith, seeing that we find it in the covenant given *to Jews*, in *Jewish* Prophets, in the teaching of a *Jewish* Saviour and *Jewish* apostles, and in agreement with *Jewish* statements of doctrine; and that only such who are engrafted into the Abrahamic stock and become members of the *Jewish* commonwealth, shall participate in it. It belongs pre-eminently to the introduction of that Theocratic-Davidic Kingdom promised to the *Jewish* select nation. Even Rabbinical lore is full of intimations respecting it. That, therefore, which forms such an objectionable feature to many, is only *an additional reason* for retaining it. (Comp. e.g. Prop. 68.)

Comp. Props. 69, 116, 123, 126, 127, etc., for the Jewish aspect, but especially Prop. 49 relating to the covenant. In the first part of this Proposition references have been made to the Jewish faith and instances given of expressed belief in a Pre-Millennial resurrection—one introductory to the Messianic Kingdom. In the Talmud (quoted by Lederer, in *Israelite Indeed*) the resurrection is found in Moses, for it is said : "Every one of Israel receives a portion of the world to come ; for it is written : 'Thy people also shall be all righteous ; they shall inherit the land forever, the branch of my planting ; the work of mine hands, that I may be glorified,' Isa. 60 : 21. But the following have no part in the world to come : those who say the resurrection from the dead cannot be proved from the book of the law (the Pentateuch)." In the German : "He who denies that the resurrection from the dead can be proved from the book of the law (though he may admit the fact that a resurrection shall take place), shall have no part in the resurrection, because God rewards and punishes measure for measure," etc. (Comp. references under Prop. 49.) Milman (*His. Jews*, vol. 1, p. 232) refers to the Rabbins (Tract Sanhedrin, 2) as quoting such passages as Deut. 31 : 16, and 1 : 8 in favor of a resurrection. In his *His. Christ* (vol. 1, p. 75, etc.) he speaks of this Jewish belief, and states a well-known fact, viz., that such a faith was more clearly and distinctively held after the return from Captivity. Buckle (*Mis.*, vol. 3, p. 136) endeavors to take advantage of this fact as an indication of derivation from an acquaintance with "eastern philosophy"—but how it is derived, when all who hold it constantly appeal to the Jewish Scriptures, he (and others who press this matter) have not informed us. Let us only add : One reason, apparently, why the resurrection is more prominently given by Daniel, Ezekiel, and others is the following : The resurrection is allied with *a restored* Theocracy ; now as long as the Theocratic Kingdom in the Davidic line existed, that prominency was not given to it which, as a great source of comfort and encouragement, appertained to it when the Kingdom was overthrown and faith and hope were directed *to its restoration.* Augustine (*City of God*, b. 15, s. 18) finds the first intimation of a resurrection even in the name of "Seth" signifying "resurrection," and if one of our opponents can find it so remotely, no one can censure us for our findings. For the Jewish faith in a resurrection of the dead, compare Prayer 2, in the Nineteen Prayers (Shemoneh Esreh), Horne's *Introd.*, vol. 2, p. 107. Also articles on the resurrection in Bib. Cyclops., and in Commentaries, especially comments on Matt. 22 : 23 and 31, in Lange, Meyer, etc.

Obs. 8. We see what estimate to place on Reuss's assertion (*His. Ch. Theol.*, p. 57) : "It is a fact admitted in our day by all unprejudiced exegetes, and which should never have been denied, that the doctrine (of the res.) was never taught by the prophets *previous to the exile*, especially in any close association with the idea of a future reward." This is *abundantly refuted* by what we have produced from the Pentateuch, the historical books, the Psalms, Isaiah and Ezekiel. Even if this language is to be spiritualized (which these men do, and, therefore, cannot find a resurrection), critics fully admit that the language is based on, or the figure is derived from, a doctrine of the resurrection, which *must then* have been well known. But over against Reuss, Jesus Himself told the Sadducees that it was taught even by Moses ; so Peter, in proving the resurrection of Jesus, affirms the same respecting David ; and so Paul, Heb. 11 : 35, concerning the ancients generally. It was taught *both* directly or inferentially, but, of course, if the most direct passages are to receive Origenistic interpretation and manipulation, *then* it cannot be found—the doctrine is prejudged. The Jews themselves appealed to passages in the writings before the exile for their belief, and found it even, where all Scripture places it as necessarily implied, viz., in the Covenant itself. Even Stanley (*His. of Jew. Ch.*, 2 Ser., p. 170) speaks of "*the defects*" of the Psalms in this particular, and adds : "Hardly in the silence of the Pentateuch or the gloomy despair of Ecclesiastes, is the faintness of immortality more chilling than in the 30th, 49th, and 88th Psalms." The "defect" in this case is *in*

the interpreter, and *not in* the Psalms. For what can be more significant and cheering than the *plain* statement in the 30th that he will praise God, "*for Thou hast lifted me up and hast not made my foes* (death and the grave as he afterward explains) *to rejoice over me*"—"*O Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit*," *i.e.*, remain there as the wicked. And this comes to pass owing (marg. reading) "*to the memorial*," which we have shown (Prop. 49) *pledges* God to a resurrection to insure the fulfilment of the Covenant promises. This, too, takes place in "*the morning*," see Prop. 139. Then again he refers to death, to his happy deliverance from it, to the establishment of his "mountain" or Kingdom, to the fact that he would "*not be silent*" as the wicked *then* will be. Whether others can see it or not, the Psalm is *radiant with hope* of blessed immortality. The 88th is, as has already been shown, jubilant with the same hope, while the 40th, not so distinctive, gives, as parallel passages will indicate, evidences of the same.

The efforts made by Amner (*On Dan.*) to make out—which many now follow—the passages referring to a resurrection to denote mere temporal deliverance, have been fully exposed by others, as e.g. *Brit. Critic*, O. Ser. vol. 13. Fiske (*The Unseen World*, p. 105) very confidently asserts that the doctrine of a resurrection was devised after the Babylonish Captivity to meet doctrinal contingencies, and that it was not original with the Jews but was "borrowed from the Zaratheustian theology of Persia." Clarke (*Ten Religions*) and many others repeat this, as if repetition was proof. It is reasonable to expect such statements from unbelievers, but when they come from professed believers they are unreasonable. Thus e.g. Beecher (Ser. "The Future Life," in *Ch. Union*, Sept. 5th, 1877), speaking of the hope of a future life as expressed in the Old Test., says: "It (the Old Test.) is *dumb*, and utters *not a word* on the subject. There is no teaching of a future existence in the Old Test., not from the beginning to the end." He qualifies this afterward by saying that there might have been "glimpses," "speculations," or "hopes." Again: in the Art. "Resurrection," in M'Clintock and Strong's *Cyclop.*, it is said: "It is admitted that there are no traces of such a belief in the earlier Hebrew Scriptures. It is not to be found in the Pentateuch, in the historical books, or in the Psalms; for Ps. 99 : 15 does not relate to the subject; neither does Ps. 104 : 29, 30 although so cited by Theodoret and others." Now over against all these is the simple but positive statement of Jesus, and Paul, and Peter, whose declarations are *amply supported* by the facts adduced.

Obs. 9. From what preceded, it is evident that the unbelief of those is inexcusable, who, in a measure, removed from gross Rationalism, still, like Lücke in his *Introd. to the Apoc.*, and Bleek in his works *on Daniel*, make these prophecies a kind of poetical fiction; or, like Reuss in his *Analysis of the Apoc.*, speak of them as a résumé of exploded Jewish expectations. So rooted are they in *the Divine Plan*, so entirely embedded in *the Plan of the Redemption*, that to deny their validity is *to sacrifice Divine Unity*, to deal a blow at one of *the most vital parts* of Salvation. We see, too, in the union between Paul, the other writers, and the Apocalypse, how fanciful is the opinion of the Bauer school that they are in opposition to each other, when, in fact, they mutually sustain each other in "*the one hope*."

Many theologians, simply on account of their spiritualizing system, can see no faith of a resurrection in the Patriarchs and others (although expressed, e.g. in the case of Isaac, in faith in covenant promises, in hope when dying, etc.), and such, of course, can find no Pre-Millennial resurrection, or if, peradventure, found and admitted, dismiss it as Jewish superstition. When not immediately concerned in opposing our views, we often find the most remarkable concessions, as e.g. Fairbairn (*Typology*, vol. 1, p. 290) positively asserts that the Antediluvians looked for no other domain than this earth, renewed, etc., for an inheritance, and this to be obtained "*through a resurrection of the*

dead," which hope was afterward confirmed. When opposing us, then the plainest references to the resurrection are all figurative, as e.g. Brown (*Christ's Sec. Com.*, p. 251) makes Ezek. 37 : 12-14 ; Hos. 6 : 2—Isa. 26 : 19, 14, figurative in order to show that Rev. 20 : 4-6 is the same. We may well ask then, if such declarations are figurative, *where* is the resurrection taught? We need not wonder that many writers (e.g. Fowle in " Science and Immortality," *Pop. Science Monthly*, May, 1872) can find not " a shadow of a trace" in the books of Moses concerning a future life, and base it upon the fact that Moses lets his aspirations *concerning the future* relate, not to the third heaven, but *to this earth.* Precisely so, for then Moses in his reference to this earth as the future glorious inheritance is in *full accord* with the truth (comp. Props. 49, 131, 137, 141, 144, 146, 151, 154, etc.). His teaching regarding that future life we have already fully expressed.

Obs. 10. This Pre-Millennial restoration aids in solving a difficulty (unnecessarily such) felt by theologians, viz., that the first books of the Bible are only confined to temporal, earthly blessings, or rather, as it should be worded to be correct, blessings here on earth. The question deduced is : Why is the hope constantly held up to the Jews of living in their promised land and none presented of rewards in the third heaven? The substance of the answer given by those who reject *the key* afforded by the Covenant and this resurrection, is this : that the Jews were not then prepared for other promises, and that the real hope and destiny was to be gradually revealed as they could bear it, etc. Learned dissertations are filled with just such nonsense, or " worldly wisdom." Such reasoning places both man and God in a false position. The former, as if he were then so intellectually and morally *weak* as to be *disqualified* to appreciate his own destination, and *now*, even in the case of heathen or all men, *so strong* as to be able to bear such knowledge ; the latter, as if He would conceal *the true destination* of those who trusted in Him and excite their hopes, etc., by either *false* or *temporary* motives. No ! never does God thus deal with man. The true reason, and the one underlying the Covenant and all these promises, is, that *the land, the earth*, is truly—*as always affirmed*—their inheritance, and that God will raise them up out of their graves and fulfil the promises given by bringing them *into the land ;* and, moreover, God *never changes* from this divine purpose, for the promise (Prop. 142) exists to-day, as it ever did, " *Blessed are the meek, for they shall inherit*" (not the third heaven but), " *the earth.*" The language of Moses and others is *the best* that could be used, for it is *the truth*—the truth of God which *in His own time* He will see is realized. We are not to come to God's Word and gauge it by *a monkish* third heaven theory, which makes the third heaven the saint's inheritance instead of *the one* that God uniformly *through every prophet* has promised, and then by it judge of the propriety and truthfulness of the Divine utterances. Would that Abrahamic faith were *more characteristic* of believers ! (comp. Props. 144, 151, etc.).

PROPOSITION 127. *In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.*

It is most reasonable to suppose that "*the testimony of Jesus*," the last words, given expressly to impart information on eschatology, should coincide with the Old Test. teaching, and bestow upon us additional information. This it does as follows :

Obs. 1. The reader is directed to Rev. 11 : 18, and under the last trumpet, *preceding* (as all must admit) the Millennium, we have "*the time of the dead*, that they should be judged, and that thou shouldest give reward," etc. Here is *a distinctive Pre-Millennial resurrection* asserted in connection with a time of wrath and rewarding, which the general analogy asserts as belonging to the Second Advent of Jesus. To acknowledge a resurrection of dead ones to be here announced, and *then* to postpone the same until after the 1000 years, is a mere subterfuge, seeing that the connection demands its fulfilment, under the seventh trumpet, or at the period of time thus designated.

The weak and unsatisfactory manner in which this passage is handled by our opponents is well illustrated by Barnes, *Com. loci.* Not knowing what to do with such a resurrection in his system of Eschatology, and unwilling to deny its plain reference to a literal one, he, unable to spiritualize it away (or introduce his favorite "*as if*"), represents this occurrence at a specific time as one that is embraced by the events introductory to, contained in, and concluding the 1000 years, quoting Rev. 20 : 4, 5, 6, 12-15 ; Matt. 25 : 34-40 ; Rev. 21 and 22. How hard pressed and defective a theory must be which is forced to such a wholesale application of *a chronological* prediction. The time of rewarding the Prophets e.g. is Pre-Millennial as seen e.g. in the case of Daniel (Prop. 126) : so the time of wrath, the time of judgment, the time of rewarding the righteous, the time of destroying the enemies of God, the time when the Christ assumes His reign—all, as we show in detail under various Propositions, is Pre-Millennial.

Obs. 2. We now come to Rev. 20 : 1-6 which was so universally held by the early Church to teach a literal resurrection, and to be so thoroughly consonant with Jewish views, that the Apocalypse narrowly escaped proscription by the enemies of Chiliasm (comp. e.g. Lardner's *Works*, vol. 2, p. 643 ; Stuart's *Introd. to Apoc.*, Barnes's *Introd.* respecting Caius and Dionysius). The application of the Origenistic system of interpretation, as many have noticed, saved and gave it canonical authority.* If we reject the early Church belief in this particular, the veracity of Apostolic Fathers, who assert that they received their interpretation of it from the Apostles and their associates (see Prop. 75) is impeached, and the teaching of the

* It is a source of gratification that this book is so well fortified by authority, that the ablest critics, even of the destructionist school, allow its antiquity and canonical place. The Introds., etc., almost invariably ascribe to it the best given historical proof of any of the New Test. writings.

Apostles themselves which directly led to such a faith in all the churches established by them is open to grave suspicion. It is not necessary to trace the varied spiritualistic opinions engrafted on this Scripture, denoting either a spiritual, moral, or ecclesiastic resurrection, or to note in detail the varied dating of the thousand years based on such interpretation* from the ministry of Christ, conversion of Constantine, etc. Popery indeed (Prop. 77) almost crushed the early interpretation of the passage; but others held fast to it, as e.g. Paulikians, Waldenses, and Albigenses. Various writers, some men of acknowledged ability and talent, have continued from the Reformation (Prop. 78) down to the present, to entertain the same, and to-day some of the most able men in nearly all, if not all, denominations, accept of this ancient faith.† The prevailing view taken, is that of Daniel Whitby (who died 1727), who was the first writer‡ who advocated what he himself calls "a new hypothesis," viz., a spiritual resurrection and Millennium still future before the Advent of Christ.§ Men of the highest ability have adopted this "hypothesis," and through their influence it is almost generally received. While this is so, it is also true that some of our most bitter opponents unhesitatingly yield this passage to us as teaching a literal first resurrection. Thus Prof. Stuart (*Com.*), before alluded to, who appeals to Phil. 3 : 8–11; Luke 14 : 14; 1 Cor. 15 : 23, 24, etc., as favoring the idea, and even makes this admission, "Even the Old Test. contains some passages which may *very naturally* be applied to the Messianic or first resurrection." Prof. Bush, and many others, who spiritualize it, frankly acknowledge that the language itself, literally understood, unmistakably presents the notion of such a resurrection, but regard it as a presentation of truth in the shape of "*milk*," such as "*the babes*" in that early period required; forgetting, however, that this "milk" happens to be just like that which the Jews previously received, and hence, if the former is deleterious the latter must be the same.‖ With these preliminary remarks, let us proceed to give the reasons for holding that this Scripture presents the doctrine of a literal Pre-Millennium resurrection, aside from the one which might be urged at length, viz., that the language and spirit of it accord with the Old Test. delineations and confirm the interpretations of the Jews (which latter, even

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* The terror, etc., at the closing of A.D. 1000, and one or two other periods, are falsely charged (even by scholars) to our account, when the fact is, that we hold the 1000 years to be entirely in the future, while the other view located it in the past.

† See e.g. the lists given by Brookes, Bickersteth, Seiss, Taylor, etc., and compare Props. 75, 76, 77 and 78.

‡ So Bh. Henshaw, Brookes, Dr. Seiss, Bickersteth, and others. The reader must here be guarded. This has been denied by some, but thus far they have failed to produce a writer preceding Whitby. Some have sought refuge in Augustine, Jerome, and others, as teaching a spiritual resurrection and Millennium, but this we do not deny, but only that they taught it as something *still future and linked with this passage, as Whitby.* This we emphatically deny, as their writings testify. Compare, however, what is said under Props. 175, 158, and 76–78.

§ We present Whitby's testimony under Props. 175 and 78.

‖ So e.g. Barnes, *Com. loci*, where the reader will find numerous "*as ifs*" drawn from the thus acknowledged plain sense of a literal resurrection. Again and again he admits that this resurrection will be "*as if* the martyrs were raised up from the dead;" "*as if* the most eminent saints were raised up from the dead;" "*as if* they were raised up from the dead, or which might be represented as a resurrection from the dead," etc. The language itself of the passage is admitted to teach a resurrection from the dead, but is to be spiritualized to mean moral or spiritual revival, etc.

as Reuss, *His. Ch. Theol.*, p. 57, the Pharisees made "one of the principal points of their teaching").

Obs. 3. 1. This describes a resurrection of persons. The word "*soul*" is used to denote *the person* (as e.g. Numb. 31 : 8 ; Prov. 6 : 30 ; Isa. 29 : 8 ; Lev. 22 : 11 ; Jos. 11 : 11 ; Jer. 2 : 34 ; Acts 3 : 33 ; 2 : 41 ; 27 : 37 ; 1 Pet. 3 : 20, etc.). The "souls" are persons because (1) they were "*beheaded,*" which can only apply to such ; (2) the language "*foreheads,*" "*hands,*" etc., indicates such ; (3) the resurrection of the members is appropriately described in terms *similar* to that of the Head. Thus, "Thou wilt not leave *my soul* in hell (Hades, grave), neither wilt Thou suffer Thine Holy One to see corruption," is applied by commentators, following Peter, to a literal resurrection ; (4) the word designedly chosen is *in accord* with Jewish usage, so that, e.g. the Targum renders "The souls which I have made" in Isa. 57 : 16, "I will restore the souls of the dead" (Dr. Clarke, *Com. loci*) ; (5) the early Christians familiar with the phrase in a living language had *no difficulty* unanimously in making such an application ; (6) David foreseeing his resurrection from the power of death calls it a deliverance of "*my soul,*" Ps. 6 : 4, etc. ; (7) a change of condition is predicated of these "souls" that *had died*, implying *a previous* "living," which can only be asserted of persons. May we not, therefore, ask (Ps. 89 : 48), "Shall he (man) deliver *his soul* from the hand of the grave?" and answer, No ! for his soul can only be delivered through the power of Christ.[1] 2. These souls *previous* to this resurrection were "*beheaded,*" suffered death *because* they witnessed for Jesus, remained faithful to the truth. It seems absurd to press this passage into a spiritual or moral conversion in the face of the beheading which was *endured for* the Word, since it is virtually affirming that the sinner, *previous* to his conversion, suffers death because of his witnessing for Jesus ; that the unregenerated man endures a beheading for his unswerving devotion to the truth ; and then, after such an exhibition of love, he is resurrected, i.e. converted, etc. 3. The beheading itself indicates *a literal death.* For (1) it cannot be asserted, taking our opponents' views of spirit, that the spirit or soul can be beheaded. (2) The state of a wicked man cannot be called a headless stone, for in the case of these souls it would prove too much, viz., being beheaded, implies that previously they had them in possession. (3) The beheading results from their *previous moral* action. (4) The word translated "beheading" denotes "decapitation by the axe," *a violent* death. *This literal death is shown in Rev.* 13 *and Rev.* 14. 4. The persons who have part in this resurrection are such as were converted to the truth *before* this death. This is proven by (1) the witnessing they gave which caused others to put them to death. (2) The "holy" only have part in it. (3) A distinguishing resurrection is promised to the saints. Hence, this is a promise of a resurrection given because they *are* "holy," and not one to make the wicked "holy." 5. This resurrection is bestowed as *a reward* of well-doing. This agrees with Luke 14 : 14, "*Thou shalt be recompensed at the resurrection of the just*" (also Rom. 8 : 11, 23 ; Heb. 11 : 35, etc.). The entire spirit of the prophecy claims this as a great, unspeakable blessing. 6. The "*thrones*" that were placed, is only met by a similar Millennial description of Dan. 7 : 9, 22, 27, the promise to the Apostles, Matt. 19 : 28, the enthronement of the saints. 7. The same is true of the "*judgment*" mentioned, and as will, farther

on, be shown in the judgment committed to saints. 8. The *reign* with Christ corresponds with the dominion mentioned by David, with the promises of Kingship and Priesthood to risen and glorified saints. The passages bearing on the enthronement, judgment, and reign will be given under separate Propositions. 9. The meaning of the word "*lived*," and the use made of the same, *fairly* teaches a literal resurrection. Barnes, *loci*, tells us that Robinson (*Lex.*) gives the primary meaning to be, "to live, to have life, spoken of physical life and existence," and adds: "It may be applied to those who were *before dead*, Matt. 9 : 18; Mark 16 : 11; Luke 24 : 23; John 5 : 25; Acts 1 : 3; 9 : 41," etc.[2] Prof. Stuart (*Com. Rev. loci*) says that the word means "revived," came to life, i.e. returned to a life like the former one, viz., a union of soul and body. So does the word signify in Rev. 2 : 8; 13 : 14, and in many other passages cited in the remarks on Rev. 2 : 8. In addition to the texts given by Barnes, he adduces Acts 25 : 19; Rom. 6 : 10, 13; 2 Cor. 13 : 4. Nothing stronger can be given in our favor than the argument of Prof. Stuart: "If, then, as it would seem, we must reject all these meanings" (viz., those opposed to the early Church view), "how can we well avoid coming to *the conclusion* that *ezesan* here *must mean* a reviving or rising from the dead? The use of *zaō* elsewhere in the Apocalypse *shows very plainly* that it may mean revived, lived again *in reference to the body* which had been dead. Thus the Saviour speaks of Himself in Rev. 2 : 8, as being He who *had been dead, kai ezese, and had revived, lived again, after* the death of the body. Thus, too, it is said of the beast (Rev. 13 : 14), which had the deadly wound of the sword, that *ezese*, it revived."[3] Surely, if the Spirit employs the word to signify *the literal resurrection of Jesus*, and that, too, *in the same book*, we are *justified* in applying it in *the same way* to the resurrection of His brethren, contrasted as it is with a previous death. 10. Those who thus "lived" enjoyed the Millennial period, and those who "lived not," i.e. the rest of the dead, did not realize it.[4] Now, if the word "lived" means (as our opponents declare) conversion, increased Christian zeal, etc., *it proves too much*, viz., that not a single soul of "the rest of the dead" will be converted, etc., *until* the thousand years are finished. Then we have a moral resurrection at the beginning of the age, and the other at the end. For, the *same* word "lived" is used of *both* parties, and *consistency* demands *the same meaning* in both places. 11. But if this meaning is preserved, then it follows that *after* an interval of one thousand years "the rest of the dead" are all converted, etc., which is forbidden by numerous explicit passages.[5] 12. Those who have part in the first resurrection are never subjected to "*the second death*," but the implication is that "the rest of the dead" will experience it, and this is confirmed by the resurrection following *after* this Millennial period (same chapter), in which the second death largely figures. Now, if the living of these two classes is the same, it legitimately follows that the one portion will be given over to the power of the second death, for having no lot in the first, it falls under the second resurrection. The reason why they did not have part in the first is not removed *before* the second takes place, for they remain "dead" until the second occurs after the thousand years. 13. What is asserted, "*Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power*," is a bestowal of eternal life by the power of the resurrection, as is seen at length in 1 Cor. 15, etc. It is the bestowal of immortality to that which was mortal, so that as in Luke

20 : 36, "*neither can they die any more,*" or, they become like the Head, Rom. 6 : 9, "that Christ being raised from the dead *dieth no more; death hath no more dominion over Him.*"[6] 14. This again is confirmed by the natural conclusion which the passage impresses, that *each one* thus raised up lives and reigns during, at least, a thousand years, which *cannot* be applied to mortal man. Moral or spiritual advancement does not bestow such longevity.[7] 15. These resurrected ones "reigned *with Christ.*" Jesus *then* sits on His own throne, and the saints reign with Him (Matt. 19 : 28; Luke 22 : 29, 30, etc.). This involves a consideration of the period of Christ's reign, etc., but it is sufficient to point out what even our opponents admit, that such a reign of Christ will be witnessed at His Coming, and that it is the happy portion of saints to reign with Him. Hence, this prediction is in sympathy with such a reign. 16. Martyrs (one class) obtain this resurrection, *not* that the resurrection produces martyrs, as some affirm, or revives the martyr spirit, as others say, or causes, as others declare, a eulogy of martyrs. And, we may well ask, Does the Millennial period here described with Satan bound, Christ and the saints reigning, with, as the prophets write, all righteous, with peace, safety, prosperity, knowledge, and glory covering the earth, does this require martyrs or the spirit of martyrdom? Is the binding of Satan and this reign so ineffective that murderers of saints, that dangerous enemies, still exist? What, then, becomes of God's promises, if persecution, sore trial, threatened death and violent death itself is the characteristic of the Millennium?[8] 17. The persecuting beast and prophet are removed *before* this Millennial period begins, as is seen in preceding chapter. The persons resurrected are those who had *previously* refused His worship, mark, etc., and as we read (Rev. 13 : 15, etc.) were *killed.* In this Mill. age they have no such power, for the reason given, Rev. 19 : 20. All persecuting power (v. 2, 3) shall be confined. This *exactly* corresponds with the prophetic delineations of the Millennium (as e.g. Isa. 25, 26, etc.). The *very persons* (not others) killed by the beast are the ones who live and reign during the thousand years. 18. This resurrection is accompanied by God's heavy judgment upon His enemies, resulting in their overthrow and destruction, which *agrees* with what is said of this literal resurrection elsewhere.[9] 19. Taking the explanation given by our opponents to the word "first," it cannot denote what they claim. Thus e.g. Barnes, *loci*, "It is called the first resurrection in contradistinction from the second and last, the general resurrection." Now, if it means conversion, revival of martyr spirit, distinguished piety, etc., how can it properly bear such a contrast to the second, seeing the difference in kind?[10] The fact that it is called "the first" or "better" or pre-eminent resurrection implies a second of *the same* kind, but of a lower grade, i.e. not so distinguished, etc. If we make the one moral, etc., the other must be the same. 20. The rest of the dead only live *after* the one thousand years are finished, and as this resurrection is not included in the first or better one, it must be the second. In the same chapter *after* the thousand years we do read of a second one that transpires in which "*death and the grave delivered up the dead which were in them.*" If the second is literal (as nearly all admit) the first must be also the same. 21. the juxtaposition of these two resurrections, the one at the beginning and the other at the close of this age, indicates a peculiarity and significance in the use of the word "first." This does not mean priority of time, as is almost uinversally supposed, for this would not

be true either of the theory of our opponents or of our own.[11] The word "*first*" has reference *to the privileges of the first-born*, which were, Deut., 21 : 17, (1) a double portion, i.e. distinguished position, comp. Gen. 25 : 31–34 ; (2) a right to the priesthood, Numb. 3 : 13 ; (3) government and dominion, Gen. 27 : 29. God already so early in history develops the idea purposed in the Divine Will of *a selected number of the first-born*, first begotten of the dead, of whom Christ is the Head. Hence the peculiarity of the language here, "*first resurrection*" is, that *these also, the ones* subject to this great tribulation during the period of Rev. 14 : 9–13, shall come forth also *having the privileges of the first-born*, i.e. they are not of the second or future ones, but belong to the first as well as those who may have preceded them. (The reader will clearly see the force of this when we come to the reign of saints, etc.) The word "first" is, as Parkhurst (*Lex.*) and others assert, employed to denote "*dignity of persons*" in the sense of "*chief*," "*principal*," etc., as in Matt. 20 : 27 ; Acts 13 : 50 ; 1 Tim. 1 : 15 ; Acts 17 : 4 ; 25 : 2 ; 28 : 7, 17, etc. This resurrection is, therefore, the *chief, principal, pre-eminent one, because it pertains to that of the first-born*, constitutes the persons embraced in and experiencing its power *the first-born* that belong exclusively—*in a peculiar sense* typified by the Jewish first-born—*to God Himself*. Hence not time but distinction is denoted. Now, this forms a unison with the general tenor of the word respecting this very resurrection pertaining to the saints, and the harmony is *remarkable, being never broken* by the slightest discord. 22. The resurrection at the close of this chapter is almost generally acknowledged as a literal one. Now, *the same rules* of interpretation that make this one literal, will, if applied to the first, make it the same. For *both* represent a visionary spectacle embracing persons, acts, events, and conditions still future, which prefigure or symbolize persons, etc. They *both* stand or fall together. Sound criticism must acknowledge this feature.[12] 23. "This is the first resurrection," is *an explanatory* clause, and, like all explanatory language, must be received in the sense that usage, etc., affords. 24. These resurrected saints are "blessed," which is the condition promised to believers raised up at the last day, Luke 14 : 14, etc. 25. In this Millennial period Satan is bound so that he shall not "*deceive the nations*" during its continuance. But this cannot be realized down to the personal Advent of Christ, for a multitude of passages authoritatively teach that wars, wickedness, even so great that it is contrasted with that of the days of Noah, nations hostile to Christ, the Church itself a commingling of tares and wheat, shall exist *down* to the Advent, which is connected with the resurrection of the saints. 26. The "*harvest*" (Matt. 13 : 30, 39), which is identified with the resurrection period, is one that precedes this Millennial era, as is seen by reference to Rev. 14 and 19, when "the harvest of the earth is ripe," and it is gathered, following, too, closely on a terrible persecution.[13] 27. If the Advent recorded in Rev. 19 can be proven to be a personal Pre-Millennial one, *then* this resurrection as a literal one follows. Leaving this for a separate Proposition (Prop. 121), we only now say, that the fact of such a special Advent being designated as immediately preceding this resurrection, and the acts that He performs being similar to those ascribed to Him when He comes to raise the dead, is *in direct accord* with the doctrine of a resurrection. It is a resurrection *linked* directly with a Coming of Jesus for purposes of vengeance and salvation. 28. The thousand years specifically mentioned were

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identified by the Jews with a literal resurrection, and the Messianic reign. Now, the adoption of the *same phraseology*, united with a resurrection, which—primarily understood—refers to a restoration of life to dead ones, is virtually *an indorsement* of the Jewish idea of *a literal* resurrection, or else it is a most cruel deception, confirming men in error.[14] 29. This resurrection is sustained by the "lake of fire burning with brimstone," Rev. 19 : 20. Almost every one acknowledges that a resurrection of the saints either precedes or is connected with Matt. 25 : 31–46. Now, in this latter passage, we have the personal Advent, the holy messengers with Him, the sitting on His throne, the gathering of the nations (as Joel, John, etc., describe), the saints inheriting the Kingdom, and then, notice, the wicked cast into the fire *preceding* the Millennial age ; for "Depart from me, ye cursed, into everlasting fire *prepared for* the devil and his angels." These wicked are cast into the fire which is *only prepared* for the devil, etc. ; for, as the Spirit carefully (Rev. 20) shows, *after* the thousand years, the devil is cast into the lake of fire where the others *have been during the thousand years* (see Prop. 134). 30. The "*marriage of the Lamb*," and "*the marriage supper*," Rev. 19 : 7, 9, *sufficiently identify* the nature of this resurrection with that connected with "the manifestation of the Son of God," in Rom. 8 : 19–23, with the one related to the feast of Isa. 25 : 6–8, etc. 31. A comparison of the expression "*but* the rest of the dead lived not again until the thousand years were finished," with other Scriptures sustains a literal resurrection.[15]

[1] For the usage that we contend for, let the student compare Dr. Etheridge's *Transl. of the Targums of Onkelos*, etc., vol. 2, p. 687, who remarks that the word "soul" is used "both in the Bible and Targums for '*a dead body*,' and in the Jerusalem Talmud for 'a stone or monument which marks the place of the dead.'" He also notices the following places as indicative of its meaning "*the person*," Gen. 17 ; Ex. 1 : 5 ; Lev. 4 : 2, 27 ; 7 : 20 ; 22 : 11 ; Deut. 24 : 7 ; 2 Sam. 14 : 14 ; Ezek. 27 : 13 ; Acts 2 : 43 ; 2 Pet. 2 : 14 ; Rev. 18 : 13 ; to which may be added Acts 7 : 14 ; Gen. 19 : 20 ; Ps. 55 : 18, and 119 : 175 ; Isa. 38 : 17 ; Jos. 11 : 11, etc. Indeed, so seldom is the word "soul" employed to designate the disembodied spirit, that some eminent writers (as e.g. Bh. Law in *Cons. on Theory of Religion*, and others) have called into question the fact whether it is employed in such a sense, especially in connection with the intermediate state. This only indicates how freely the term is employed in the manner advocated by us. Even Barnes palpably contradicts himself on this point. Thus on Rev. 20 he remarks : "By *no possible construction* can it mean the bodies of the saints," but on Acts 2 : 27 he refutes himself when he applies the term soul to Christ, to His person, saying : "There is *no clear instance* in which it is applied to the soul in its separate state or disjoined from the body." In reply to Fairbairn and others it is only necessary to say that Rev. 20 is in accordance with Scriptural usage, and that there is *exquisite propriety* in speaking of the resurrection of the saints just as Christ's (Acts 2 : 27) is spoken of, and as that of the believer is predicted, e.g. Ps. 99 : 15, "*But God will redeem my soul from the power of the grave.*" Our interpretation is vindicated by previous usage and by the express promises of God. (Comp. also Sep. Version on Lev. 19 : 28 ; Num. 6 : 11 ; Lev. 21 : 1 ; Ezek. 44 : 25, where "soul" designates the dead.)

[2] He adds : "but it does not necessarily imply this, nor does the mere use of the word suggest it." But *the primary meaning*, *the use* of the word, *the context*, etc., *all* is calculated to suggest it, as it did to the early Church, to Prof. Stuart, etc. Fairbairn (*On Proph.*, p. 461) is fairly driven from the old position that *only* a moral change is denoted, when he informs us that it is used as a figure *derived from the literal* resurrection, because the state here delineated partakes *more* of the final resurrection state than any that had preceded. His interpretation is, however, vague. We rest satisfied with his concession that there is reference in the language to a literal resurrection.

[3] Prof. Stuart having been unfriendly to the Millenarian view, his testimony, so candid, is *the more weighty and valuable*. We give his conclusion : "Putting now all these considerations together, I do not see how we can, on the ground of exegesis, *fairly avoid the conclusion* that John has taught, in the passage before us, that there will be a resurrection of

the martyr saints *at the commencement* of the period after Satan shall have been shut up in the dungeon of the great abyss." "I cannot admit *any serious doubt*, either on the ground of general philology, or of the usus loquendi of the Apocalypse." The critical student will do well to observe how our opponents explain this same world "lived" in Rev. 2 : 8 ; Rom. 14 : 9, etc., and *then* contrast the concessions made with their comments on Rev. 20. It greatly confirms our position by exposing their contradictions.

[4] If to avoid this issue the resurrection of the rest of the dead is literal, as some contend, this ends the discussion, for if literal in the one clause it is literal in the other also, the same word being employed. It is a mere shiftless gloss, opposed to the word "dead," etc., to make "the rest of the dead" "weak Christians," "sickly portion of the flock," etc., afterward devoted in piety.

[5] Barnes *loci*, against the express declaration of the prophecy, has the rest of the dead living through the thousand years, but in a lower grade of piety! On the other hand, Augustine (*City of God*, b. 20, c. 9) gives them no piety, and, by implication, has no conversion during this period, for he says : "'In these the second death hath no power.' Therefore it has power in the rest of whom he said above, 'The rest of them did not live until the thousand years were finished ;' for in this whole intervening time, called a thousand years, however lustily they lived in the body, they were not quickened to life out of that death in which their wickedness held them, so that by this revived life they should become partakers of the first resurrection and so the second death should have no power over them."

[6] This meets the quibble of Barnes, *loci*, that "we do not need the assurance that 'on such the second death hath no power,' that is, that they would not perish forever. That would be a matter of course and there was no necessity for such a statement." But the necessity exists even in Barnes' case, for with it appended he still refused credence. Beside, such an objection is an impeachment of the language we have just quoted. Beside this, the student will observe that this phraseology is intensely Jewish. Thus e.g. in Etheridge's *Transl. Targums*, we have in *Targum of Onkelos:* "Let Reuben live in life eternal and not die the second death ;" the *Targum of Palestine and the Jerusalem Targums:* "Let Reuben live in this world, nor die the second death which the wicked die in the world to come."

[7] It is to be observed that the thousand years does not limit the reign (Prop. 159), and hence the objection (so Gipps, etc.), that "forever" ought to have been added, is futile, seeing that the thousand years embrace the incarceration of Satan and the non-resurrection of the rest of the dead. It is sufficient to say that the scope of the prediction requires this reign during the thousand years (whatever may be the result afterward) to be given as a reward to those who have been faithful, and in the promised reign of the saints we find that this very reign is identified with a previously experienced glorification (Props. 118, 153, and 154), because "*flesh and blood do not inherit the Kingdom of God.*" Any theory, therefore, that limits this reign to one in mortal bodies or to a succession in mortality, is opposed to the promises of God and, hence, defective. The reason why Satan is bound the one thousand years, and the saints are said to reign the specific thousand years, is found in the Sabbatism comp. Prop. 143).

[8] Reference has already been made to the theory of Gipps (*Treat. on First. Res.*) of a succession of martyrs, making the blessed Millennium a season of blood and death ; of Bush (*The Millennium*), who transposes it into the same, and is forced to say : "This may strike the reader as a *very revolting* conclusion. To represent the Apocalyptic Millennium, which he has always conceived as but another name for the golden age of the Church, as actually synchronizing with *the most calamitous* period of her annals will *no doubt do violence* to his most cherished sentiments respecting that distinguished era." Well may he thus describe it. A more recent writer, Waldegrave (*New Test. Millenarianism*), anxious to wrest this passage from us, follows in the same strain, making the Millennium a period for the retention and propagation of religious imposture—only not *new* imposture—for actual suffering *even unto death* while at the same time reigning, so that "the thousand years will prove to be a period in which Christ's witnesses are witnesses *even unto death*—a period, in short, of *martyrdom and not of triumph*—a period in which Satan (being precluded, indeed, from the invention of fresh delusions) is able, notwithstanding, to wield those already in existence with such effect as to make the Church of God to prophesy *in sackcloth and ashes.*" A theory that can thus deliberately *violate* the text and context, the general analogy of Scripture on the subject, the ten thousand express declarations to the contrary, and give up all hope of ever realizing the precious, glorious predictions of Millennial peace, blessedness, and glory, is not only dark, gloomy, and disheartening, but *dishonoring* to God's Word and faithfulness. Thousands of our opponents *justly* recoil from such saddening interpretation.

[9] Dr. Brown (*Ch. Sec. Com.*, p. 209, note) remarks that the Duke of Manchester holds that the judgment of Rev. 20 : 11–15 is a counterpart of Daniel's (ch. 7) vision of the Ancient of Days, and is for the destruction of the four monarchies, and hence is Pre-Millennial. But this is *to violate* the chronological order of Dan. 7 and of Rev. 19 and 20, as well as the general analogy of prediction. The theory is utterly untenable. (Comp. e.g. Props. 123, 132, 133, 134, etc.)

[10] Prof. Stuart, *Com. loci*, says : " Any great change from a degraded and wretched condition, temporal or spiritual, may indeed be figuratively called a resurrection unto life, i.e. to happiness, but it would be out of the question to name it *a first* resurrection. This implies of necessity a comparison with a second in kind, but must precede it in the order of time." If the meaning of the word " first," as given by Barnes, etc., is to be observed, then the reader will notice the inconsistency (1) in making the last literal and not the first, and (2) of calling that " first" which, according to their *own showing*, is only *a continuation* (moral, spiritual) of past experienced conversion, piety, etc.

[11] Thus e.g. if this denotes conversion, piety, etc., it would not be true that this was the first, seeing that in all ages this has been experienced. So also in reference to martyrs or martyr spirit, which was frequently previously manifested. Again : if it denotes a literal resurrection, then it is not correct to call it the first, in relation to time, for instead of being in this sense the first it was preceded by the resurrection of Christ, the resurrection of Lazarus and others, the resurrection of the many saints who arose out of their graves after Christ's crucifixion, and the resurrection of those who precede the last great tribulation, the 144,000, the resurrection under the seventh trumpet, Rev. 11, when the prophets are mentioned. In regard to the latter we are convinced by careful comparison that the resurrection here only includes those who pass through that last tribulation, martyrs and others, while a silent, unperceived, but happy resurrection of preceding saints, those who come with Jesus, Rev. 19, Zech. 14, and who sit on the thrones, etc., has taken place previous to this period. These last having also endured and passed through tribulation faithfully are accounted worthy of the same position, rank, etc., with the others ; and hence " This is the first resurrection," i.e. this too or also is included, etc.

[12] Hence the warning of Bh. Newton to those who make the first figurative, lest the same principles be applied to the last, and the resurrection be entirely ignored ; which is fulfilled in many instances. A very recent writer, Rev. Burdick, in the *New York Evangelist* (Feb. 3d, 1876), says : " In the second resurrection, implied from the first, the fact described is an uprising of the spiritual forces in the kingdom of Satan." Strange " uprising" indeed, when the whole tenor of the prediction is to describe *a crushing out* of evil. But we must say that here at least is consistency of interpretation ; for if the first resurrection is spiritualized, it is only a fair and legitimate procedure to spiritualize the second.

[13] Our opponents, when not directly attacking us, themselves acknowledge that " the resurrection" is connected with " the harvest." Thus e.g. Barnes (*Com.*) on the Parable of the Tares and Wheat. But as it can be readily shown that the harvest precedes the Millennial era, it follows that a resurrection also precedes.

[14] Dr. Meyer (*Com. on Matt.* 3 : 2) gives the following summary of the Jewish view : " The common idea of the Jews in regard to the Messianic Kingdom was predominantly politico-national, with the fanatical stamp of an universal dominion, to last a thousand years ; the Messiah awakes the descendants of Abraham ; then follow the reign of a thousand years ; the resurrection and condemnation of the heathen ; the descent of the heavenly Jerusalem, and the eternal life of the descendants of Abraham on the earth, which is to be transformed, along with the universe" (quoted *Bib. Sacra*, Jan., 1851). Comp. Wetstein on Rev. 20, and commentators generally. Prof. Bush (*Mill.*) quotes a number of Jewish authorities that directly refer to the thousand years. See also Prop. 143.

[15] Our opponents are hard pressed with this last phrase respecting the rest of the dead. Some, as Bush and others, endeavor to correct our version by late MSS. and render it so that it shall mean that they *never* lived again, but as this is antagonistic to the leading authoritative MSS., our opponents are forced to yield us the passage as it stands, and seek out some interpretation to suit their theory. Simple consistency drives them, of course, to give them *the same kind* of a spiritual life (seeing that the same word expressive of living is given to both), that those entitled to the first resurrection received. Thus e.g. Fairbairn (*On Proph.*, p. 463) makes this a resurrection of " mongrel characters," of classes of characters lukewarm, polluted, etc., to a renewed Christian life ; Waldegrave (*Lectures*) informs us that it denotes that " the great body of truly living souls should be brought to God ;" but Barnes (*Com. loci*), forgetting his own distinction of " spiritually dead in sins," etc., actually makes the pious spiritually dead, for he says : " ' The rest of the dead '—*the pious dead*—would indeed be raised up and rewarded, but they would

occupy comparatively humble places," etc., i.e. at the end of these thousand years these "pious dead" (spiritually dead) would also receive a quickening, etc., and thus distinguishes the living of the one class to be higher than that of the other. Thus with all of them; not one of them can give *a consistent* interpretation of this clause bearing the test of the slightest examination. Hence Bh. Newton (*On Proph.*) well observes that the allegorizing of this text "cannot be admitted without the greatest torture and violence. For with what propriety can it be said that some of the dead, who were beheaded, 'lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished;' unless *the dying and living again be the same* in both places, a proper death and resurrection?"

Obs. 4. The last reason assigned is so much overlooked that it is worthy of more extended notice. Remark (1) the same word "*lived*" is applied to *both*, the saints favored with the first resurrection, and to the rest of the dead, and must mean *in both cases the same kind of a resurrection;* i.e. a corporeal one; (2) that "the rest of the dead" not being raised up from the dead, do not live or exist during this Millennial period, *remaining in their graves.* Is this view that John gives sustained by *the analogy of faith?* The answer from numerous passages and different writers is *affirmative.* But first let us observe that "the rest of the dead" are the wicked or unbelieving, seeing that the reason *why* they did not obtain the resurrection is because they were *unholy*, did not *witness* for Jesus, and did not *reject* the worship and mark of the beast. They were regarded as unworthy of it, and the reign, etc., is only promised to the righteous. Now let us compare what the Spirit, alone capable of indicating the line of God's purpose, says the fate of the wicked dead is during these thousand years, and if the *general tenor* of the Word represents their condition similar to the one here portrayed, *then* we have *an ample* vindication of our position. 1. Even the wise man in Prov. 21 : 16 intimates their fate: "The man that wandereth out of the way of understanding *shall remain in the congregation of the dead.*" Now, both righteous and wicked are still "in the congregation of the dead," but this shall not *always* be so, for the "set time" is coming when the man void of understanding "*shall remain,*" among "the dead," while the man of understanding shall be removed "*out of or from among* the dead ones." 2. Hannah in the prayer already alluded to, 1 Sam. 2 : 9, after expressing her faith in a resurrection, in God's bringing up again from the grave, and then in the exaltation of saints to be princes, significantly shows her faith in its *priority:* "He will keep the feet of His saints, and the *wicked shall be silent in darkness*, for by strength shall no man prevail." How often is this repeated, that God will deliver the feet of His saints from the pit or grave, that by strength no man can deliver himself from death, that the wicked shall remain in darkness, that "*they shall be blotted out of the book of the living and not be written with the righteous,*" etc. 3. Then a large class of passages teach that a time is coming when (as Ps. 52 : 5, etc.) the wicked shall be utterly "*rooted out of the land of the living.*" The righteous shall live and rejoice, while the wicked are removed from the face of the earth. To what period can this refer but to this one, seeing that *down to the very Advent itself* a multitude of the wicked *do exist.* This is the more conclusive when we come to examine the passages more closely. Thus, e.g. Mal., chs. 3 and 4, gives (*a*) a day or time when God will "*make up,*" bring together, His "*jewels*"; (*b*) "*Then shall ye return;*" (*c*) For there shall be "*a discerning between the righteous and the wicked;*" (*d*) the wicked shall be utterly rooted out; (*e*) the righteous

shall in that day find the wicked "*ashes under the soles of their feet;*" (*f*) it is a time for "*healing*" the breach of His people and is performed by Christ.[1] In the 37th Ps. it is united with the time when "*the meek shall inherit the earth,*" for "*evil-doers shall be cut off; but those that wait upon the Lord they shall inherit the earth. For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be,*" etc. (see vs. 20, 22, 28, 34). This inheriting of the earth Christ promises to all the meek (Matt. 5 : 5), but to do this they must, of necessity, arise from the dead, and when they inherit the wicked are "cut off," "perish," "are not," etc., thus *corresponding* with the period under consideration. 4. In the 140th Ps. is typically presented the last confederation of wickedness, under the title of "*the violent man,*" who is not "*to be established in the earth,*" but is to be "*overthrown,*" for it is said "*Let burning coals fall upon them: let them be cast into the fire: into deep pits, that they rise not up again,*" while the poor are delivered and "*the upright shall dwell in Thy presence.*"[2] In Ps. 146 there is (*a*) the dead, even princes, perish; (*b*) but he is happy who has God for his help in such an extremity; (*c*) because "*the Lord looseth the prisoners,* and (*d*) reigns." Then is verified Ps. 147, "*The Lord lifteth up the meek, He casteth the wicked down to the ground;*" Prov. 12 : 7, "*The wicked are overthrown and are not, but the house of the righteous shall stand.*" 5. The concealment of the wicked in their graves during a certain time is to be verified in the case of "every one," and is appealed to as God's prerogative to perform. In Job 40 : 13, the Lord Himself is represented as saying: "*Look on every one that is proud and bring him low, and tread down the wicked in his place. Hide them in the dust together and bind their faces* (*persons,* Barnes, *loci*) *in secret*" ("*in prison,*" so Barnes, "*darkness,*" others). The meaning of this may be found in another part of the same book, ch. 27 : 19, where they are represented as not among "*the gathered.*" For opening with v. 13, "*This is the portion of a wicked man with God and the heritage of oppressors, which they shall receive of the Almighty*" he announces, "*The rich man* (*wicked*) *shall lie down, but he shall not be gathered; he openeth his eyes and is not.*"[3] 6. A most circumstantial statement indicating the Pre-Millennial resurrection and that the rest of the dead do not participate in it, is found in Isa. chs. 24, 25, and 26. (*A*) In Isa. 24, after delineating the fearful "day" when the Lord shall punish the high ones and kings of the earth (as in Rev. 19, etc.) just preceding the Millennial glory, the prophet, referring to the wicked, adds: "*And they shall be gathered together as prisoners are gathered in the pit* (*Heb.—with the gathering of prisoners*), *and shall be shut up in the prison, and after many days they shall be visited.*"[4] When this is done, "*then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion and in Jerusalem and before His ancients gloriously.*" Here we have (*a*) a complete overthrow of God's enemies; (*b*) their confinement to prison or the grave at the very time Christ reigns at Jerusalem; (*c*) that after "many days," corresponding with the thousand years, "they shall be visited," i.e. made manifest, released, "live again."[5] (*B*) In the Mill. prediction of Isa. 25 : 6–8, we find it preceded and followed by a representation that the wicked are destroyed, removed from the face of the earth, a work directly attributed to God. In the Millennium death is swallowed up in victory *alone* in the case of the righteous, as we have already shown, while the enemies of God are removed and the impression is made, nothing being

said of them but what indicates death and the grave, that they remain under the power of the grave, while the people of God are released. If both the righteous and the wicked are to be resurrected at the same period, how do we then account for the resurrection of the saints being mentioned in connection with this period, while the wicked are represented as non-resurrected? (*C*) This is clearly established in the next ch., 26, in "the Song," which is to be "*sung in the land of Judah*," "*in that day*," viz., at the time the Millennial age is ushered in. The peace, happiness, prosperity, deliverance from enemies in that day is alluded to, and of the enemies it is emphatically said: "*They are dead; they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish.*" And in order that we need not misapprehend the meaning, the condition of these wicked is contrasted with that of the righteous, as follows: "*Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.*" Do we need stronger confirmatory evidence, when it is added that, as in Rev., etc., "*the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain*," i.e. those martyred for the truth, etc.?[6] 7. In Ps. 31, when death is represented as befalling the Psalmist, he expresses his hope in redemption from the grave, and says of God, Thou "*hast not shut me up in the hand of the enemy* (i.e. death); *thou hast set my feet in a large room*" (i.e. equivalent to rich deliverance), and repeating his trust, he contrasts his hoped-for experience with that of the wicked: "*let me not be ashamed, O Lord; for I have called upon Thee; let the wicked be ashamed, and let them be silent in the grave* (marg. read., *let them be cut off for the grave.*)" But this is more definitely given in Ps. 49, where all men are said to "*see corruption*," being unable to redeem themselves from death, so that "*like sheep they are laid in the grave; death shall feed on them*," and marg. reads, "*the grave being a habitation to every one of them*," but a hope is expressed *in favor* of the righteous; "*but God will redeem my soul from the power of the grave*," etc., while the others remain in their graves, for farther on it is said of this class that "*they shall never see light*," comp. Ps. 56 : 13, as those who are brought again into the land of the living under the Mill. light of the glorious Sun of righteousness. 8. Indeed, on all sides we find Scripture which imply or take for granted this *detention* of the wicked dead in their graves and *the priority* of the res. of the righteous. Even in such passages as Luke 20 : 34–36, in addition to the argument already based on the preposition "out of or from among," the use of the phrase "*they that shall be accounted worthy to obtain that world and the resurrection from the dead*," implies that some shall *not* be accounted worthy, and hence shall *not then* be raised up. So also the language of Ps. 115 : 17, 18, comp. with Ps. 88 : 10, 11, 12, 13, receives increased pertinency if this idea is noticed. To illustrate our meaning, Isa. 42 is selected as an example. Here is (1) the promise of the Messiah; (2) the work He shall perform, including the delivering of "*the prisoners from the prison, and them that sit in darkness out of the prison house;*" (3) the Mill. blessedness; (4) for the Lord cometh as "a man of war" (comp. Rev. 19); (5) to the utter overthrow of His enemies; (6) the release of His own people; (7) but while He asserts this release and the blessings that follow, He declares of the wicked and of those addicted to image-worship (comp.

Rev. 19 and 20) : "But this is a people robbed and spoiled ; they are all of them *snared in holes*, and *they are hid in prison houses ; they are for a prey, and none delivereth ; for a spoil, and none saith, Restore.*" But in the redemption promised, as parallel passages show, only the pious portion of Israel is restored, which implies that the image-worshippers and other wicked remain in their "prisons." For the more obscure passages must be interpreted by those decisive, as Isa. 26, etc. The connection of this doctrine can even be seen in Isa. 43 : 17, for of the Babylonians (we need not consider whether typical name or not) it is said, "They shall lie down together ; they shall *not rise ;* they are *extinct*, they are *quenched* as tow," and the prophet passing rapidly to "*the new thing*" which God will perform in the Millennial period, speaks of those first-born of the dead who shall arise : "*This people have I formed for myself ; they shall show forth my praise*" (comp. Ps. 102 : 18, etc.; Eph. 1 : 10–12, etc.). 9. But there is still another class of passages which confirm the rising of the rest of the dead at the end of the thousand years, as in Isa. 24 : 22, when after "many days" those detained by death shall be released. Thus in Ps. 6 : 10, there is an evident allusion to *the return* of the wicked dead *after an interval of time.* Observe that the Psalm describes (1) the death of the saint ; (2) prays for a release from death and the grave ; (3) asks "*how long,*" as the martyrs do, before the release comes ; (4) expresses the fact that God has heard and granted his supplication and prayer, which implies, of course, his resurrection ; (5) but while this prayer is answered in his own experience, the enemies, the wicked, are to "be ashamed and sore vexed ; let them *return and be ashamed suddenly ;*" (6) he declares that the Lord will "return" (implying, as the facts in the history of Christ prove, that He is removed for a while), that "the workers of iniquity" shall be removed, but finally "*return*" and realize a sudden shame, such as a second res. will produce ; (7) and the earnest praying, longing, and even weeping, for such a res. shows it to be a significant one, very different in order and allotments from that of the wicked. In Ps. 109 we have the wicked, v. 15, "*cut off from the earth,*" but the poor and needy shall be delivered, and then follows again, in reference to the adversaries, "*when they arise*, let them be ashamed." Ps. 59, so difficult of explanation by commentators, receives new light and consistency when viewed from this standpoint. For (1) "the mighty," the wicked are described as arrayed against God, just as predicted (Rev. 19, etc.) before the Millennial period ; (2) the God of Israel is to consume them with *His wrath,* just as then happens ; (3) they are removed, "*that they may not be,*" i.e. cease to exist on earth ; (4) but they shall *return again ;* for, as we shall abundantly show hereafter, the Millennial day has its morning and its evening, they return in the evening of the day, "*they return at evening,*" i.e. the same enemies destroyed shall come back again *at the close* of the Millennial day ; (5) when they return then shall "*they make a noise like a dog and go round about the city,*" which encompassing the city is precisely what follows the ending of the thousand years, Rev. 20 : 9 ; (6) for "a city" pre-eminent for dignity and glory shall characterize the Millennial era ; (7) and this is done when "*God ruleth in Jacob unto the ends of the earth,*" i.e. when the predicted Theocratic Kingdom is firmly and universally established.

Now, taking all these considerations together, and how they so accurately correspond with *the general tenor* of the Word, with the Covenant and the promises based on the Covenant, it seems that the early Church faith was

eminently logical, scriptural, and necessary, and that we have a literal Pre-Millennial resurrection of saints *unmistakably* presented.[7]

[1] Tertullian (*On the Res. of the Flesh*, ch. 31) renders Mal. 4 : 2, 3, "Ye shall go forth *from your sepulchres* as young calves let loose from their bonds, and ye shall tread down your enemies."

[2] To indicate how this was understood anciently, we refer to the version given by the Chaldee Paraphrase to the phrase "that they rise not up again," which (Clarke's *Com. loci*) is as follows : "From which they shall not have a resurrection to eternal life."

[3] The interpretation usually given to the latter clause, that it denotes sudden destruction (Barnes, *loci*) may be correct, but that given to the gathering, meaning that he shall not meet an honorable burial, is evidently a gloss, for "the portion" of multitudes of wicked rich men is an honorable burial, while many a believer has had a dishonorable one. Other Scriptures do teach a gathering from which the wicked are excluded. The death being once admitted, the not being gathered is naturally to be referred to his being left when a gathering of the dead takes place. For of the wicked it may be truly said, Prov. 20 : 20, "*his lamp shall be put out in obscure darkness.*" To this may be added (although some render it differently, as if it referred solely to this life or to the funeral pomp) Job 21 : 30, "Do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."

[4] As a specimen of early free rendering we give that of Gildas (A.D. 546, *Works*, s. 45) : "And it shall be that our Lord in the same day shall look . . . on the kings of the earth, who are upon the earth, and they shall be gathered together in the bundle of one burden into the lake and shall be shut up in prison, and after many days shall they be visited."

[5] Delitzsch's rendering is : "And it cometh to pass in that day, Jehovah will visit the army of the high place, in the high place, and the kings of the earth on the earth. And they are imprisoned, as one imprisons captives in the pit, and shut up in prison, and in the course of many days they are visited." The *exact* parallel to this is found in *Rev.* 19 : 20, although Nägelsbach justly includes the binding of Satan and his loosening out of prison after many days (one thousand years after), Rev. 20 : 3, 7. Nägelsbach's rendering is : "And it shall come to pass in that day, that the Lord shall punish (visit upon) the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit (with the gathering of prisoners), and shall be shut in the prison, and after many days shall they be visited."

[6] The passage, "Thy dead men shall live," etc., is interesting in view of Luther's reading it to his dying daughter Margaret, sustaining his own heart by the hope of a resurrection. Calvin (*Insti*, c. 25, s. 4) also quotes it as proving a resurrection. Thus a multitude of writers. The Jews also held to the same, for e g. Kimchi remarks on it "then many of the saints shall rise from the dead," and for confirmation quotes Dan. 12 : 2. Even Rosenmüller and Hitzig (Alexander's *Isa. loci*) understand the last clause of Isa. 26 : 21 as a prediction that the dead should actually come out of the graves ; while such writers as Barnes (*Com. loci*), following the rationalistic lead, make all figurative of a restoration to their own land, thus frittering away a magnificent promise as if it had been fulfilled in that weak and still oppressed condition after the return from Babylon. Strange, when some men can see no resurrection in the plainest passages, others find it even in Isa. 26 : 20, as e.g. Clement (*First Epis.*, ch. 50, A.D. 97) renders it : "Enter into thy secret chambers for a little time, until my wrath and fury pass away ; and I will remember a propitious day and will raise you up out of your graves" (comp. Tertullian, *On the Res. of the Flesh*, ch. 27). We append a few renderings of v. 19 : Tertullian (*On the Res.*, ch. 31) gives : "The dead shall arise and come forth from their graves ; for the dew which cometh from Thee is medicine to their bones." Augustine (*City of God*, b. 20, c. 21), "The dead shall rise again, and all who were in the graves shall rise again ; and all who are in the earth shall rejoice ; for the dew which is of Thee is their health, and the earth of the wicked shall fall." Dr. Tregelles (*On Dan.*, p. 156) : "Thy dead men shall live ; they shall arise, my dead body," and adds : "such are the words literally. Identified with Christ, as being His members." Nägelsbach (Lange's *Isa.*) heads this portion of prophecy : "The resurrection of the dead and the concluding acts of the judgment of the world." He gives : "Thy dead men shall live ; together with my dead shall they arise (or, my dead body shall arise). Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs (lights), and the earth shall cast out the dead." Delitzsch : "Thy dead will live, my corpses rise again. Awake and rejoice, ye that lie in the dust ! for thy dew

is dew of the lights, and the earth will bring shades to the day." Prof. Bush renders v. 14 : " They are dead men, they shall not live ; they are deceased tyrants, they shall not rise, therefore," etc., and he adopts Bh. Lowth's of v. 19 : " Thy dead shall live, my deceased, they shall arise ; awake and sing, ye that dwell in the dust ! For thy dew is as the dew of the dawn ; but the earth shall cast forth, as an abortion, the deceased tyrants." (He undoubtedly mistakes in the last member, in his reference to " the deceased tyrants."). Compare Fausset and commentators generally.

[1] This subject might be extended. The allusion in Hab. 1 : 12 seems to refer to this period of resurrection, for in the second chapter those just who live by faith are represented, when the vision shall be realized in its " appointed time," as finally triumphing over the culminated Antichrist, the " proud man" " who enlargeth his desire as hell and as death (persecutes to the grave) and cannot be satisfied, but gathereth unto him all nations (Rev. 19, etc.) and heapeth unto him all people." But how is this triumph brought about, just as John here describes : "*Shall they not rise up suddenly that shall bite thee and awake that shall vex thee?*" etc. So Ps. 118 : this gathering of nations foretold their overthrow and destruction, a deliverance of the righteous from death, while the others are not thus delivered. Some (Kimchi) render Ps. 1 : 5, " The wicked shall not rise in judgment, nor sinners in the assembly of the just," which, with the Scriptural idea of the saints' judgeship, would be in harmony with our view. But these instances are amply sufficient, and refute the opinion of Curry (*Bible Examiner*, vol. 14, p. 519, etc.) that " the doctrine of the resurrection of the wicked is not contained in the Old Testament." To sustain this position only two passages of the Old Test. (Job 21 : 30 and Dan. 12 : 2) are brought forward and disposed of—all others being ignored. Job is removed by another rendering, which may or may not be correct. Daniel is corrected as follows : " And many of the sleepers in the dust of the earth shall awake, these to everlasting life, but those to shame, to everlasting abhorrence," and the inference is made that " those who do not awake" are given to shame. But is the inference a just one ? To decide this question it is requisite to let *the general analogy* of Scripture speak, and this leads us to another inference, viz., that " those" who also ultimately " awake," but not in the order of " these" (i.e. the former ones), are given to shame. For no clearer truth is taught in God's Word than this : that there are two resurrections (as e.g. in John 5 : 28, 29—the parabolic objection has no force, seeing that actual real resurrections were " now" (i.e. then) witnessed—Acts 24 : 15, etc.), one for the righteous unto life, and the other for the wicked unto condemnation. We see no necessity for *this modern departure* from the primitive church view, especially when antagonistic to so much Scripture that can only be bent to its purpose by special pleading.

Dr. Thomas, as in his Works, rejects an ultimate resurrection of the wicked, and in *Eureka* advocates that " the rest of the dead " refers to those who die during the Millennial period, thus foisting on the passage a meaning which is not contained in it. Other Christadelphians, more logically, endeavor to get rid of the passage by questioning its Scriptural authority. So also Russell and Barbour endeavor to get rid of the phrase in order to make out their peculiar (Rellyite) restoration of " the rest of the dead " during the Millennial age. As the passage stands, it is utterly and positively antagonistic to their view. Hence as the Sinaitic MSS. has it omitted, they conclude (in behalf of their theory) that it is an interpolation. They forget (1) that Tischendorf (The New Test.) pronounces this, in view of the ancient evidence, " a mere error ;" (2) that the Alexandrian, Vatican, and numerous other authoritative MSS. contain it ; (3) that so decided is this that it is found in the ancient and modern versions recognized by the ablest critics, retained in the Variorum, New Revision, etc. ; (4) it is quoted or alluded to by men who lived even before these MSS. as an authoritative reading ; (5) that the opponents of Pre-Millenarianism, who would gladly rid themselves of it (as not in harmony with their views) if they could, concede it as Scriptural ; (6) the retention of the passage is, as we have shown, in full accord with the general teaching on the subject. So noted, in the estimation of opposers, is this Scripture, that e.g. Lindsay (Art. " Mill." in *Ency. Brit.*) by this living or " resurrection is intended the temporary restoration of the reign of evil after the Mill."

Obs. 5. Some might regard our work imperfect if we did not notice the objections alleged against our interpretation of Rev. 20. For this passage is wrongfully supposed to be the citadel (when merely an outpost) of our doctrine, and hence is the chief object of attack. Let us therefore briefly pass them in review.[1] 1. That it is presumptive evidence against us that

a literal Pre-Millennial res., if taught at all, is only found in this place, so Barnes, etc. Reply: We leave the student to judge for himself, in view of the Jewish belief and that of the early Church based on Old Test. passages.[2] 2. It ought, if teaching such a res., to be less ambiguous, so Barnes, etc. Reply: It is *sufficient, distinctive* for the wise and prudent, even for Prof. Stuart, etc., for God's expressed purpose is that it shall come as "a snare" upon the wicked.[3] 3. The objection grounded on the use of the word "souls," urged by Witsius, Brown, Barnes, Fairbairn, etc., has been sufficiently met.[4] 4. That nothing is mentioned of "books being opened," so Barnes and others. Reply: This is done by the Spirit in Dan. 7 : 11 and 12 : 1, both Pre-Millennial. 5. That Millenarians differ in the details, so Waldegrave and others. Reply: This is a double-edged weapon that can be turned with damaging force against themselves, for while we are a unit in the grand outlines of our doctrine, our opponents have fundamental diversities and antagonistic theories based on the passage.[5] Besides, diversity of opinion among themselves is not urged by us as proof of the falsity of a doctrine, our appeal is to the Word itself. 6. Nothing is said of their employments, so Barnes. Reply: It is said that they shall reign. 7. No "reason" is assigned "why they are raised," Barnes. Reply: It is given in their reigning. 8. Nothing is stated "of the new circumstances of their being," Barnes. Reply: It is given in their immortality and reigning. 9. Nothing is said "of their condition when the thousand years shall have ended," Barnes. Reply: That is done in other places, for the thousand years do not limit their reign (Prop. 159). 10. But various writers urge that reigning during these thousand years limits it only to that period, so Barnes, etc. Reply: This is a mere quibble, for the thousand years are expressly referred to as intended to denote the period of the binding of Satan, and that also during this period of binding the reign of the saints is established. The duration of the reign must be sought for in passages which describe it. 11. No mention is made of "bodies," so Ralston, Barnes. Reply: Not necessary, as we have shown, according to usage of language. Besides, this is spoken of dead ones who have been beheaded, etc. See Barnes, *Com.* Acts 2 : 27, and compare with his *Com.* Rev. 20 : 4 for a complete answer. 12. It is alleged that if this is a lit. res., then all the righteous must be included, but only two classes are referred to, viz., the martyrs and those who did not worship the beast, so Barnes and many others. Reply: If it were necessary, the concessions of numerous critics, Stuart, etc., might be used to embrace others also, but we, with the meaning of "first resurrection" before us, cordially accept of these two classes alone, believing as we do that the resurrection of the others preceded this one. The line of argument adopted by our opponents proves too much, for it would exclude the res. of the saints after Christ's crucifixion (Matt. 27 : 51–53), etc.[6] 13. No res. of the unjust is mentioned, so Brown, Barnes. Reply: This is a mistake, it is to take place *after* the thousand years. This objection is based on the supposition (Popish) of a general universal resurrection, simply because both resurrections, without specifying order or time, are mentioned together. This has been sufficiently answered. 14. That such a reign of Christ as we hold, with "a splendid capital at Jerusalem," etc., is not mentioned in the passage, so Barnes. Reply: If we are to adopt such a criterion to test the truth of any portion of Scripture, then we must yield up many a valuable proof of our Christianity. Our answer is, *a comparison* of Scripture

must indicate what belongs to the period. The Spirit to test faith, etc., gives us truths in a disconnected form, often isolated, which we are to bring together. 15. That if this is a lit. res., saints do not need the assurance "on such the second death hath no power," so Barnes. Reply: This has been already answered. We add: It is not for us to prescribe what is needed. Besides, a res. of dead ones being mentioned, it appears exceedingly appropriate, *since so many desire to doubt it*, to declare it to be a res. unto immortality. 16. That there are two classes only, one who are resurrected, and another who are under the power of the second death; "into which of these classes are we to put the myriads of men having flesh and blood who are to people the world during the Millennium?" so Barnes. Reply: Into neither of them, for this passage only describes the dead, and not the living. Who the rest are can easily be ascertained. 17. If a lit. res., then the rest of the dead must also literally arise "immediately after the thousand years are finished, but that is not stated," so Barnes and Brown. Reply: The concession is made that if the first is literal the other must be the same; this at least indicates our consistency. But the rest does not follow, for the phrase "*immediately after*" is not in the text. If we can show, as we have done, that "after" the thousand years, even if some time after (for the text only alludes to their non-resurrection during the thousand years), a second res., also literal (as Barnes himself admits), takes place, that is amply sufficient to sustain our position. 18. It is a symbolic representation, so Barnes, etc. Reply: Precisely so, and real, actual occurrences are symbolized, not figurative ones. Besides, the symmetry of symbolism must be observed, for e.g. it would be incongruous to make a violent death received, and dead ones, made so *for the truth's sake* symbolize sin, evil, etc.[7] 19. All the dead, vs. 1–15, will be raised up at Christ's Coming, so Brown, Barnes, etc. Reply: This proves too much, for some of the dead have been previously raised. Besides, concise passages which state in general terms and in juxtaposition the res. of both just and unjust must be interpreted by those in which *the order* is laid down; while in Rev. 20: 11–15 the dead then mentioned are those found in that condition at that period, for in no shape or form is it intimated that it is the only res.[8] 20. There is no Advent of Christ connected with this res., so Barnes. Reply: There is; see preceding chapter. 21. "All the righteous and wicked will be judged together, and both at the Coming of Christ," so Barnes, Brown, etc. Reply: Notwithstanding the assertion that "it is utterly impossible to explain these passages," etc., given as proof, we unhesitatingly pronounce this doctrine pure assumption, a virtual adoption of old monkish views, irreconcilable with the facts stated in those very Scriptures, and antagonistic to the statements of the Divine Spirit. For full proof we refer the reader to the Propositions on Judgment (Props. 132 and 133), to the analysis (Prop. 134) of Matt. 25: 31–46 (the main proof text relied on), and to the order of Judgment which follows that of the resurrection (as e.g. Props 161–164). Many of the proofs alleged simply refer to judgment of all men, which we receive; or to the judgment of the righteous and of the wicked at Christ's Advent, which we also believe, and not one of them asserts that at the Coming of Christ *both* the righteous and the wicked *dead* shall be raised up, and a general judgment of *these two classes* will then be held. This is simply inferred, as we shall conclusively show hereafter. If the modern notion is correct, then the pious Jews and early Church groped in worse than Egyptian darkness.[9]

22. The rise of Gog and Magog is against the idea of a literal resurrection, so Brown and others. Reply: We fail to see it; for if God intends to raise up certain of the dead previously to Gog and Magog (whatever these names may denote), it will be performed. 23. That if the res. be literal, then some of the Apostles and other good Christians would be excluded, so Fairbairn. Reply: This has been answered, but we may add: This objection overlooks the fact that not all martyrs, but only those at a particular period of time (during the time of the beast and prophet) are specified, viz., those under the last persecution. Again, it reads this res. isolated, whereas to obtain *the whole doctrine* all the passages (as e.g. in ch. 11; 1 Cor. 15; Isa. 25, etc.) bearing on the subject are to be recognized in their proper order, which, of course, includes the Prophets, Apostles, all saints. 24. "The rest of the dead neither awake nor live during the thousand years, nor at any other time," so Bush and Paræus. Reply: This is directly opposed by the text, as admitted by many—nearly all—of our opponents. The effort to sustain this objection by altering the text from "lived not again" to "lived not," on the authority of a few MSS., is a failure, since all the MSS. more ancient are opposed to it, fully sustaining our version. Even if the change were allowed, it would still favor our doctrine. These are the leading objections urged against our interpretation, and the student can readily see that many of them are merely captious, i.e. seeking for difficulties and manufacturing them; others, nearly all, are inferential; while not one of them is based on *a direct, positive,* scriptural statement, unless obj. 21 forms an exception. The value of the latter will appear as we proceed. Recent writers (as Hodge, *Sys. Div.*, in part relating to Eschatology) have presented no new objections, but simply reiterate what have been repeatedly answered, without observing and replying to our line of argument founded in the covenant itself.[10]

[1] These objections have been met by Rev. Carleton's articles in the *Theol. and Lit. Journal* for 1853-4 on "The Rev. Al. Barnes's Notes on Rev. 20 : 4-6, by Dr. Lord's criticism of Dr. Brown's work in same journal, and by numerous Millenarian writers, such as Noel, Brookes, Seiss, etc. An excellent Treatise is Rev. Sirr's *First Res.* In these the objections are answered at length.

[2] It certainly is unjust to ignore the Jewish and early Church belief, that the covenant would be fulfilled in the restored Davidic throne and Kingdom, which was to be accomplished by a resurrection of saints, and the numerous passages alleged to sustain this view as found in the Old Test. Rev. 20 was adduced by the Primitive Christians in confirmation of this doctrine. The foundation of the Millenarian system is the covenant, and Rev. 20 only illustrates how a certain feature pertaining to it is to be realized. Hence any attack upon us which leaves untouched the covenant and covenant promises is one-sided and unavailing. For the Jewish belief, we may e.g. refer to the works of Lightfoot, Mede, Bush, etc., as well as to the articles in the Bib. Cyclops.; and for the Primitive Church view we may alone cite the Ante-Nicene Library.

[3] The plea of ambiguity does not exist when a moral, or spiritual, or ecclesiastical interpretation is urged. Yet our opponents frankly admit that the language is expressive of a literal resurrection, for (1) they inform us that the figure is derived from the doctrine of the resurrection, and (2) they confess (as Dr. Hodge, *Sys. Div.*, vol. 3, p. 841) "it must be admitted that that passage (viz., Rev. 20 : 4-6), taken by itself, *does seem* to teach the doctrine (i.e. literal resurrection) founded upon it" (but still shields himself behind its obscurity, overlooking the previous usage of its language both in the Scriptures and among the Jews). On this point the reader will be pleased to observe the emphatic testimony of Dean Alford (*Gr. Test.*, on Rev. 20 : 4-6). Comp. Obs. 11.

[4] How Barnes (*Com. loci*) can say, "By no possible construction can it (souls) mean the bodies of the saints," how Lindsay (Art. "Mill." in *Ency. Brit.*) can remark that our interpretation "would outrage all propriety of language," how a multitude reiterate such statements in the face of Scriptural and Jewish usage, must undoubtedly be attributed *to prejudice.* The vision simply represents by "the souls" certain persons, which in-

cludes, as usage demonstrates, the bodies who experienced this resurrection. A theory that must sustain itself by such extravagant assertions is palpably defective. The answering feature is that these same critics when they come to the "beheading" (for *these souls were beheaded*), suddenly forget their own objections, and then speak of them as persons, including the bodies which were decapitated.

[5] Some in spiritualizing make it past, others present, and others still future; some interpret it as a continued representation of martyrdom and suffering, others of triumph and peace, and still others a kind of combination of the two, etc. Bush (*Mill.*), Gipps (*First Res.*), make martyrdom its prominent feature; Barnes (*Com. loci*), Whately (*Essays*) gives us the revival of martyr spirit and energy; Ralston (*The Rev. of John*) and others constitute it an era of missions; Hazard (*Rev. Revealed*) and others make it a restoration of the Church to civil and religious power; many Augustineans constitute it a representation of this dispensation; others again unite several of these features.

[6] The confinement of the resurrection to particular classes at a specified time does not invalidate its literalness or exclude previous ones, just as Christ's assertions did not that of "the many who arose." Winthrop (*Lec.* 132) advocates two cases as mentioned in this passage, viz., the martyrs and those who did not worship the beast, saying that such "is the general opinion of critical commentators." The author of *The Kingdom of Grace* calls this into question and (overlooking Barnes, Stuart, etc.) stigmatizes these critical commentators to be "of course" Millenarian, asserting "that there is not a single rule of grammar in the world which will justify the use of this ellipsis." This writer thus exhibits his lack of knowledge of what frequently occurs in Greek, and which is frankly acknowledged by *the ablest* of our opponents. Thus e.g. Fairbairn (*On Proph.*, p. 456) translates: "And I saw thrones, and they sat upon them; and (I saw) the souls of them that were beheaded for the witness (testimony) of Jesus and for the Word of God; and such as had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Compare Roe's *Analyt. Arrange. of Apoc.*, who also makes (*a*) of "the souls," those who had been beheaded, "and (*b*) whoever had not worshipped the beast," etc. So Witsius (*Exer. Sacra*, p. 516), and many after him explain it. Our view of the passage confines it exclusively to the persons who suffer and die under the last terrible persecution of the Antichrist, and that they also pertain to the rights and privileges of "the firstborn" as already explained. The first resurrection, for aught we know, may embrace Matt. 26 : 52, 53; 1 Thess. 4 : 16, 17; Rev. 7 : 9-17, and chs. 12 and 14—this, at least, is the opinion of many (see e.g. an editorial, *Proph. Times*, vol. 8, p. 31, etc.); for as Selnecker (quoted by Seiss) remarks: "To this resurrection belongs everything that is raised to immortality before the last day." One thing is self-evident, however we may consider the different stages (as Baxter and others), less or more, this resurrection does not prevent preceding, but identifies it as belonging to that of the righteous by the emphasis placed on the word "*first*."

[7] Lord (*Theol. and Lit. Journal*, vol. 6, p. 453) concisely states this as follows: "As the apostasy of the soul to sin is the antecedent and cause of the death of the body, so the renovation of the soul is a necessary antecedent and prerequisite of the resurrection of the body to a glorious life. A resurrection of the body cannot therefore be used as a symbol of the renovation of the soul. It were to reverse the order of nature and of grace, and make *a consequent* the representative of *an antecedent*, an effect the symbols of an indispensable condition of its own existence, which were absurd." Besides this, the objection is futile, for the simple reason that these same objectors interpret the concluding portion of the chapter, *also largely symbolic*, as denoting a literal resurrection. Lord falls into an inadvertency when in the context he asserts that no other symbol could be found to indicate the saints, for he overlooks the fact that he in another place makes "the stone" of Dan. 2 to symbolize the same (which latter statement we cannot receive, for the reasons assigned under another Prop.).

[8] Professor Sanborn (*Essay on Millenarianism*) makes even the extravagant assertion that "the Church has believed *in all ages* that there would be *a simultaneous* resurrection of the dead, *both* of the just and of the unjust." A scholar acquainted with the history of the doctrine could not make *such* a declaration, so utterly opposed by the Jewish faith, the early Church belief for several centuries, and the expressed views of many eminent men in the Church. The passages alluded to by Prof. Sanborn merely assert the fact that both shall be raised, but says *nothing of the order or of a simultaneous* resurrection, leaving the order to be evolved by other passages relating to the subject, just as the Jews and primitive believers did in their teaching. It will not answer (as Dr. Hodge) to confine ourselves to one class of passages which, as all admit, can be referred to a resurrection of dead ones, both just and unjust, and ignore another class which teach *a particular*

resurrection *out of* or *from among* dead ones, or which speak of the resurrection of the righteous as something *separate and distinct* from that of the wicked. If the resurrection is simultaneous, as our opponents claim, then we certainly see no propriety or force in Paul's wish as expressed Phil. 3 : 11, viz., expressing undue anxiety about that which is inevitable. Perhaps the greatest inadvertency to be met with in a serious controversial article is that found in the *Presby. Quarterly Review* for 1853, where the writer in one place makes even Rev. 20 : 12-14 " a resurrection or reappearance on earth of the old spirit of persecution," and then in another place, a literal resurrection of the dead, arguing as if we did not also hold that the resurrection and judgment of Rev. 20 : 12-14 was post-millennial. Some of our opponents, in charity, we trust, misapprehend our doctrinal position and ascribe views and interpretations to us that we do *not* hold.

[9] The critical reader will observe that this resurrection is already based on a previous judgment. To insure a first resurrection there must be a corresponding fitness, and the resurrection itself is evidence of the divine acceptance of the person experiencing its power. In the nature of the case there must be an antecedent estimate and judgment of character, worthiness, etc. The Popish notion of judgment, so largely entertained by Protestants, is one that is simply inferred from a few passages considered isolated from the general analogy of Scripture on the subject (comp. Props. 132, 133, 134, 135, etc.). Sometimes we are unjustly charged (as by Prof. Sanborn and others) as if we did not associate a final judgment of the quick and the dead with the Sec. Advent of Christ. But our entire argument shows that we thus connect them, observing *an order* in the judgment as well as in the resurrection. Indeed, in one sense, it might even be designated " simultaneous," seeing that the non-resurrection of the rest of the dead until the thousand years are ended, implies already a judgment passed upon them by which they are accounted unworthy of the position and blessings entailed by the first resurrection.

[10] We have presented and replied to the objections urged by Brown in *Christ's Sec. Coming*, and in addition show how utterly erroneous is the declaration made by him, that if a first resurrection is taught at all, it can only be found in Rev. 20. The general analogy of Scripture on the subject speaks for itself. The plea that if taught it ought to be " a clear and unambiguous revelation," is decidedly ambiguous after *the clear* statements of the Old Test., which we have shown, God Himself condescending to explain. The concessions coming from such a source are worthy of notice. Thus he concedes that the word " souls" does not forbid in connection the idea of " a bodily resurrection," for "' they lived,' not their souls, but themselves." Again he fully admits that while there is no specific mention of " the earth," yet that it is sufficiently " clear" " that the earth is the theatre of the Millennial reign," thus rejecting the notion of Ash, Piscator, Moore, etc., of locating this reign in heaven above. He confidently remarks (p. 226) in reference to the second resurrection of Rev. 20 : 12-15, that it is " a clear and unambiguous prophecy of the resurrection of all the righteous and wicked at once, and in proof of this I appeal to *the all but universal voice* of the Church. Has there ever been any testimony approaching to this, either in amount or harmony, in favor of the literal sense of the Millennial prophecy? No! there has not." We refer the reader to the history of the doctrine (Props. 74, 75, 76, 77, and 78), which indisputably shows that in the first period of the Church Dr. Brown's " all but universal voice" did not exist, but was brought into existence through the Alexandrian and Popish influence. Smith (*Key to Rev.*) spiritualizes the resurrection of the martyrs so that it " means the revival of the cause in which they lived and died," but the weight to be attached to such an opinion is self-evident from the annexed assertion that none of the saints resurrected are " to be raised to dwell again on the earth," so Gnostic is his feeling and so hostile to covenant promises. The spiritualizing and objections of Scott, Doddridge, etc., are sufficiently answered in our brief review of Barnes. Ralston (*Apoc.*, p. 163) explains, " This is the first resurrection, or resuscitation of characters, resembling the ancient worthies ; for John saw, not the *bodies*, but the *souls* of those martyrs, which must imply a resuscitation of spiritual powers." And this is the only reason given for spiritualizing the resurrection, based on the passage itself. According to his system (to show how arbitrary) Rev. 11 : 15-19 ; Rev. 14 : 14-20 ; and Rev. 20 : 11-15 are synchronous, and descriptive of " the general resurrection and final judgment." We asserted the danger of making the second resurrection of Rev. 20 to be also spiritual, and thus to find no real resurrection in the Apoc. whatever. This is done by many writers. Thus, e.g. Rev. Burdick in the *N. Y. Evang.*, Feb. 3, 1876, says : " In the second resurrection, implied from the first, the fact described is an uprising of the spiritual forces in the Kingdom of Satan." Strange and unscriptural as this view is, it at least is consistent with the interpretation of the first resurrection, for it makes the second one in kind to the first. To indicate how little the whole subject is understood, and yet how rashly and confidently some write concerning

it, Lord (*Theol. and Lit. Jour.*, Oct., 1853, p. 270) points out how a writer in the *Presby. Quart. Review* against Millenarianism positively asserts that the resurrection of Rev. 20 : 12-14 denotes "a resurrection or reappearance on earth of the old spirit of persecution, which had slumbered or been kept in abeyance during the long and prosperous period of the Millennium;" and then on a succeeding page, forgetting his own interpretation thus given, the same author, to make out a general, universal resurrection, as positively makes it a real resurrection, saying that it means the following : "The dead observe, not the living, but the race whose probation is ended, and on whom death has already set his seal, are judged." Some, as Butler (*Lec. Apoc.*), endeavor to patch up a kind of compromise, declaring this resurrection to be a raising up of disembodied saints to positions of honor and glory, without receiving a body—which is opposed to the covenant promises, the proper conception of a resurrection, the relation that the saints sustain to the Christ in the coming Kingdom, etc. Such views with but unimportant variations might be extensively quoted, but this is amply sufficient for illustration. And yet that the reader may have before him all that the most respectable and able writers opposed to us can produce, we select two of the most noted. Martensen (*Ch. Dog.*, s. 281), in giving his "spiritual" conception of the meaning of Rev. 20, refers to the first resurrection as follows : "A general *historical* resurrection will take place in the Church ; the graves of *Church History* will be opened, and all the past will rise again in an all-embracing, living, and spiritual remembrance ; and under the influence of this great consciousness the Church will display a universal activity, a universal development of her various gifts." His entire exegesis is based on the preconceived idea, expressed by himself, that the Kingdom of God is to be established by and under "the conditions of historical development," i.e. by existing agencies extending themselves in the way of progress. On the other hand, we hold, with Scripture and Early Church tradition, that it is to be established by Christ Himself at His personal Coming, not by man or through the present agency of man. When reading Martensen, one wonders how he would have spiritualized the promises relating to the First Advent, had he lived before its realization. Pressense (*The Early Days of Christianity*, p. 439) mixes concessions and inconsistencies as follows : "The triumph of the Church is connected in the Apoc. as in the first Gospel, with the return of Christ. To proclaim that triumphant return and to describe its glorious results is the great object of the Book of Revelation, as to wait for it is the highest consolation left by the Master to His disciples. In the Apoc. two distinct periods are marked in this final triumph of Christianity over Antichrist. The first victory is brought about by the *direct and visible* intervention of the Saviour, taking up the cause of His people, and gloriously establishing the reign of His Church upon earth." In reading this one would be led to suppose that Pressense was a pronounced Pre-Millenarian, being so directly opposed to Brown, Barnes, Hodge, etc., and so in unison with a cardinal doctrine of ours bitterly resisted by the great majority of our opposers. But in a foot-note he vitiates his concession by the following : "The idea of a Millennium preceded by a first resurrection is suggested by Rev. 20 ; but we must not forget the symbolical character of the book. The glorious triumph of the Church is in itself a judgment of the world. The world is judged by the saints whom it had made its victims ; their victory is its condemnation. The writer of the Rev., when he shows us the saints raised from the dead and sitting upon thrones, employs an image analogous to that used by him to describe the triumph of the two faithful witnesses in the Church, Rev. 11 : 11. We may observe that at the close of ch. 20 : 12-15 mention is made of a general resurrection of the dead in which all are to be judged according to their works. The judgment had then yet to take place, and the Christians appointed to salvation *were not yet raised*." The preconceived ideas of judgment, resurrection, the nature of the Kingdom, etc., are self-evident. It is strange that "the symbolical character" of the prediction does not forbid him to accept of the greater doctrine (viz., a personal Pre-Mill. Advent), while it urges him to reject the lesser (viz., a literal Pre-Mill. resurrection). It is also strange that he did not observe the fact that *the general analogy* of Scripture associates the resurrection of the saints with the future personal Advent of Jesus, His Second Advent, so that when He comes—whenever that is—those that sleep in Jesus shall experience His resurrecting power. Having carefully met all the objections urged, it is unnecessary to repeat.

Obs. 6. The subject of the res. is frequently referred to and implied in the Apoc., but it would be foreign to our design to enter into a detailed statement respecting each allusion. A few remarks respecting the more prominent will answer, and we can only specify, leaving the student to

investigate. The res. of Rev. 11 : 18, occurring under the last trumpet, and thus Pre-Millennial, has been sufficiently noticed (Obs. 1, with which compare the concessions of many of our opponents, e.g. Barnes, etc.). Rev. 14 : 1–5, embracing the first-fruits preceding the harvest, includes necessarily a res., and will be treated under the subject of the translation. The "man-child" of Rev. 12 : 5 is by many able prophetical writers interpreted as symbolic or representative of the resurrected saints. Those who (like Dr. Seiss and others) hold to a literal day fulfilment, still future, of the Apoc., find the res. implied in the 4th and 5th chaps. of Rev. and in ch. 7, etc. The passages which obscurely refer to it or imply it are to be interpreted by the plain and decided teaching on the subject (comp. Prop. 130).

Obs. 7. Two things connected with Rev. 20 : 4–6 may be noticed—the persons raised and the time when raised. 1. The persons raised are martyrs, and only martyrs. Mede was so strongly in favor to apply this to the martyrs and "confessors equipollent to martyrs" as "a prerogative to their sufferings above the rest of the dead," that he inclined to the opinion "that all the righteous will rise during the course of the Millennial Kingdom." Burgh, and many others, insist that martyrs only are designated. Brown and others make two classes, viz., martyrs and those who did not worship (although others, in our estimation, more correctly apply the latter as a characteristic of the martyrs and the reason assigned why they were martyred). Pre-Millenarians and Post-Millenarians make two classes or bodies, the former to include all saints in the first res., and the latter as a mere exegetical addition, having more (so Barnes) than the martyrs intended. Even Witsius (*Exer. Sac.*, p. 516) has a class beside the martyrs. Kliefoth (*Offenbarung Johannes*, p. 260) advocates a literal res., and has, like Bengel, two bodies announced (not of the dead, but) one of the dead (martyrs) who are raised up, and another of the living (confessors), who are translated. But this evidently is designed to make it fit with 1 Thess. 4 : 17 and 1 Cor. 15 : 51–53 ; comp. also Sirr on *The First Res.*, and works advocating the same view, and it will be found that under the impression that all the righteous are raised simultaneously, and in order to make Rev. 20 to correspond with other passages supposed to teach the same, two classes are introduced into the passage, and into the last body (confessors) the remaining righteous are crowded. We are not forced to this procedure, which is an evident violation of the passage, because it refers *exclusively* to "the dead," as the phrase "the rest of the dead" plainly shows, and to a body of men *who suffered martyrdom* in view of their confession of faith and rejection of the still future Antichrist. Even if it were admitted, on exegetical grounds, that two bodies are included, these bodies could not possibly, by any legitimate reasoning, be made to include *all* the saints of this, and past centuries, seeing that it is entirely descriptive of those who pass through the yet future tribulation under the culminated Antichrist.[1] A misconception of the meaning of "first" (comp. Obs. 2) has a weighty influence in its application. The res. and translation of a select portion occurs *previous* to the fulfilment of this prediction, as seen e.g. in Rev. 14, as the first-fruits are similar in nature to the succeeding harvest, and precedes the rise and persecution of the culminated Antichrist. All these resurrections occur under the Second Advent in its secret or thief-like stage. But this will appear plainer by looking at the second subject. 2. The time when these

martyrs are raised up is of course associated by all Pre-Millenarians with the Second Advent, but many, by not distinguishing between the stages, and by being exclusively wedded to some favorite year-day interpretation of the Apocalypse, apply its fulfilment to the period immediately after the open Parousia of ch. 19. Now while, as against our opponents who deny a literal personal Sec. Advent, we can properly use (as we have done) this passage as one associated with the res. of the saints (for without a personal Sec. Advent there is no res.), yet when we come to consider the exact time in the period of the Sec. Advent when this res. of the martyrs is experienced, we find the most conclusive evidence that it also takes place during the secret stage, and previous to the open Parousia of ch. 19. Let the reader consider, as introductory, two facts proven in detail in other places (Prop. 130 and Prop. 166, etc.), the two stages in the Sec. Advent, and the still future Advent of the last Antichrist (Props. 161–164), who causes the death of these martyrs and is overthrown at the open manifestation of King Jesus and His saints. Now turn to Rev. 15, and we find that *before* the seven last plagues, which fill up the wrath of God, are poured out, *the identical persons* described in Rev. 20 : 4, who resisted the beast and his image and mark, are *already* exultant in acquired salvation, and this *follows* the gathering of the first-fruits as the enforced worship of the beast, image, and mark (Rev. 14 : 9) also follows it. It *precedes* the open Parousia, as these victorious ones witness (Rev. 16 : 2) the vials poured out upon "the men which had the mark of the beast, and upon them which worshipped his image." It *precedes* the open Parousia, because they, with all saints, shall be connected with the announced "marriage of the Lamb," and they belong (as a portion due to them "to execute the judgment written") to the armies that accompany the King of kings. In view, therefore, of the deliverance of these martyrs *before* the vials are poured out and their coming with Jesus at His open Advent, Rev. 20 : 4–6 is *retrospective*. If the student carefully ponders the construction of the passage he will find (1) the binding of Satan and its duration announced ; (2) then follows the reign of the saints in place of Satan's previous dominion, and this is portrayed (*a*) by the "thrones" and "judgment," a general announcement ; (*b*) by a particular specification (as an encouragement, and to lead us not to limit these reigning ones) of the martyrs ; (*c*) by expressions indicative of the nature of the reign, and that all who participate in it have the privileges and honors of the first-born.[2]

[1] Hence we cannot fully receive Dr. Schmucker's (*Exp. of Rev.*) interpretation of Rev. 20 : 4-6. He correctly makes it teach a literal resurrection, and one pertaining to martyrs, who "in their immortal bodies shall live again and reign with Christ as His associates in His universal Monarchy on earth," but, overlooking that these martyrs designated are those only who fall under a still future tribulation, he includes among them all martyrs, of every age, ancient and modern. Martyrs before this period have already risen, and these follow them —*both* having part in the preëminent resurrection pertaining to the first-born.

[2] These martyrs have part in "the first resurrection," and this implies that others also have part in it. Indeed, "this is the first resurrection" includes not merely the martyrs, but all to whom are given thrones and judgment or rulership. This may reconcile a historical difficulty in relation to the doctrine. The Primitive Church always associated the resurrection with the Sec. Advent, and held that (as we do) all saints, together with those martyrs, had a part in the first resurrection. Brown (*Ch. Sec. Com.*, p. 224) objects to Burgh's statement of a limited resurrection of believers being "generally held in the early ages of Christianity," and says : "I have not been able to verify this statement by reference to the early Chiliastic Fathers. Probably Mr. Burgh gives as their actual belief the impression merely which their language conveys as a whole. But this is hardly fair,

in opposition to pretty plain statements extending the first resurrection to believers generally, which may be adduced, for example, from Justin Martyr, Irenæus, and Tertullian, high authority certainly on this point." Dr. Brown is correct as to the historical fact that all believers have part in a first resurrection at the Sec. Advent, and Burgh-as to *the special* reference to the martyrs, which, however, must, as the context and other passages show, be associated with that of other believers who preceded them. The evident distinction as to exact time, the decided reference to martyrs, and yet the associated nature and honor of the same kind of a resurrection, and the inability to explain and apply the same, has led to a confusion of ideas and contradictory statements, which our position avoids.

The critical student will observe that if we are to receive the renderings (e.g. Fairbairn's and others) and interpretations (e.g. Brown's and others) which emphasize two classes, viz., the martyrs "and such as had not worshipped the beast" (so Fairbairn), or martyrs "and of them who worshipped not the beast" (so Wordsworth), etc. (and we do not by any means discard them, for such a meaning may be intended), still our position as to exact time and the persons denoted remains the same. For then we have—not the saints of past ages, but—the martyrs and those associated with them *under the last great tribulation* of the culminated Antichrist. All that we contend for is, that the persons designated are persons who at a time still future experience this persecution and martyrdom, and that the rest of the saints are included in the "thrones," "judgment," and general affirmation respecting the first resurrection and the reign.

It may be well to notice, briefly, an effort to bend this passage against us by Prof. Bush (*Anastasis*, p. 309, with which comp. Gipp's *First Res.*, p. 133), who proposes to change the verbs into the present tense, in order to make out—according to his theory—a succession of persons who suffered and reigned, and to prevent the beheading and not worshipping to be antecedent to the reign. But such a change would not help their cause, for the reasons that the vision is described as passing before the seer, that the future is frequently spoken of as present, that each one having part in the resurrection is represented as reigning the thousand years, and that the passage itself must be interpreted by *the general analogy* on the subject.

Obs. 8. If Mede's argument is once admitted, viz., that Rev. 20 : 4–6 and Dan. 7 are *synchronous*, then it is *impossible*, without direct violation of the order laid down, to avoid a Pre-Mill. resurrection. Bush, in his *Anastasis*, admits Mede's position, owing to *the parallelism* of the two prophecies, but endeavors to avoid our conclusion by making both to describe the Gospel dispensation. But in doing this, he not only makes *a fearful* Millennium of suffering and martyrdom (against all prophecy), but he *reverses* the facts of history. For, instead of such a removal of antagonistic powers—a sealing, binding, and detention of Satan so as not to deceive—the history of the Church and of the kingdoms clearly proclaim, in *the persecutions* endured, the *tyranny* exercised, the *murders* committed, the *crimes and wars* indulged, etc., that *neither* Dan. nor John have yet been fulfilled. It matters not whether we make the dragon a symbol of tyrannical dominion or of a personal devil ; in either case the predictions of the Prophets have not been realized ; and what is more to the point, in the order laid down by themselves, if followed in the evolution of history, it was impracticable, for the simple reason that *before* this exaltation, etc., of the saints, certain events, running down to the present and still extending in the future, must first be fulfilled. Any other position makes the Bible *contradictory* both to itself and to history.

Obs. 9. Those who deny a literal res. in Rev. 20 generally have much to say concerning the indefiniteness and obscurity of figurative and symbolic prophecy—the difficulty of understanding it until the fulfilment shows its intended meaning, being upheld by some—but when *they* come to explain it themselves, *then* all difficulties vanish, and *no other* interpretation can

possibly be allowed. This, to say the least, is indicative that they have no confidence in their assumptions against us, and that, when necessity requires it, they esteem themselves *fully competent* to elucidate, with the utmost charming confidence, even "obscure" predictions. The reader may draw his own conclusions.

The careful reader must have noticed with what *assurance* this has been carried out in Ch. Theologies, Bib. Dictionaries, Relig. Cyclopedias, etc. The subject of the resurrection is at length introduced, and notwithstanding our scriptural argument, the early Church belief, the Jewish view, the concessions of opponents, the subject of a literal first resurrection is either entirely ignored or merely hinted at, just as if the popular interpretation of Rev. 20 was beyond all contradiction the correct one. Some who slightly advert to it claim the indefiniteness of prophecy, which disappears in favor of their own view. The truth is, that any work or intended complete article, on the resurrection which refuses to recognize our doctrine, and in some measure discuss it, is certainly unscholarly and defective, seeing that it passes over that which the ablest men in the Church profess to be solidly based in Scripture and antiquity.

Another peculiarity may here be noticed. Brown (*Ch. Sec. Com.*) and others endeavor to make the impression that our opponents are in perfect accord in the interpretation and application of Rev. 20 : 1-6, while Pre-Millenarians differ. And they carefully point out our differences, but with greater carefulness *conceal* their own differences. Now the fact, as the slightest comparison shows, is that far less unity exists *among them* than among us. While Pre-Millenarians differ as to the exact order, the persons resurrected, the duration and nature of the reign, and a few minor details, they are a unit on the grand outlines, respecting its being a literal resurrection, its eclectic nature, its realization at the Sec. Advent, its connection with a glorious following Millennium, etc., whereas our opponents differ on *all* these points. Some make the resurrection spiritual, others make it literal ; some make it civil, others civil and religious ; some make it illustrative of persecution, others a poetical effusion, and others a Jewish superstition ; some make it past, others past and present, and others future. Surely our opponents ought to be the last to speak of differences of opinion.

Obs. 10. There is a res. of the wicked dead, Obs. 4. It will not answer, as many do, to assert a res. of just and unjust at the beginning of this age and none after ; or to affirm, as others do, that there is no res. of the wicked whatever. Without discussing the destiny of the wicked, the passages that we have presented distinctly show that *after* the thousand years are ended *the rest of the dead "lived again,"* i.e. were raised up from the dead ; that they, *"after many days shall be visited ;"* that they shall *"return,"* and return at evening time ; that they shall be made subject to the endurance of *"the second death ;"* that those dead whose names *are not found* in the book of life are *also* raised up and judged ; that there is a res. of some *unto shame and contempt*, which those that *return* in the evening experience ; that the res. of the dead is affirmed *in their order of all men*, both just and unjust ; that a prior, pre-eminent res., etc., *involves* another of a lower class, which must include the wicked ; and that the res. *of the dead and a judgment to follow* is held up as a motive of repentance to men. These considerations are sufficient to sustain the position of John in Rev. 20. To quote the passages which speak of the wicked as "silent in the grave" as "not being," "remaining in the congregation of the dead," etc., to prove a non-resurrection, is only bringing forth *part of the truth*, viz., that there is a non-resurrection of the wicked *for a certain period of time*, and this is thus strongly, by way of contrast to the blessed condition of the righteous, presented. But *the whole truth* as given by the Spirit demands their *"return,"* their also *"living again."* Any other interpretation flatly contradicts divine statements.[1] Let us receive *all* that

is written, observing *the same order* laid down by the Spirit. If it be asked, Of what practical use or benefit can such a res. unto condemnation and shame be? the answers are various; such as, to vindicate the justice of God; to prove the truthfulness and reality of His representations and mercy; to apportion "the few or many stripes" that the guilty merit; to fulfil His declaration that all the wicked shall see and acknowledge the Divine power; to show that death itself, as many fondly hope, is no refuge for the sinner; that a res. unto eternal life is the special gift of God through Jesus Christ; to contrast the condition of the res. saints with their own; to root out in the most effectual manner every remnant of evil; to give to the creatures of God, the universe itself, a sublime and abiding idea of the nature and consequences of sin. If it be asked, Why does God give the righteous so long a priority and cause the wicked *only to "return" after so long* an interval? the reason, as we gather it from intimations, here and there, seems to be this: This Millennial era is designed to fulfil covenanted promises; these require the resurrection of the saints and their triumphant establishment in the earth. To do this demands, as almost every Millennial description portrays, the removal of God's enemies to clear "the inheritance" of its oppressors. Being thus removed, the triumph of the saints, their victory over death, the bestowal of dominion—in brief, the ample and continued fulfilment of God's promises *in real, actual experience is fully exhibited and tested* during these thousand years, clearly and fully vindicating the truthfulness and faithfulness of God, and the honor, dignity, and power of David's Son. Now, it is declared that this faithfulness, etc., is *to be manifested* not only to angels, to the glorified, to the restored Jewish nation, to spared Gentiles, but *also to the wicked.* The time selected is at the close of the Sabbath of the world's week, in the very *height of completed fulfilment of promise,* and sway of saintly reign, and the accumulated glory of the rule of David's Son; *then* the wicked arise and are filled with "*sudden shame*" and "*confusion*" when they behold *the justly forfeited blessings* in the possession of those whom they despised, rejected, and even persecuted. This res. is therefore delayed, not merely to give the saints an honorable precedence by way of reward, and as a punishment to the wicked for refusing Christ and His proffered mercy, but to place the saints, the inheritance, the world, yea, even Christ Himself in the covenanted position by which the majesty and glory of God is the more fully seen, felt, and appreciated in the then proven, tested immortality and reign of the saints, renewal of the earth or removal of the curse, etc. At the end of the thousand years, so faithfully is it proven that *all* the promises of God are "*yea and amen*" in Christ, that none can gainsay it, for the covenant is *more* than fulfilled, and to forfeited blessings additional and greater have been added. This is the time, gloriously, yea, sadly suitable, which God has appointed for "*the rest of the dead to live again,*" and behold with *their own eyes* the glory they have lost by not obeying God—a glory shining forth in the land, in the Theocratic government, in the subjects, in the immortal kings and priests, and in the exalted, enthroned Son of Man. Imagine just *such* a "return," under *such* circumstances, and then tell us, are "holy men of old" *wrong* when they depict the shame, degradation, and unhappiness of the wicked at this period? Imagine Voltaire, Paine, Strauss, and a multitude like them to thus "return" and see what they ridiculed, and what must then memory and conscience say?[2]

[1] By pressing Scripture ("shall not be," etc.) beyond all analogy, we could easily adduce proof that the believer, as represented by the Psalmist, will not rise again, when it is said, Ps. 39 : 13, " before I go hence and *be no more*," etc.

[2] How terrible the contrast of situation and doom ! The haters and persecutors of believers, the scoffers of pious ones, then stand amazed and confounded at the shining glory of the once detested followers of Jesus. It is but reasonable that a Voltaire should be raised up to account for his blasphemy ; a Strauss, to tell why he was so indignant at the Christ's assumption of Judgeship ; a Renan, to explain his detraction and disgusting allusion to " the Galilean girls ;" ten thousand, thousand others, to meet the hypocrisy, malice, brutality, etc., exhibited—and *then* there will be (Luke 13 : 28) " weeping and gnashing of teeth, when they shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God, and themselves thrust out." It is but just that men should thus arise and witness to the utter falsehood and maliciousness of their detractions of Jesus and His Messianic claims. Eminent and talented men have written works specially designed to degrade Jesus ; multitudes have jubilantly urged their defamatory statements ; sarcasm, ridicule, blasphemy, etc. are devised and circulated by hosts of enemies, and it is but just that they should be raised up to meet an ample and shame-confounding manifestation of their wilful and deliberate hostility to Jesus. How inquisitors, executioners, defamers, etc. will face their victims, *then* exalted and glorified, and especially the magnificent King of kings, is clearly and pointedly represented in the Word.

A few words of caution may be added. Rev. 20 : 12 15 is not necessarily to be restricted (as by Dallas and others) to " the rest of the dead ;" for it includes (so Lord and others) those who may have died during the thousand years. Lord (*Exp. Apoc.*) makes it to embrace "all the wicked dead of all ages ;" but we would not dogmatically restrict it even solely to such, because it may, for aught we can tell, include far more. For, while translations, glorifications, etc. may result during the Millennial age as a reward for holiness, yet the mention of the book of life and the reference to all the dead then existing may imply that others, not accounted worthy of special honor and exaltation—although ultimately to be saved—are included in those dead. Again : in reference to a resurrection of the wicked, we add this : it is true (see e.g. Art. " Resurrection" in M'Clintock and Strong's *Cyclop.*) that while the Jews held to a Pre-Mill. resurrection of the pious, some discarded the ultimate res. of the ungodly, but others (" the prevailing opinion") held that the unjust would also finally be raised. Now observe how the language of Jesus and Paul accords with the latter prevailing view, as e.g. in "all that are in their graves," etc. (John 5 : 28, 29), " a resurrection of the dead, both of the just and unjust" (Acts 24 : 15). Such language is, of course, powertully confirmatory of the then existing opinion ; so corroborative that it can only be avoided by special pleading. Again : this resurrection of the rest of the dead is *after* the thousand years. We, therefore, have no account whatever of any other resurrection preceding the Mill. age. It has been pointed out (Obs. 4, note) how some endeavor to discard this verse as unauthorized, in order to make out (so Russell and Barbour, *Three Worlds*, etc.) a distinct and separate resurrection of the heathen at the beginning of the Mill. age, so as to give them another probation, etc. This view of a future probation for heathen, etc., is not new, for such men as Tholuck, Stilling, etc., adopted it, but inform us that the Bible keeps it in the background, teaches it only inferentially and not in a dogmatic form. Barbour, etc. make it very prominent, a corner-stone (as Rellyites) in their system, and largely build upon it. We are only concerned (passing by the stress laid upon " all men" and " all," etc.) with this theory as it relates to a Pre-Mill. resurrection, and his main proof text in support of the same. To make out a Pre-Mill. resurrection they frequently quote the restoration of *the Sodomites*, Ezek. 16 : 55, arguing that the passage of necessity implies their resurrection, having been destroyed. But they overlook (1) how the word Sodom is used, viz., to designate others (of like character) besides the literal Sodomites as e.g. Rev. 11 : 8 ; Zeph. 2 : 9. Even " the prophets of Jerusalem" " are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah" (Jer. 23 : 14 ; comp. Isa. 3 : 9, and especially Isa. 1 : 9, 10). This usage enables us to appreciate Ezek. 16 : 55, for we have the warrant of Isa. 1 : 10 that " rulers of Sodom" and " people of Gomorrah" exist independently of the literal Sodom and Gomorrah. If we observe Ezek. 16 with care, we observe (2) that *Jerusalem* is the subject of prophecy—the earthly, as evidenced by v. 3—and God's care and protection, as well as her perverseness, etc., are specified. The *city*, with its privileges, blessings, conduct, and punishment, is represented. Her *supporters* are designated : first, *Samaria*, i.e. that portion pertaining to the ten tribes (Samaria being the capital city) ; and second, *Sodom*, i.e. Judah ("the lesser than thou," so marg. reading). Both return from captivity, Judah first, then the ten tribes ; and they are given to Jerusalem as

daughters (with which we need only compare, e.g. Mic. 4 : 8 ; Zeph. 3 : 10, 14 ; Zech. 9 : 9, etc.). Hence whatever truth there may be in Tholuck's and Stilling's theory, it is evident that it can only be realized after the thousand years, if realized at all. The same is true of Barbour and Russell's view, for the student will notice that their entire argument is purely *inferential*, being utterly unable to give a direct passage favoring it. The fact that spared nations (Isa. 66) are mentioned refers to living (not dead) nations, and "the ruling with a rod of iron" is *not* over the resurrected heathen, but, as a comparison of passages clearly show, over the anti-Christian hosts and living nations at and after the Sec. Advent.

Obs. 11. Out of the abundant testimony favoring a twofold resurrection, and the literal, eclectic res. of Rev. 20, we select a few as illustrative. Dean Alford (*Com. loci*) remarks : "I cannot consent to distort the words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or of any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for three hundred years, understood them in the plain literal sense ; and it is a strange sight in these days to see expositors who are among the first in reverence for antiquity, complacently casting aside *the most cogent instance of consensus* which primitive antiquity presents. As regards the text itself, *no legitimate treatment* of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain persons lived at the first, and the rest of the dead only at the end of a specified period *after* that first—if, in such a passage, the first res. may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave ; *then* there is an end of all significance in language, and Scripture is wiped out as *a definite testimony* to anything. If the first res. is spiritual, then so is the second, which I suppose none will be hardy enough to maintain ; but if the second is literal, so is the first, which, in common with the whole Primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." Van Oosterzee (*Ch. Dog.*, vol. 2, p. 786) advocates "more than one resurrection ; first a partial one and then an absolutely universal one. Of the former, not only does the Apoc. seem to speak, ch. 20 : 4–6, but also the Lord, Luke 14 : 14, and Paul, 1 Thess. 4 : 16, as also 1 Cor. 15 : 23, as compared with verse 26," etc., and then, referring to the latter (the universal one), speaks of a poetic-prophetic grouping together of that which in reality will be seen realized, not side by side, but in succession." Ebrard (*The Rev. of John*) advocates a literal Sec. Advent, a literal first res., a literal reign here on earth over the spared nations, etc., and in his *Gospel His.* (p. 576, foot-note Clark's ed.), thus refers to Rev. 20 : "Chaps. 18 and 19 (Apoc.) depict the victory achieved over this Kingdom by Christ at His Coming. Then follows the first awakening, namely, of those who have died in the Lord, and now in glorified bodies live upon the earth, and maintain a spiritual rule over so much of humanity as is not yet glorified (just as Christ after His res. lived for forty days upon the earth in a glorified body). Then, after this last offer of salvation, follows the second resurrection to judgment." Hagenbach (*His. of Doc.*, vol. 1, s. 139) pertinently says respecting the spiritual interpretation : "The first res. (Rev. 20 : 5) is explained by Augustine as the deliverance of the soul from the dominion of sin in this life ; as, in general, an orthodoxy which maintains the authority of the Apoc., and yet will not allow Millenarianism,

can only escape from its difficulties by an arbitrary exegesis, like that of Augustine on this passage."

For the student wishing to see how others express themselves decidedly in favor of a literal resurrection, we append the following references. Aside from the Commentaries of Alford, Olshausen, Bengel, Gill, Steir, Lange, Fausset, Meyer, and others, many works indorse our position. Compare e.g. Dr. Kling's Arts. "Eschatology" and "Resurrection of the Dead," in Herzog's *Encyclop.;* Dr. Fr. Volkmar Reinhard's *Dogmatik,* sec. 189 ; Dr. Hofmann in *Prophecy and Fulfilment;* Starke's *Synopsis New Test.,* vol. 10, p. 179, etc.; Lange's *Bremen Lectures,* p. 244, etc.; Selnecker on *Dan.* 12 : 2 ; Sirr on *The First Res.;* Seiss, *Last Times* (who gives various references of value) ; Brookes's *Maranatha* (who gives John Bunyan's and Toplady's testimony) ; Gordon on *The First Res.* (paper before the N. Y. Proph. Conference) ; Luthardt's *Lehre von der Letzten Dingen;* Koch's *Das Tausendjährige Reich ;* Auberlen's *Prophecies of Daniel and the Rev. of St. John;* Delitzsch on *Genesis;* Elliott's *Horæ Apoc.;* Mag Fred. Roos on *Dan. and Rev.;* Christlieb, *Mod. Doubt and Ch. Belief,* p. 452 ; Pfleiderer, *Der Paulinismus,* p. 264–5 ; Danhauer's *Hodosophia,* p. 1445 ; and, in brief, Pre-Millenarian writers in general (who are specified in the His. of the Doctrine). To give the testimony of a large portion of these would itself require an extended work, even if presented in brief extracts. In such references we must not overlook the remarks of Dr. Craven in Lange's *Com.* (Amer. Ed.), or the writers (e.g. p. 440) quoted favoring our view. The old *Berlenburger Bibel* (t. 6, pp. 397–399) has a fair argument in favor of a literal first pre-eminent, Pre-Mill. resurrection, appealing e.g. to 1 Cor. 15 : 23, 51–52 ; Luke 20 : 35, and 14 : 14 ; Heb. 11 : 35, etc. Indeed we are largely indebted to old writers (like Mede in *Clavis Apoc.,* Brightman in *A Revelation of the Apoc.,* Goodwin in *Exp. of Rev.,* and others) for keeping this doctrine before the Church. Even such testimonies as are given in *The Crit. and Exp. Com.* possess weight ; while incidentally the concessions of a Chalmers (on Ps. 50), Wesley (Tyerman, *Life of*), and many others are to be regarded. We append the testimony of two persons, who cannot be accused of extreme partiality to our views. Spurgeon (quoted by Dr. Brookes, p. 50, *Proph. Times,* vol. 10) in his sermon on *The First Res.,* says : "I do look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of His appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served Him ; and that recompense shall be to be made like Him ; and to partake of His glories before the eyes of men, and to reign with Him during the thousand years." "Meyer (so Lange's *Com. Rev.,* p. 441) remarks on 1 Cor. 15 : 24, that Paul, following the example of Christ Himself, has bound up the doctrine of a twofold resurrection with the Christian faith" (comp. next Prop.).

Obs. 12. We have already referred to the astounding opinion entertained by Prof. Bush, Gipps, Waldegrave, and others, that this res. and Millennium is a portraiture of suffering and martyrdom in behalf of the truth. To indicate the amazing perversions of the passage, Rev. 20 : 1–6, by our opponents in their efforts to wrest it from us, attention is called e.g. to Waldegrave's statements (New Test. Millenarianism), and we select him purposely, because he has been eulogized (*The Bib. Rep.*) as a model of an interpreter and as a triumphant opponent. The binding and restrainment of Satan as well as the little season, both "set before us *the working of Satan,* for it is his working especially which is here exhibited to view during two distinct periods in the history of Christendom. The first—the longer period—said to last a thousand years, is one in which Satan, forbidden to launch forth into the world any fresh impostures, does, notwithstanding, *prevail,* with the aid of the civil power, *to persecute even unto death* those faithful souls who, being risen with Christ, are made kings and priests unto God and His Father. The second—the shorter period—said to last but a little season, is one in which, the number of God's living saints being marvellously increased, and martyrdom being no longer the rule, Satan attempts by other means, even by the multiplication of religious delusions, to compass *the destruction* of the Church." The res. of the

martyrs, therefore, is simply a revival of the martyr spirit, made necessary by Satan's reigning, and this too while the saints are reigning : "They are also sufferers at the hands of men—sufferers even to the extent of laying down their lives for Christ's sake—*sufferers, I say, even unto death*, and that at one and the same time with their reigning." "The thousand years will prove to be a period in which Christ's witnesses are witnesses *even unto death*—a period, in short, of *martyrdom*, not of triumph—a period in which Satan (being precluded, indeed, from the invention of fresh delusions), is able, notwithstanding, to wield those already in existence with such effect as to make the Church of God to prophesy *in sackcloth and ashes*." This *caricature* of the Millennium and the reign of the saints is presented by one largely eulogized as *the champion* against Chiliasm. No Chiliast ever produced anything *so flatly contradictory* to all testimony of Scripture, to all analogy on the subject ; *so plainly antagonistic* to numerous predictions, that the large majority of our opponents recoil from it as unworthy of credence, because it actually *reverses* the blessed teaching of prophecy. It is utterly *unworthy* of serious refutation, and affords a sad illustration how good men, in their eagerness to wrest the passage from us, can fall into the most absurd interpretation.

Prof. Bush (*Mill.*) in accord with his theory of a past Mill. age, in which persecution, more or less, predominated, says : "We strenuously maintain that it is the same persons who live, and reign, and judge, and are beheaded, and all too *at precisely the same time*." What a blessed reward ! What a glorious Sabbatical period ! He approvingly quotes the Jewish Midrash Tillin, fol. 42 : 1, where it is said that "upon the Coming of the Messiah the world shall be desolated for a thousand years" (which theory *the Seventh-Day Adventists* have recently revived), and adds : "This accords with the view we are now advocating, that this Mill. period is not intrinsically a prosperous era, but the reverse."

Obs. 13. Sufficient has been said to vindicate our usage of the word "souls" to denote the person (Obs. 3), and yet in view of certain statements, it will be in place to add a few remarks. Fairbairn says that "it is quite frivolous to insist upon the term souls being often used to denote persons ; no one doubts that it is ; but the question is, can it be so taken here ?" Now, the frivolity arises from the fact that a large class on his side—in fact nearly every work against us—gravely insist that because "souls" are mentioned it cannot mean persons. Of course, to meet such an objection, "frivolous" as it may be, we are forced in self-defence to show that the term is used to denote persons. Thus e.g. Barnes (*Com. loci*) lays great stress on the word "souls," as if it alone denoted the spiritual nature, and carefully conceals from the reader this meaning, but when not controverting us, he in another place (*Com.*, Acts 3 : 20, on the phrase "every soul") admits this usage, thus : "Every person or individual soul is often put for the whole man by the Hebrews, Acts 7 : 14 ; Josh. 10 : 28" (with which compare his remarks on Acts 2 : 27, where he makes the term "soul" equivalent to "me," and applies it to *the corporeal res.* of Jesus, thus flatly contradicting his comment on Rev. 20 : 4–6). Indeed, our opponents contradict themselves in the same comment on this point, when e.g. they admit that "he" (v. 6) and "they," and "the rest of the dead" are declarative of persons and not simply of disembodied spirits, and speak of them as such. We insist that the reason why the Spirit, through human agency, gives us the term "souls" in preference to any other, is this : it is most in accord with scriptural usage, for not only

is *the resurrection of Jesus* thus predicted and declared to be the res. of a "soul," but it is predicted of, and promised to, individual believers, as e.g. Ps. 99 : 15, "*But God will redeem my soul from the power of the grave.*" Now then, when the res. is actually described, it is reasonable, it is strengthening, to find *the same term* employed, thus making prediction and fulfilment, promise and realization to correspond (comp. Obs. 3, note).

PROPOSITION 128. *The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Millennial resurrection.*

A doctrine to be consistent must preserve its *unity* in all the inspired writings. Having seen how the Old Test. and the conclusion of the New Test. coincide, it will be important to notice how the Gospels and Epistles corroborate the Jewish views of the resurrection based on covenant promises.

Obs. 1. The resurrection of 1 Cor. 15 : 52 declares that "*at the last trump, for the trumpet shall sound* (1 Thess. 4 : 16), *and the dead* (i.e. those deceased) *shall be raised incorruptible,*" etc. Now, the fair inference (for the Jews, as commentaries inform us, used this very language) is, that this denotes a resurrection identified with the bodies of dead saints. This is almost the universal opinion among critics. This same res. of the dead is mentioned in Apoc. 11 : 18, *also under a last trumpet*, and immediately *in connection* with "the Kingdom of our Lord and of His Christ." Our opponents generally concede both of these to be literal, and the exact correspondence that they sustain to Jewish expectations has been noticed by able writers (and that these, with this language added, was perpetuated generally in the early Church). But attention is called to *the fact* that just as the Jews believed, when "the Kingdom (sovereignty) of this world is become the Kingdom of our Lord and His Christ" (so MSS., S. and A. Tischendorf's N. T., and comp. Titman, Hahn, etc.) *at that very time* a resurrection takes place. When the sovereignty of the world is seized, when a Kingdom commences which is never to end, when events occur which commentators connect only with the Sec. Advent, then at *that very period*, "*at the last trump*" ("for the trumpet shall sound," Rev. 11 : 15), the pious dead are raised to receive their reward. Surely this is amply sufficient to identify a Pre-Millennial resurrection, seeing that 1 Cor. 15 : 52 ; Rev. 11 : 18 ; and Rev. 20 : 3–6, *are all under the same last Pre-Millennial trumpet.* If one is literal, all then are literal, because taking place at the same time and for the same purpose.

According to Dr. Oswald (*The Kingdom*, ch. 9) it was a comparison of these three passages that influenced Rev. Dr. Schmucker to advocate a Pre-Millennial resurrection of the saints. The same is reported of Charlotte Elizabeth, and others.

Obs. 2. Attention is directed to 1 Cor. 15 : 22–24. "For, as in Adam all die, even so in Christ shall all be made alive. *But every man in his own order ; Christ first, afterward they that are Christ's, at His Coming. Then cometh the end,*" etc. We are not concerned in adopting any particular rendering (as e.g. making "order" to mean "band," and "the end" equivalent to "the last band," etc.), for whatever version is adopted, two

things are self-evident in the passage enforcing *the general analogy* on the subject. After the universality of death is announced, then follows the positive declaration that the recovery from death—being made alive—is *not a simultaneous occurrence,* "*but every man in his own order.*" We leave an opponent give the meaning of this phrase. Barnes (*Com. loci*) says: "*But every man*—every one, including Christ as well as others. *In his own order*—in his proper order, rank, place, time. The word *tagma* usually relates to military order or array; to the arrangement of a cohort or band of troops, to their being properly marshalled with the officers at the head, and every man in his proper place in the ranks. Here it means that there was *a proper order* to be observed in the res. of the dead." This declaration of *an eclectic* res. is confirmatory of the Jewish view, and could not possibly have been thus used, if the design were not to corroborate its truthfulness. The dead are to be marshalled in separate, distinctive divisions, according to their character or works. Next follows a statement of such a division: "*Christ the first-fruits,*" the first in time, the beginning, the first in order, "who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence" (and with him ought, perhaps, to be associated the "many" that arose at His resurrection); then, "*afterward they that are Christ's at His coming,*" which evidently describes another division portrayed e.g. in 1 Thess. 4 and 1 Cor. 15, exclusively of the righteous; "*then cometh the end.*" Now, here we have (1) separate bands of resurrected ones asserted, and (2) these bands or orders separated by an extent of time (nearly two thousand years). This is all that our line of argument requires in order to support our position.

The student observes that we do not discuss the word translated "the end," and the sequence indicated by "afterward" and "then." (Comp. Gordon, Sirr, and others on the "First Resurrection," as well as Brooks, Seiss, Ryle, and others, in their advocacy of a Pre-Mill. resurrection.) The commentaries of Alford, Meyer, Olshausen, Fausset, Lange, etc., may be consulted on these points. Although a strong argument favorable to our position can be adduced, it really is not needed, seeing that the two points clearly designated and conceded by our opponents are all-sufficient. We only refer to Hodge's admission respecting *tagma* (the student keeping in view how *to telos* was used to denote the rear legion, troop, or band, and how, therefore, the whole must be rendered, if the idea of different bands or companies is to be retained), when he says: "The word *tagma* is properly a concrete term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies: first Christ, then His people, then the rest of mankind. First, the resurrection of Christ, then that of His people, then that of the wicked." But, warped by his judgment and resurrection theories, he forsakes the plain meaning. Especially do we commend attention to Prof. Stuart, who, although a bitter opponent of Millenarianism, concedes that our view of the different bands, making the wicked the last one, is the only "satisfactory exegesis."

Some writers (as Dr. Berg, *Chris. Intelligencer*, Feb. 27th, 1868, comp. C. S. B., *Proph. Times*, vol. 7, p. 87–8) lay great stress on the phrase "in Christ shall all be made alive," saying that "in Christ" is a technical term denoting "the state of a believer," and hence refers the resurrection exclusively to the members of His body, the righteous, and that no reference to the resurrection of the wicked is to be found in the passage. Admit the full force of it, and that the resurrection of the righteous, of those in Christ, is alone specified, then the order is still preserved of *an eclectic* resurrection, (1) in pertaining exclusively to the saints, and (2) that at Christ's Sec. Advent we have the first-fruits of saints (144,000) resurrected before the harvest in the first stage of the Advent and the martyrs (as we explained under the previous Props.) are raised up just previous to the open Parousia. If such an interpretation is adopted—and there is force in it—then simply the order or companies of the saints are designated. The reader must determine for himself which view to adopt; either one or the other sustains our position fully.

The early Church (e.g. Tertullian *Adv. Marcionem*) adduced 1 Cor. 15 as favoring a Pre-Mill. resurrection, and the application is a just one. As a matter of interest to the reader, we append the authorized English Translation, Dublin, of the Latin Vulgate : "But every one in his own order : the first-fruits Christ, then they that are of Christ, *who have believed in His Coming.* Afterward the end, when," etc. We only add that Dr. Berg and others make "the end" to refer to "the end of the world," including the resurrection of the wicked, the closing of the dispensations of grace, the burning of the world," etc., but we assert (1) that the ordering must be interpreted of the subject-matter discussed, and (2) the end must be determined from the specific teaching of Scripture on its meaning. Hence Dr. Kling (Lange's *Com.* 1 *Cor. loci*) says : "Those who are raised at successive periods of time are conceived of as coming forth in troops or bands, in some one of which every one will be found." "The *end* in this connection means *the termination* of the process of the resurrection, and stands correlatively to 'the first-fruits ;' it marks the period of the resurrection of the rest of mankind, who do not belong to Christ," etc. (See the comment.) The Amer. Ed. (Dr. Poor) says : "If we adopt the meaning of *band or cohort* for *tagma*, then the implication is that those *in Christ* will come forth by themselves and the wicked by themselves—those of a kind keeping together. And this will be the natural order since 'those who sleep in Jesus, God will bring with Him.'" Even such a writer as Macknight (*On the Epistles*) gives the following translation and paraphrase : "But every one in his proper band : the first-fruits Christ ; afterward they who are Christ's at His Coming. Then the end shall be," etc. "Not, however, together ; but every one in his proper band ; the first-fruit Christ is raised already; afterward they who are Christ's shall be raised immediately at His Coming ; consequently *before* the other dead are raised," etc. (This concession refutes much of his spiritualizing).

Obs. 3. In 1 Thess. 4 : 13–17, we have distinctive marks that "*the dead in Christ shall rise first.*" Our opponents, to avoid the force of this expression, inform us that it is used relatively to those that are translated, meaning that the dead arise before the living are translated. Allowing such an interpretation, yet the *eclectic* nature of the res. and its time is clearly manifested (1) by its *exclusive* reference to the righteous, and (2) by its *precedence* of the translation. The res. of the wicked is *not* mentioned, and the reason must be found in other Scriptures. The simple fact that we have extended passages devoted only to the res. of the righteous is in perfect agreement with our doctrine and utterly opposed to the theory of a simultaneous res. of all the dead. The association of this res. of the righteous with the personal Sec. Advent of Jesus is an additional reason sustaining our view.

We are not prepared to concede that the application of "first" by our opponents is conclusive, since a large number of able critics and writers interpret it according to the analogy of a first resurrection from among the dead. It appears strange that Paul, knowing the Jewish idea of an eclectic resurrection, should employ such a phrase unless he indorsed it. Barnes (*Com. loci*) says : "A doctrine similar to this was held by the Jews. 'Resch Lachish said, Those who die in the Land of Israel *shall rise first* in the days of the Messiah.'" We have shown, however, in other places, that the Jews held to a pre-eminent, distinguishing resurrection pertaining to their nation.

Obs. 4. Luke 20 : 34–36 (see its connection with covenant promise, Props. 49 and 137) is remarkable for its distinctness : "The children of this world (or age) marry, and are given in marriage ; but they which shall be *accounted worthy to obtain* that world (or age) and the resurrection from the dead (or the res. that *out of dead ones*—see the emphasis in the original) neither marry, nor are given in marriage ; neither can they die any more ; for they are equal unto the angels ; and are *the children of God, being the children of the resurrection.*" Here we have the following particulars specified : (1) Some shall gain the future age by a res. *from among*

the dead ; (2) it is implied that others not worthy shall *not gain* it by such a resurrection ; (3) this resurrection of the saints is distinctively referred to as the pre-eminent res., and one *out of* dead ones ; (4) such, as indicative of its *eclectic* nature, are designated as "*the children of the resurrection ;*" (5) and being thus born from the dead, through God's power, they "*are the children of God.*"

The reader is again reminded how this passage was employed (Prop. 49) in elucidating the Memorial, being the legitimate outgrowth of the covenant, which *necessitates*, in order to its realization, a Pre.-Mill. resurrection of the Patriarchs. Hence Paul (e.g. Acts 26 : 6, 7) links "the hope" derived from covenant promises with "*the resurrection of the dead.*" The personal identity of the Fathers is preserved through the resurrection thus promised. Hence we find writers, who have no Chiliastic bias, affirm precisely the position assumed by us respecting the meaning of the passage. Thus e.g. Thompson (*Theol. of Christ*, p. 186) takes the ground that the Sadducees denied a literal resurrection ; Jesus in His reply holds fast to the Jewish view of such a resurrection, and confirms the Jews in their faith, and adds : "He went on to assert the resurrection as set forth by Moses, in the fact that Abraham, Isaac, and Jacob would ever have a recognized identity in the Kingdom of God." Horne (*Introd.*, vol. 1, p. 423) says that the phrase "I am the God of Abraham," etc., proves "the resurrection of the dead inferentially or by legitimate consequence." But why is this inferential proof a legitimate consequence? The answer—the only Scriptural answer—is, that the Patriarchs may realize the promises made to them *personally* respecting the land, etc. On the passage itself compare the comments of Alford, Lange, Bengel, Olshausen, etc. The Mormons, as a resultant of their system of sealed marriages, flatly contradict the Saviour's declaration respecting the non-marriage of the resurrected and glorified saints, for they positively affirm that after the resurrection "men both marry and are given in marriage." (See the proof adduced in Art. "Mormons," M'Clintock and Strong's *Cyclop.*)

Obs. 5. Phil. 3 : 11, "*If by any means I might attain unto the resurrection of the dead,*" certainly does not give the force of the original, and it places Paul in the attitude of striving for something which is inevitable. But taking the emendation demanded by the preposition *ek*, and given by numerous critics and commentators (and admitted by some of our opponents, as Prof. Stuart), we have a reading which vindicates Paul's effort to obtain a prize, viz., *a distinguishing eclectic resurrection.* For many read it : "If by any means I might attain unto the resurrection *from among* (*or out of*) the dead (or dead ones.")" The force of this rendering is sustained by the res. of Jesus which was (e.g. 1 Pet. 1 : 3) one from among the dead, and by the usage of the preposition.

Sirr on the *First Res.*, in Let. 5, gives a lengthy vindication of its usage, presenting various examples, showing conclusively that it is, single or in composition, intensive and expressive of an extraordinary, *eclectic* resurrection. The editor of *The Proph. Times*, vol. 3, p. 142, etc., presents the same, and declares respecting the force of *ek* : "Greek writers, lexicons, critics, and the Greek Test. everywhere and continually assign to it the office of expressing *out of, from, from among*, and invariably use it before a genitive signifying *a whole* from which *a part* is taken" (adducing as examples Acts 3 : 23 ; 1 Cor. 5 : 13 ; Acts 19 : 33 ; Heb. 5 : 1, etc.). Brown (*Ch. Sec. Com.*, p. 195), as against us, rejects "from among the dead" (substituting "*from* the dead"), and endeavors to escape the idea of time or priority by referring the resurrection to "its nature, its accompaniments, and its issues," which make it "a resurrection peculiar to believers," but adds : "Although, therefore, *we cannot affirm* that the translation 'from amongst the dead' *is critically inadmissible*, no more can it be shown that it is critically admissible." We leave the student to judge for himself, heartily endorsing his declaration, that its meaning is dependent on the doctrine of the resurrection as taught in the Scriptures, i.e. these passages must follow *the general analogy* on the subject. Brookes (*Maranatha*, p. 464) renders it : "If by any means I might attain unto *the out resurrection*" (or, as we might say, the elect resurrection) "the one, or that one, *from among* the dead." Many versions are given which affirm an eclectic resurrection. The Latin Vulgate, in the authorized Dublin

Translation, reads :. " If by any means I may attain to the resurrection, which is *from* the dead." Fausset (*Com. loci*) comments : " The oldest MSS. read ' the resurrection *from* (*out of*) the dead,' viz., the first resurrection ; that of believers at Christ's Coming (1 Cor. 15 : 23 ; 1 Thess. 4 : 15 ; Rev. 20 : 5, 6). The Greek word occurs nowhere else in the New Test. ' The power of Christ's resurrection ' (Rom. 1 : 4) insures the believer s attainment of the ' resurrection *from* the (rest of the) dead ' (cf. v. 20, 21). Cf. ' Accounted worthy to obtain the resurrection *from* the dead ' (Luke 20 : 35). ' The resurrection of the just ' " (Luke 14 : 14). Similar statements are made by various expositors. Surely the simple fact that in the original this resurrection is made emphatic and eclectic by the variations attached, ought to arrest the attention of the reader. To convey to the English reader, unacquainted with Greek, this variation, we append the phrases with a literal rendering as given by critics. We have the simple phrase *anastasis nekrōn* or resurrection of dead ones (Acts 17 : 32 ; Rom. 1 : 4 ; 1 Cor. 15 : 12, 21 ; Heb. 6 : 2), and *he anastasis tōn nekrōn* or the resurrection of the dead ones (Matt. 22 : 31 ; 1 Cor. 15 : 42). Then we have a more particular resurrection as follows : *anastasis ek tōn nekrōn* or resurrection *out of or from among* dead ones (1 Pet. 1 : 3), and *he anastasis he ek nekrōn* or the resurrection *that out of* dead ones, or *the* resurrection, *that one out of or from among* dead ones (Luke 20 : 35—see Obs. 4—Acts 4 : 2), *he exanastasis tōn nekrōn*, or the resurrection *out of or from among* dead ones, or *the out-from-among* resurrection of dead ones, or the rising again *out of* dead ones. Luke 20 : 35 especially is very emphatic, having *he anastasis he*, viz., the resurrection, *that one*," thus implying necessarily some other resurrection distinctive from this one. Every student must see the propriety—keeping in view the covenanted, Prop. 49, Jewish resurrection, of which Paul, Acts 26 : 6, 7, to which the tribes hope *to come*—of Bh. Pearce's assertion that Paul expected this very resurrection, and hence uses *the same* word here translated *attain to.*

Obs. 6. This discrimination of resurrection is delicately referred to, and implied in passages. Thus 1 Cor. 6 : 14, " *And God hath both raised up* (ēgeire) *the Lord, and will also raise up us* (exegerei, *out-raise or pre-eminently raise you*)." The change of the verb by the addition of a word, significant of something peculiar and distinguishing, is worthy of notice (comp. Rom. 9 : 27, Greek). So take Mark 9 : 9, 10, and we have it asserted that the Son of Man should rise (ek nekrōn) *out of or from among* dead ones (as in fact transpired), and then the disciples (who had no difficulty with the already received—e.g. John 11 : 24—doctrine of a res. of the dead) questioned, one with another, what this rising from among or out of dead ones should mean relating to Jesus. As His res. being an eclectic one is designated a res. *ek nekrōn*, so do we find that of *his believers* designated.

" Quickening" and " quickening of the dead" was used by the Rabbis (so Bush, etc.) to denote a corporeal resurrection, and " consolation" (Syriac, e.g. John 11 : 24, 25, " I know that he shall rise again *in the consolation* at the last day. Jesus said to her, I am *the consolation* and the life"), " day of consolation" (so Talmud and Targum on Hos. 6 : 2), as well as other terms which we have noticed under the Old Test. teaching, were also thus employed. Now thus used in the New Test. without a change of meaning, such as the Jews attached to them as to the time and relation, we can scarcely avoid the conclusion that they are thus to be understood as connected with a coming of the Messiah and a resurrection pertaining to Abraham's children. " The gates of hell," Matt. 16 : 18, is connected with the continued perpetuity of the Church. It is customary to interpret it as relating to evil spirits, and we allow one of these to explain its meaning. Nast (*Com. loci*, comp. "*Petros*," p. 34, footnote by Dr. Seiss), after making " hell " equivalent to " the abode of the dead," and " gate" to stand for " power," adds : "*Thus the gates of hell mean strictly the dominion of death*, and by implication the infernal powers held in the abode of death and darkness." Whatever propriety there may be in his " implication" (which are always unnecessary and dangerous when the plain meaning will suffice), the history of the Church shows, and especially will manifest it under the last culminated Antichrist, that it shall terribly suffer by persecution, and here we have the assurance that *death shall not triumph* (comp. Lange, *loci*) over the Church and its multitude of slain saints, but they shall be raised up, and see her glory as she perpetuates herself in the age to come. Many

writers find the first resurrection even in Matt. 24 : 31 (others the Jewish nation, etc.), as e.g. Lange (*Com.*, p. 429) on the phrase "And they shall gather together his elect," says, "Here *the resurrection of the elect* (the first resurrection primarily) is declared." Phil. 2 : 11 has "things under the earth," which Barnes (*Com. loci*) explains as "beings under the earth," "those that have departed this life," and yet this very worship and honoring of Jesus—thus associated with the idea of a resurrection—is one identified with a Mill. prophecy (Isa. 45 : 23), and is to be witnessed before the Millennium is ushered in (Rev. 11 : 17 ; 15 : 3, 4, and 5 : 9-14). The resurrection is indirectly linked with the Kingdom, as in Luke 14 : 15. After Jesus had showed the Pharisee how to make a feast so that he might "*be recompensed at the resurrection of the just*" (its separate mention showing a distinctive resurrection), one of those who sat at meat with Him, evidently associating (as the Jews were accustomed to do) the resurrection just mentioned, with the Kingdom, said : "*Blessed is he that shall eat bread in the Kingdom of God.*" Jesus in His reply virtually indorses this association of ideas, for instead of intimating a misapprehension, He says all are invited to such blessedness, but that many reject it.

Obs. 7. Our argument is abundantly sustained by other Scriptures, which, to avoid repetition, we can but briefly refer to, as Acts 3 : 19–21, for not only "the times of restitution" (described in Mill. predictions) necessitate an included res. (so understood by the Jews), but "the times of refreshing" are "*the times of reanimation*" (see the proof given in detail under Prop. 144, and the reader will notice that "the times of reanimation" confirm the order of the resurrection as advocated by us). Then Matt. 19 : 28, "*the regeneration*" (see the details given under Prop. 145), with the Jewish views of the res. being a birth (which was adopted by the early Christians, and used even by Eusebius as expressive of a res.), corroborates the doctrine of an eclectic res., both as to character and time. The views given in a previous Prop. respecting the res. being a birth, and allied to a birth preceding the Millennium, is strengthened by its usage in the New Test., where believers are designated "the children of God being the children of the res. ;" where "the adoption" is connected with "the redemption of the body ;" when the begetting of Jesus (Acts 13 : 33) is tendered as proof of the res. of Jesus, and He is represented as "*the first-born*" from the dead, etc.

In addition to what was said concerning the birth denoting a resurrection in Prop. 126, many writers take the view that Jesus in His conversation with Nicodemus by the expression "born of the Spirit" denotes the resurrection of the body, or at least includes it (the Spirit being the agency by which the resurrection is produced, *as Christ's*, and "the born of water" being expressive of baptism and the spiritual moral work attached to it). Thus e.g. Dr. Brookes in the *Truth*, vol. 3, No. 6, who refers to one verse as being thus rendered by the Latin Vulgate, Augustine, Ambrose, and others : "The Spirit breatheth where He willeth ; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth ; so is every one that is born of the Spirit." Brookes adds : "That it is consistent with the context will not be disputed, and that it is grammatically and logically correct will be admitted when it is remembered that the word rendered 'wind' in King James' Version is translated Spirit in the same verse, and that out of three hundred and seventy-four times it is found in the New Test., it is invariably rendered Spirit or Ghost, except in John 3 : 8, where it is translated wind, and Rev. 13 : 15, where it is translated life." A multitude of able writers, following the Biblical analogy and the Jewish faith (see e.g. Michaelis *Com.* Heb. 1 : 5, Knapp's *Ch. Theol.*, p. 528) designate the resurrection "*a birth ;*" and hymns (as e.g. the one commencing "The whole creation groaneth" in "Hymns and Songs of Praise," by Hitchcock, Eddy, and Schaff, and Watts, "My flesh shall feel a sacred birth," etc.) speak of it as a "second birth" or "sacred birth," etc.

Obs. 8. The res. of the saints being a distinctive one, belonging exclusively to them and no others, this feature of separation as to character and time is *always* preserved. Thus (1) where a res. of the just and

of the unjust is mentioned together, that of the just has precedence; (2) expressions such as "the Son quickeneth whom He will," "they that hear shall live," etc., imply that not *all* shall be made alive; (3) the promise of raising up His own at the last day specifically given to believers, implies that unbelievers shall not be raised at the same time; (4) the res. of the righteous described alone, without any reference whatever to the wicked (as John 6 : 39, 40, 44, 54; 1 Cor. 15, and 1 Thess. 4), implies a separate and distinctive one; (5) the titles given to the res. of the righteous imply the same, as "the better resurrection," "the res. of the just," "the res. unto life."

The careful student, of course, will consider all such declarations in the light of the age when uttered That is, he will place himself in the position of the hearers addressed. Thus e.g. the Jews spoke of a resurrection both of the just and the unjust, but when particularizing the order of resurrection they discriminated both as to character and time. Again, a resurrection of righteous ones was always associated with the Messiah's reign, and hence the promises of the Messiah of a special resurrection to believers in Him, was in the line of the Jewish views, derived from Messianic prophecy, on the subject. Again, "the last day" in Jewish theology was not the modern Romish idea of "the last day," but was the last day of the dispensation, to be followed by another and glorious one under the Messiah, in which the promises were to be realized. Hence to raise one up at "the last day" was by them understood as equivalent to *a Pre-Mill. resurrection*, i.e. a resurrection to be followed by Messiah's reign on David's throne. (Comp. e.g. Props. 138, 139 and 140.)

Attention simply is called to the various readings first presented by Jerome (Horne's *Introd.*, vol. 1, p. 211) of 1 Cor. 15 : 51. If the reading of two of the most authoritative MSS., viz., that of the Sinaitic and Alexandrine (comp. Tichendorf's *N. T.*) is to be received, we have an additional argument in our favor. These MSS. read: "We shall all sleep, but we shall not all be changed;" whilst the later reading of the Alexandrian is, "We shall not all sleep, but we shall not all be changed." The critical student will be reminded that just as it is in the translation, some will be taken and others left, so also is it with the preceding resurrection, some will be taken and others will remain.

Obs. 9. Our opponents, as Dr. Brown (*Ch. Sec. Coming*), Barnes (*Com. Apoc.*), and others adduce the following proof texts to substantiate their view of *a universal and simultaneous res. of all the dead*, both just and unjust, viz., Dan. 12 : 2; John 5 : 28, 29; Rev. 20 : 11–15; 1 Cor. 15 : 20–23; John 6 : 39, 40, and 17 : 9, 24; 2 Tim. 4 : 1. The reader may compare these with our references to the same, and then observe that no interpretation and application of these passages can possibly be valid, which introduces *an antagonism*—most direct—between Scripture statements. Indeed, he will find more, viz., that several of the texts assigned as proof (e.g. Dan. 12 : 2; 1 Cor. 15 : 20–23; Rev. 20 : 11–15) fully sustain our position, being sufficiently decisive of an eclectic res. The others are equally so, for observe that John 5 : 28 describes *two* resurrections, one "the res. of life," and the other "the res. of damnation," while the order must be decided by passages descriptive of the same. The word "hour," upon which our opposers lay so much *uncritical* stress, simply means, as able critics inform us "*a time*," so that a time is coming when all shall be raised, but as other Scriptures tell us, "*every man in his own order*" (even Augustine, Epis. 197, 2; Ambrose, Epis. 199 : 17, and many others make "hour" simply equivalent to "time," and thus used e.g. 1 John 2 : 18; Matt. 9 : 22; John 4 : 23; Mark 13 : 11; Luke 10 : 21, etc.). The remaining passages need no explanation, following, as they do, the general analogy.

The reader is reminded that many of our opponents do not make a simultaneous resurrection in their comments on 1 Thess. 4 and 1 Cor. 15, and that they agree with us

that events are contained in the same sentence (e.g. 1 Cor. 15 : 22, 23) which are separated by a long interval of time ; and that general expressions indicative of totality (e g. respecting all men dying and yet some are translated) are sometimes modified by more particular mention of order or details. But sufficient has been said to enable the reader to form a just estimate of the two interpretations. Prof. Sanborn, in his *Essay on Millenarianism,* makes the utterly unauthorized statement that " the Church has believed *in all ages* that there would be a simultaneous resurrection of the dead, both of the just and of the unjust." This can *only deceive* the ignorant, for every intelligent reader of Church history knows that the Jewish belief on the subject was carefully inculcated and held by the early Church (as shown in detail in our Props. on the history of Chiliasm), and the opposite view arose and prevailed through the Alexandrian and Popish influences.

Obs. 10. In a subject so varied as that of the resurrection it becomes us to heed the caution given in the investigation of any doctrine, viz., to collate the passages referring to it, and explain the more concise by those which give the order, time, and manner of occurrence. In such a comparison it is impossible to find a specific account of the resurrection of the wicked taking place *at the same time* with that of the righteous. Their standing together, under the general affirmation of a resurrection of both, would be an argument against us if it were not that in other places the Spirit, *when circumstantially* describing the res., *separates them* by an interval of time. It is wisdom to accept of the Spirit's explanations. The intelligent reader will appreciate this rule of careful comparison before deciding.

If some one should object to indistinctness in any of our references, it may be observed that none of them are so obscure as the proof given Acts 13 : 33, 34. But if viewed in the light of the resurrection, necessitated by the Covenant, etc., this proof is clearly deducible, flowing naturally and legitimately out of a well-defined Divine Purpose. It is to be regretted that the Babylonian captivity and return has blinded the eyes of so many expositors, so that they cannot survey scarcely any of the predictions without bringing the same in as a kind of general explanatory support, suited to evaporate most precious promises that cannot be satisfactorily incorporated into a spiritual Millennial theory.

Obs. 11. It is impossible to comprehend the order of events bearing on this subject as presented by our opponents, owing to *the contradictions* involved. To illustrate : take that large class of commentators and others who correctly unite the res. with the personal Advent, and consistently declare that *before* the Millennial age is introduced Antichrist will be destroyed. Now turn to 2 Thess. 2, and (as Barnes, etc.) they advocate the destruction of the man of sin by *the personal Coming* of Christ, and, according to their own admissions, this, in the very nature of their concessions, must be *a Pre-Millennial* Advent ; and, of course, with their identifying the literal res. with precisely such a Coming, there should be *no difficulty* in receiving a Pre-Millennial res. *Simple consistency* demands it. Again, here and there in various authors, we find unexplained contradictions that, at least, show that *order* in these events is sadly neglected. Take an excellent and highly esteemed writer for an example : Van Oosterzee (*Theol. of N. T.*, s. 42), speaking of the res. of the righteous truthfully says : " This is the first resurrection," and in a footnote appends 1 Cor. 15 : 23 ; 1 Thess. 4 : 16 ; Luke 14 : 14 : Rev. 20 : 25, declaring that this will take place at the end of the age. He thus adopts the Millenarian view, and if this were all it would be eminently satisfactory, but the admission is marred by afterward placing at the same time, as the teaching of Paul, " the general res. of the just and the unjust."

Whether the author designed it or not, *it flatly contradicts* his previous statement. Passing to a lower grade of writers, it would only be a thankless office and a caricature of the Word of God to point out the strange utterances based on "the second death," etc.

In justice, however, to Oosterzee, he advocates (*Ch. Dog.*, vol. 2, p. 786): "*More than one* resurrection; first a partial one, and then an absolutely universal one. Of the former not only does the Apoc. seem to speak, ch. 20 : 4–6, but also the Lord, Luke 14 : 14, and Paul, 1 Thess. 4 : 16, as also 1 Cor. 15 : 23 as compared with verse 26," etc., and, referring to the connection of the latter, he tells us of a "poetic-prophetic grouping of that which in reality will be seen realized, not side by side, but *in succession.*" Compare Reinhard's *Dogmatics*, s. 189, Semisch's Art. *Chiliasm* in Herzog's *Encyclop.*, and authorities already presented.

Obs. 12. The notion advanced by Priest (*View of Mill.*, p. 254), placing the last trump *after* the thousand years, and the "remaining" of 2 Thess. 4 : 16 to mean a remaining *until* the thousand years are ended, scarcely deserves refutation. It is alluded to here because some parties are trying to revive it, and because of its connection with the doctrine of the res. This view arises from a neglect *to compare* Scripture with Scripture, seeing that there are only seven trumpets (marking epochs of time), and the last is expressly asserted (Rev. 11) to be in immediate connection with the res., rewarding of the righteous, and the Millennial Kingdom. Besides, as all critics write, "the remaining" refers simply to the precedence of the res., and the very ones that "remain" are *also* changed and associated *with those* favored with the res.

One writer (Butler, *Lects. Apoc.*), contrary to the uniform teaching of Millenarians, suggests that the resurrection is separated from the Sec. Advent by a long interval of time, perhaps that of the Mill. age itself. But this is opposed by the general teaching of the Scriptures, which links (when declaring the manner of procedure or order) the resurrection with the personal Advent, as we repeatedly show. This Advent and associated resurrection are, as we prove step by step, Pre-Millennial, and was so held by the first Christian churches. Such a view, as well as that of others who place these resurrected saints in the third heaven (as Stuart, etc.), totally misapprehends the covenant promises, the nature of the Theocracy, etc.

Obs. 13. These *first begotten* of the dead sustain *a peculiar and distinctive relationship* to Christ, belonging, as *the first-born* anciently, in an especial manner to the Lord. This will be noticed hereafter (Props. 118 and 154). Now it may be said that as Christ comes to reign as David's immortal Son, prepared to fulfil the covenant promises by virtue of the power of the resurrection and the Divine united with Him, so it is suitable, yea, necessary, that those who are accounted worthy to be associated with Him *in His reign* (which is asserted to take place at the Millennial period) should *also* experience the power of the resurrection and become *like* unto their Head. Hence the propriety of representing the res. taking place at this very time. Without it, the saints would not be qualified; with it, the promises of God can be abundantly realized.

Figuier (*The To-Morrow of Death*, p. 114) makes his "superhuman" being still mortal, passing at death from one stage to another, and finally landing into the Divine, the Absolute. The Word of God presents no such Oriental derived nonsense, but a destiny immeasurably superior. Indeed, the careful reader of the Scriptures and of history will see a deep reason underlying this eclectic resurrection. It is an outcome of the Plan of Redemption, being essential to it, and extending its efficiency and glory. God purposes to save the race (as a race) of man, but to save and exalt it in its associated capacity there must first be something introduced analogous to what takes place in the individual be-

liever. Man is saved by receiving the truth, being under its guidance and influence, and thus becomes renewed and sanctified by it. The evil tendencies within him are thus arrested and rooted out. So with society, the race itself. The sad history of the world teaches us the fact that there is not sufficient moral and religious element in it to elevate it to a position in which it could *safely receive and enjoy* Mill. blessings and glory. Nations, most mighty and wise, in their rise, progress, and deterioration, evidence this ; the Theocracy even, with its additional higher motives and influences, established for a while in the Jewish nation, but withdrawn on account of sin, is decisive proof of it. Society, national life, cannot, owing to depravity, elevate itself to that perfect state contemplated by the Word of God. It needs and must have an element conjoined and blended with it, to act as a corrector and influencer. *This is found in this first resurrection and its results.* The world is saved through the power of the resurrection as exhibited in Jesus and in those at His Coming. Humanity in those resurrected ones is at once lifted to a higher plane, which insures —through their reign —an elevation for the race that nothing else is so well adapted to produce. In the Kingdom established under the associated resurrected ones, is thus exhibited the marvellous wisdom, patience, love, and work of God in thus counteracting by one Godlike stroke the inherent evil in human organizations. It is indeed "*a strange work*," but most admirably adapted to secure that glorious "regeneration" of the race as a race, and restore to it its forfeited blessings. It destroys the old and brings in the renewed ; it subverts the selfish worldly polity and introduces the heavenly ; it removes the depravity of the world by introducing and incorporating a newborn, most powerful, convincing, and authoritative life and rulership in the resurrected and glorified persons of the kings and priests. (Comp. such Props. as 152, 154, 156, 167, 196, etc.)

Obs. 14. How frequently our attention is directed to this Pre-Millennial res., and owing to its peculiarity and rank this is reasonable. Christ appeals to this frequency when (John 6 : 45) He says : "No man can come to me except the Father draw him, *and I will raise him up at the last day.*" Then it is added : "*It is written in the Prophets*," etc., Christ knowing *the Jewish* opinions based on these prophets, confirms the res. as something *well known and contained* in the Prophets. Now, where do the Prophets teach this res., if not in the passages adduced ? How comes it that so many critics *deny* Christ's assertion, and can find no such res. in them ? The answer to the last may, perhaps, be found in the fact that if a literal res. is admitted, *then* it must also be acknowledged as *Pre-Millennial,* and rather than accept the detested Jewish, Chiliastic notions "of folly and ignorance," these predictions of David, Isaiah, Ezekiel, etc., must denote national deliverance or *anything else* but a literal res., and this is "wisdom and true enlightenment." So far too does this proceed that while no such res., excepting perhaps the faintest of allusions, can be found in the Old Test., acknowledgments freely come from all sides that the very language of the Prophets indicates that the doctrine of a res. must have been "*a common belief*," or else the figures drawn from it could not exist. But why was it *so much believed in* that Prophets freely employed language *derived from it?* Let the Jews tell us, let the Prophets inform us themselves. Surely their testimony is worth *far more* than that of modern critics, who learnedly speak of outside influences. Now, the first Millenarian has yet to be produced who professes to receive his faith outside of the Divine Record, or from any other source than that derived from God. More than this : it does not require *critical* acumen or *special* learning to see that the very Covenant itself, the foundation of following revelation, *necessitates such a belief*, and that from *this basis* arises the numerous allusions and predictions bearing on the subject. The reader is referred to the Covenant, and, as we have shown (Prop. 49), its fulfilment is *utterly impossible without a resurrection.* This then forms the shaping

of God's promises, and the longings, faith, hope of believers, if we allow language its *usual, customary meaning.*

The critical student will observe that Christ's allusion to a resurrection " at the last day, as it is written in the prophets," fully sustains our position (Prop. 140, etc.) concerning the Jewish usage of this phrase, seeing that the prophets do not link the resurrection with an ending of the world (as modern *wisdom* does), but with a continuation and renovation of the world in a new ordering or dispensation. Those who may think that the resurrection is not referred to, but only the teaching of God mentioned as predicted by the prophets, only receive part of the scope and intent of Christ's words. This is easily shown, first by the subject-matter of the resurrection dependent upon and allied to previous fitness, and then quoting Isa. 54 : 13, which we show at length (Prop. 118) is associated with a resurrection (hence the aptness and beauty of the quotation enforcing both points), and so also Micah 4 : 1–4 and Jer. 31 : 34 (as we show in the Mill. descriptions and restoration of the Jews). In view of this resurrection introducing the Kingdom (as the Jews believed), it was eminently proper for Jesus both to state the fact of the resurrection and to indicate the power lodged in Him to raise the dead. This exhibition only increased the condemnation of the Jews, seeing that they thus found their own Scriptures fully corroborated. As a Pre-Millennial resurrection was believed in by those whom He addressed, His very language, embracing no denial, but making the condition of such resurrection dependent on the reception of Himself, is *corroborative* of the Jewish view. Such a Pre-Millennial resurrection is necessitated by the covenant, for in no other possible way can the inheriting of the land and the promised blessedness be realized. Hence there is deep significancy in Paul (Acts 26 : 6, 7) linking " the hope" derived from the covenant promises with the resurrection, as He does " of the hope and resurrection of the dead I am called in question." This was an appeal to *a well-known doctrinal* position, so fundamental, without which the covenant itself must ever remain a dead letter.

Obs. 15. The reader may have noticed that this Pre-Millennial res. in several places is *directly identified with* a restoration (Props. 111–114) of the Jewish nation to Palestine. This, additionally, serves as proof of the correctness of our position. For, our argument drawn from the Davidic Covenant, makes such a restoration *a necessity* in order that the throne and Kingdom of David may be re-established. If Christ and His saints are to reign *as predicted* over this restored people, etc., *then*, as a matter of course, this res. must take *precedence*, just as the Prophets locate it. Hence, it is eminently proper that the resurrection of " the whole house of Israel," including the Gentiles grafted in by faith, previous to their entrance into the promised inheritance, should be delineated as Ezekiel gives it in connection with a national restoration of the Jews under the reign of David's Son. The res. and the throne and Kingdom of David *are inseparable*, and the former must, to meet the Divine Plan as revealed, *precede* the latter ; and in this the Prophets *agree* (Prop. 126).

Obs. 16. The doctrine of such a first res. presents motives such as no other can, explanatory of Paul's desire to attain unto it. The reign with Christ, and distinguishing honor and blessedness are connected with it. It gives us an explanation of the martyr spirit of the early Church, and the earnest desires expressed to experience its power. Besides, it indicates how untrue and uncharitable are the deductions of infidels, and even others, that they were sustained and strengthened by *a false* belief.

Notice Fletcher's prayer, Baxter's, and others, given in Taylor's *Voice of the Church.* Tertullian tells us that in his day it was customary for Christians to pray " *that they might have part in the first resurrection ;*" to-day, if the truth is to be stated, multitudes, including ministers, know *nothing* about it. How few e.g. now utter the pious wish of Fletcher, " O that the thought, the hope of Millennial blessedness, may animate me to perfect holiness in the fear of God, that I may be accounted worthy to escape the terrible judgments

which will make way for that happy state of things ; *and that I may have part in the first resurrection*, if I am numbered among the dead before that happy period begins." In reference to the martyrs, see Gibbon and others. Let the reader e.g. comp. what the learned Dodwell, *Dis. Cyprian*, 12, s. 20, 21, says "The primitive Christians believed that the first resurrection of their bodies would take place in the Kingdom of the Mill. And as they considered that resurrection to be peculiar to the just, so they conceived the martyrs would enjoy the principal share of its glory. Since these opinions were entertained it is impossible to say how many were inflamed with the desire of martyrdom," etc. (Comp. Props. 182 and 183.)

Obs. 17. This res. is so linked in with other subjects that additional proof is advanced confirmatory under various Propositions ; and these, to do us ample justice, the reader must also take into consideration in forming a decisive opinion. Thus e.g. if we are correct in establishing a personal Pre-Millennial Advent, or the inheriting of the earth, or the Millenarian view of the judgment day, the judgeship of Christ and of the saints, or the period of regeneration, day of Christ, the morning of that day, etc., this *adds* materially to our argument in locating this res.

Obs. 18. The believer can meet death without fear. While death is an enemy, while feeling and acknowledging his penal power, yet with the assurance thus given of a speedy, complete victory over him, they can receive him as one over whom they are destined to triumph. He can well use the language of Micah 7 : 7, 8, "*Therefore I will look unto the Lord ; I will wait* (comp. Isa. 25 : 9) *for the God of my salvation ; my God will hear me. Rejoice not against me, O mine enemy (death) ; when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me ; He will bring me forth to the light* (like David, Ps. 17 : 15), *and I shall behold His righteousness.*" The believer has "*hope in his death,*" and "*his flesh shall rest in hope.*"

Our doctrine forbids the mystical view, so largely prevailing, of a resurrection immediately after death, which completely spiritualizes away the Second Advent itself. This makes the believer to gain at death a victory over death, while the Scriptural idea is that death gains the victory and will retain it until the Coming of the resurrecting Jesus, the victory being evidenced by the body consigned to the grave. The believer anticipates, in death, victory, and the sting of death being removed, can die in hope and triumphant faith of ultimate redemption. All such mystical theories make death, not penal, but a friend a kind of Saviour. (Comp. Prop. 125.) At this resurrection will be verified in the highest and most glorious manner such promises as those contained in Prov. 3 : 2 ; Ps. 91 : 16, etc.

Obs. 19. This first resurrection being an eclectic one, separate and pertaining to those accounted worthy of attaining to the privileges of "the first-born," it indicates *a previous* judgment. To insure a first res. (or a translation) there must be a corresponding fitness, and therefore this res. itself is evidence of the Divine acceptance of the person experiencing its power. An antecedent estimate of character and worthiness must, of necessity, exist. This is based on justifying faith which releases from condemnation and insures eternal life through Jesus ; while the position and honor of the saint after resurrection is graduated by the works done in his life of faith.

In view of this first resurrection being introductory to the Kingdom, it was requisite for the Messiah to indicate that the power to raise the dead was fully lodged in Him. This He did (e.g. John, chs. 5 and 6, etc.), and the result must have been to establish His hearers (the Jews) in their *Jewish* views respecting the resurrection, and which was *continued unimpaired* in the Primitive Church. We have the assurance that all who come unto Him and are His, He will raise at the last day, losing nothing, being *a perfect* Redeemer and imparting *a perfect* redemption. In reference to the previous judgment, see Prop. 135, where it is presented in detail.

Obs. 20. Out of the multitude of testimonies we select a few, illustrative of the men (most eminent for ability) who hold to our view. Rothe (*Dogmatic*, 2 P., p. 70) advocates a bodily resurrection, etc., as follows: "The Redeemer asserts distinctly the future res. of the body. And still His utterances so sound as *to separate* that of the righteous from that of the wicked, *both as to fact and time.* So in Luke 20 : 35, where the discourse is not of the res. in general, but distinctly of a res. to the earthly Kingdom of the Redeemer, the so-called First Resurrection. So it sounds (es klingt) when He calls Himself the 'Resurrection and the Life,' when He says, 'All that the Father gives Him shall come to Him, and He will raise *them* up at the last day,' 'all who believe in Him,' 'all who eat His flesh and blood,' where *the clear implication* is that the rest of the dead awake not at the same time. Such a distinction He makes in Luke 14 : 14, a resurrection for the pious, a res. for the wicked. So the Apostle Paul, 1 Cor. 15 : 23, comp. with Rom. 8 : 10, contemplates, not a general resurrection, but that *of believers*, 'they who are Christ's,' 'the sons of God.' The Apoc. distinguishes a first and second res. The first res., which ensues *at the same time* with the Advent, Rev. 19 : 11–21, is expressly described as the 'First,' Rev. 20 : 4–6. In it only the martyrs and they who have remained pure from the contamination of the world-power, have a share. These and only these reign with Christ 1000 years, while the 'rest of the dead' *awake not* to life. After the expiration of these years, and victory over Satan let loose, *then* the rest of the dead arise for judgment, Rev. 20 : 11–15." Such indorsements come from men who are fully persuaded that the Plan of Redemption, as covenanted and confirmed in Jesus the Christ, positively demands such a res. in order to insure a complete realization of promise. So Dorner (*Person of Christ*, vol. 1, p. 412) says: "Complete victor Christianity never can be until nature has become an organ in its service, a willing instrument of the perfect man, that is, *of the righteous who are raised from the dead.*"

Out of a multitude of similar testimonies, we select one, quoted by Dr. Craven (Lange's *Com. Rev.*, p. 354) from *Creation and Redemption*: "It is incumbent on us here to say a few words on the subject of the First Resurrection, for there is a general impression that the belief in it rests solely upon this passage (Rev. 20 : 6). But this is a great mistake. The truth of a resurrection of some at a different time from that of the general resurrection, is evident from Scripture, independent of this passage in the Apoc. Omitting the passages from the Old Test. Scriptures, sustained by the promises of which the Old Test. worthies, as St. Paul says, suffered and served God in the hope of obtaining 'a *better* resurrection' (Heb. 11 : 35), we will state as briefly as may be the conclusion to which we are led by the words of the Lord and His Apostles. Our Lord makes a distinction between the resurrection which some shall be counted worthy to attain to, and some not, Luke 20 : 3, 5. St. Paul says there is a resurrection 'out from among the dead' (*exanastasis*), to attain which he strove with all his might as the prize to be gained, Phil. 3 : 11. He also expressly tells us, that while in Adam all die, so in Christ shall all be made alive; yet it shall not be all at once, but '*every man in his own order*; Christ the first fruits; afterward *they that are Christ's at His Coming.*' It is particularly to be remarked that wherever the resurrection of Christ or of His people is spoken of in Script-

ure, it is a 'resurrection *from* the dead;' and wherever the general resurrection is spoken of, it is the 'resurrection *of* the dead.' This distinction, though preserved in many instances in the English translation, is too frequently omitted; but in the Greek the one is always coupled with the preposition *ek, out of,* and the other is without it; and in the Vulgate it is rendered by *a mortuis* or *ex mortuis,* as distinct from *resurrectio mortuorum.* In Rom. 8 : 11, 'The Spirit of Him that raised up Jesus from the dead,' it is *ek nekrōn, a mortuis.* So in Rom. 10 : 7; Eph. 1 : 20; Heb. 13 : 20; 1 Pet. 1 : 3, 21. So Lazarus was raised *ek nekrōn,* John 12 : 1, 9. Our Lord in His reply to the Sadducees, made the distinction between the general resurrection of the dead, and the resurrection which some should be accounted worthy to attain to. The children of this age (*ainōs*) marry, but they who shall be accounted worthy to attain that *aion,* and the resurrection from the dead (*anastaseōs tēs ek nekrōn*) shall not marry (Luke 20 : 34, 35). St. Paul, when he spoke of a resurrection to which he strove to attain (Phil. 3 : 8, 11), and to which he was with all his might pressing forward, as the high prize to gain which he was agonizing, and for which he counted all else loss, as if one preposition was not enough to indicate his meaning, uses it doubled, *eis tēn exanastasin* tōn nekrōn. '*Si quomodo occurram ad resurrectionem, qua est ex mortuis.*' If St. Paul had been looking only to the general resurrection, he need not have given himself any trouble, or made any sacrifice to attain to that; for to it all, even Judas and Nero, must come; but to attain to the First Resurrection he had need to press forward for the prize of that calling. And thus in his argument for the resurrection in 1 Cor. 15 (vers. 12, 21), when he speaks of the resurrection generally, he speaks of the resurrection *of* the dead (*anastasis nekrōn*); but when he speaks of our Lord's resurrection, it is *ek nekrōn, from the dead.* And he marks the time when Christ's people shall be raised from the dead, namely, '*at Christ's Coming,*' '*every man in his order;*' 1st, Christ; 2d, Christ's people; 3d, all the remainder, at some other period, which he terms 'the end,' when the last enemy, death, is to be destroyed, put an end to (vs. 23–26). And it follows as a matter of course, that if those who are Christ's are to be raised from the dead at His Coming, and if He comes previous to the destruction of the Antichrist, and to the Millennium, this first resurrection must be at least a thousand years *before* the general resurrection."

Obs. 21. The reader is requested to observe that in our line of argument in behalf of a literal Pre-Millennial resurrection we are amply supported by *the general analogy* of Scripture on the subject. Whatever may be thought of the interpretation and application of particular passages, yet the following connected chain of divine teaching is apparent. First, we have the Covenant and its promises, which make such a resurrection *a necessity* in order to their verification. Second, the realization of such Covenant promises is based directly upon a resurrection from the dead, and such a distinguishing res. pertaining to the righteous is taught in numerous places in the Old Test. Third, this teaching of a peculiar, eclectic res. (so clearly taught that the Jews had received it) is repeated in varied expressions and declared hope in the Gospels and Epistles. Fourth, it is specially treated of in the Apocalypse, a work particularly devoted to eschatology. So decisive is this chain of evidence that the early Church, planted by the Apostles and the elders appointed by them, was universally under its influence and guidance. We *gladly and hopefully* remain under the same. But in addition to all this, we have a series of connected doctrines taught, which are essential to a Pre-Mill. resurrection, such e.g. as the Pre-Mill. Advent, the judgment day, the day of the Lord Jesus, the morning of the day, the reign of Christ and the saints, and various others. Nothing requisite to sustain our view of the res. is lacking, and, therefore, this *union and harmony* of doctrine greatly confirms our faith and hope.

In view of this Scriptural argument, the immense array of proof texts, the Jewish view, the early Church belief, the concessions of opponents, and the expressed faith of many able expositors and divines, is it not singular that in many works and articles, devoted to Eschatology, our doctrine is either barely hinted at or entirely ignored? This

contemptuous treatment can scarcely be attributed to its being unworthy of notice (for its historical aspect and its honorable advocates would redeem it from such silence), and we are forced to the conviction that such an avoidance is caused by persons being *afraid of its authority*, both Scriptural and traditional, and feel their weakness to undertake its refutation.

Obs. 22. Freely admitting that no doctrine is to be simply received on human authority, yet we confess to *a gratification* that our faith is that of the Primitive Church on this point. It is a satisfaction to know that we understand God's Word on this subject just as the immediate disciples and followers of the Apostles comprehended it. For, such a union of view does not make us liable to the suspicion which might justly arise if it was a doctrine that only originated in the fourth century, or in the tenth, or even later. Besides this, it is a doctrine which, if true, it would be *reasonable* to expect men to teach, who were *so nearly related* to the Apostles in time, and who had, more or less, the benefit of their previous instruction.

Compare, for early view, Props. 71 to 75, inclusive. The reader will not censure us when we also congratulate ourselves upon the important concessions, made even by our opponents (as e.g. Prof. Stuart, Brown, Barnes, etc.). So fixed was this precious doctrine of the first resurrection in the faith of the early Church, that even Origen, the father of the present prevailing spiritualizing interpretation, could not entirely free himself from its teaching. Thus he expresses himself (quoted by Brookes, and taken from his *Thirteenth Homily on Jeremiah*) in accord with us and irreconcilable with his own system, as follows: "If any man shall preserve the washing of the Holy Spirit, etc., he shall have *part in the first resurrection;* but if any man be saved in *the second resurrection* only, it is the sinner that needeth the baptism by fire. Wherefore, seeing these things are so, let us lay the Scriptures to heart, and make them the rule of our lives; that so, being cleansed from the defilement of sin before we depart, we may be *raised up with the saints*, and have *our lot* with Christ Jesus." Here the distinction of separate resurrections is preserved, and the first is acceded to be pre-eminent, and specially belonging to the saints.

Obs. 23. Lastly, we may be allowed to congratulate ourselves on the fact that our system of interpretation opens *no door* of entrance to the many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged to hand by *a spiritualizing* interpretation of Isaiah, Ezekiel, and John, turn them *against* a literal resurrection of the dead. Work after work could be mentioned which has done this, jubilantly quoting from the orthodox the arguments for a figurative, moral, or ecclesiastical resurrection. This is only the *legitimate* developing of the Origenistic system of interpretation, an almost impregnable refuge for all forms of error. Now, in all those systems, which reduce the res. to an *incompleted redemption* of the body, or which refine it away into a mystical conception, etc., not one of them can, or does, appeal to us for deductions or aid, since *in no shape or form* do we give them the slightest countenance. Hence probably arises *the extreme hostility* manifested toward our system by various authors, because it is a standing rebuke to their own efforts at spiritualizing.

It is unaccountable to us, why professed believers in the Word should, as some do, *detest* the doctrine of the First Resurrection as advocated by the Primitive Church. What can possibly influence the bitterness and hatred against it in some quarters, when we show forth its pre-eminency, its exceeding desirableness, and its leading to unspeakable honor and glory? We confess our inability—after the abundant Scriptural basis presented upon which it is founded—to assign a *justifiable* reason for the same. Let us ask

such to reflect, that such conduct is not argumentation, and that, peradventure, the ridicule heaped upon it may *eventually recoil* upon themselves, inasmuch as they may be found speaking and writing slightingly and sneeringly of one of *the most precious* of God's own appointments. Surely, aside from the Scripture, the host of able men who have held to it and derived comfort from it (even at the stake) should influence reflecting men to treat it—although opposed to it—*with respect.* Under several Props. we give specimens of the language used respecting—what we must consider—God's own appointments and precious promises.

PROPOSITION 129. *The Jewish view of a Pre-Mill. resurrection requisite for the introduction of the Messianic Kingdom is fully sustained by the grammatical sense of the New Test.*

Attention is thus prominently called to the fact, that the agreement existing between Jewish belief and the language of the New Test. most effectually supports our doctrinal position.

Obs. 1. To avoid repeating, the reader is requested to notice how under the preceding Props. relating to the res. taught in the Old Test., the Apoc., and the Gospels and Epistles, the constant reference was made to *the Jewish belief* prevailing, and quotations were given fully sustaining the same from critics, historians, commentators, etc. Now, we ask the reader to consider how it was possible for Jesus and the inspired writers to employ language, *in view of such an existing belief*, fully corroborating it, unless the belief was *a correct one*, in strict accord with the Divine Purpose. Writers of all shades of opinion, opposers to Chiliasm included, tell us that the Jews did not expect a fulfilment of the Messianic predictions, of the Abrahamic Covenant and the promises based upon it, without a resurrection, *eclectic* in its nature, accessory and initiatory to their realization. The student, if honest and sincere, must, before rejecting our doctrine, give a satisfactory reason *why* the statements of the New Test. in their plain grammatical sense (for this sense is admitted, but a spiritual one is substituted) teach *the same kind* of an eclectic res., associated with a future reign of the Messiah. He must also, if considerate, show *why* this Jewish belief, thus corroborated by a sense of the New Test., was universally held by the Churches established under Apostolic guidance, if an error. This no one can do, without impeaching the Divine instruction of the New Test. and the Divine guidance manifested in the establishment of the Ch. Church. The conclusion, inevitable, to which we are forced is this : that the doctrine is truth, founded on Divine utterances and assurances, and committed to the Church to stimulate faith and hope.

As to the Jewish belief, we only need to quote one authority hostile to Pre-Millenarianism, viz., Prof. Stuart, who (*Com. Apoc.*, vol. 1, p. 177) says : "That the great mass of Jewish Rabbins have believed and taught the doctrine of the resurrection of the just, in the days of the Messiah's development, *there can be no doubt* on the part of him who has made any considerable investigation of this matter."

Obs. 2. Again, there is no question concerning the grammatical sense, for that is admitted even by our opponents, many of whom we have quoted. But we are assured that that sense is not the one intended ; that a typical or spiritual meaning is the one to be received. Hence the doctrine of a literal Pre-Mill. res. is derided as "antiquated," "Jewish," etc., and utterly unfitted for the advanced thought of the age. A question, however, arises, which we will do well to ponder, viz., which is the safest to

accept of, *a God-given sense,* or of one which is at the option of the interpreter? If a Pre-Mill. res. is an error, then it is one contained in the letter of the Word, and *given by inspired men* under the guidance of God Himself, and we are *justifiable* in entertaining it; but, on the other hand, if it be a truth, thus plainly declared, we are *inexcusable* in its rejection.

Obs. 3. Infidels object to the New Test. on the ground that it unmistakably teaches this *previous existing Jewish view* (so Strauss, Bauer, Renan, etc.), and reject the whole as evidence of superstition and ignorance. Apologists lamely strive, by the application of spiritualistic interpretation, to avoid such a conclusion, while admitting (1) the Jewish view as existing at the First Advent, and (2) the grammatical sense expressing it, but which is, they say, merely an accommodation to existing prejudice, and must be understood in a higher and nobler sense. No wonder that many apologies only confirm the unbeliever in his state of unbelief, seeing that they are utterly *unfair* to the Record and *derogatory* to the divine teaching of the Master and the Apostles. We, on the other hand, fully admit the infidel's objection grounded on Jewish belief and corroborative New Test. teaching, and, instead of apologizing for the same and explaining it away, we account for it as a matter *grounded in God's Redemptive Plan,* contained in the covenants and predictions, and which *simple consistency and unity* requires to be taught in the New Test.

Obs. 4. Judge Jones (*Notes,* p. 284) remarks of the Jewish opinion: "They understood that the promises (in covenants) which God made to Abraham, to Isaac, and to Jacob were absolute; and they believed that He would surely perform them, even to those of former generations, who had part in them; and on this ground, mainly, they taught the resurrection of the dead, Acts 24 : 15." "Three opinions touching the res. prevailed to a greater or less extent among the Jews. (1) Some maintained that only the just or righteous of their nation would be raised; (2) others maintained that the whole of their race (all Israelites) would be raised; (3) and some maintained that all Israelites and *some* Gentiles would be raised. It is evident from Acts 24 : 14, 15, that the Jews of Paul's day did not adopt the first of these opinions, but they appear to have *limited* the res. to their nation. In Rom. 9 : 2–5, Paul teaches that *the adoption,* by which he meant *the resurrection,* Rom. 8 : 23, pertained to Israelites; and hence it would seem that the res., as a term of the original covenant, was *limited* to Israel. Rabbi Bechai says, God granted four special honors to Israel, viz., (1) the land of Canaan; (2) the law; (3) prophecy; (4) the resurrection of the dead. Josephus, though obscure, evidently did not believe the res. would be universal."

Aside from the authorities quoted under previous Props., the student may refer to Lardner's *Works,* Harmer's *Mis. Works,* etc., and it will be found that in the various opinions expressed there still remained the idea of a limited, eclectic resurrection over against that of a universal one. In the resurrection pertaining to the Messianic Kingdom and Millennial blessedness, the prevailing view, based on covenant promises given to the nation, was that Israelites (and Gentiles incorporated by adoption) alone participated in it. Now this conception of the Pre-Millennial resurrection is retained in the New Test., because, as we have shown in detail, the Gentiles called also experience its power and blessedness in view of their being received and acknowledged *as the children of Abraham* (see Props. 61-65). In numerous works we find references to this Jewish belief in a limited resurrection, as e.g. Pressense (*The Early Days,* etc., p. 74, quoting

from Grimm's *Die Samariter*) refers to the Talmud, declaring respecting the Samaritans, "this accursed people shall have no part in the resurrection of the dead." *The Book of Enoch* (regarded by able critics as pre-Christian—see art. on M'Clintock and Strong's *Cyclop.*) expressly (61 : 5 ; 91 : 10 ; 92 : 3 ; 100 : 5) teaches that the righteous shall be raised up and share in the blessedness of the Messiah's Kingdom. Later works of a mixed character, as the *Test. of Judah* in the *Twelve Patriarchs*, allude to the resurrection and exaltation of the Patriarchs in the time of the Messiah, and express the faith : "They who have died in grief shall arise in joy, and they who have lived in poverty for the Lord's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for the Lord's sake shall awake in life." Jewish-Christian writings have varied references. The ancient Jews (Cudworth's *Intel. System*, p. 797) called the resurrection of the body "the angelic clothing of the soul," which reminds one of the saying of Jesus, "made equal unto the angels."

PROPOSITION 130. *This Kingdom is preceded by a translation of the living saints.*

This is a *prerequisite*, in order that those accounted worthy to inherit the Kingdom, and rule the nations with Christ, may be gathered. In reference to the dead saints, a Pre-Mill. resurrection (Props. 125–129) is promised by which to attain this object; and with such a resurrection (i.e. at that time) a translation of the living saints is also connected in 1 Thess. 4 : 17, "*the dead in Christ shall rise first* (or away);[1] *then we which are alive and remain shall be caught up together with them in the clouds* (or, in clouds)[2] *to meet the Lord in the air*,"[3] etc. The same is repeated in 1 Cor. 15 : 51, 52, in union only with the resurrection of believers: "*Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed*," etc.[4]

[1] Comp. Acts 8 : 39; Matt. 13 : 19, etc.

[2] Barnes, *Com. loci*, says: "Greek: 'in clouds'—without the article. This may mean 'in clouds;' that is, in such numbers and in such *grouping* as to resemble clouds. So it is rendered by Macknight, Koppe, Rosenmüller, Bush, and others. The absence of the article here would rather seem to demand this interpretation." Compare Lange, Alford, etc.

[3] Many critics have "into the air" connected with the verb "caught away." Compare Lange, Alford, Ellicott, Vaughan, etc. The phrase, with the suggested amendments supported by critical authority, would be as follows: "Then we which are alive and remain (who are living, who are left over) shall together with them be caught away (or snatched away) into the air in clouds to meet the Lord; and so shall we ever be with the Lord."

[4] Some writers (as Rev. Wilson in *Proph. Times*, vol. 12, p. 131) make the language (John 11 : 25, 26) of Jesus to Martha applicable to this period: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live" (i.e. by the power of the resurrection); "and *whoever liveth* and believeth on me" (i.e. at the time of resurrection) "shall *never die*" (i.e. he shall experience a translation).

Obs. 1. While all writers on prophecy insist upon the translation of living saints at the Advent of Jesus, and the Millenarian authors direct especial attention to it; while it was a special object of hope and desire to the early believers and to succeeding ones, it is only more recently, since eschatology has received remarkable study and investigation, that *important additions* (resulting from comparing Scripture with Scripture) have been made to our knowledge respecting it. Our work would be incomplete without noticing this feature, and adding something to a subject imperfectly comprehended by many.[1] A few preliminary remarks are necessary in order to appreciate some things pertaining to it. Thus e.g. the common view that the resurrection will be a public affair, to be witnessed by the world, is now discarded as untenable in the light of Christ's (also pertaining to "the first-fruits") resurrection, which was *strictly private*. It is now held, and properly, that the members will be raised *like* the Head was

(for if a public resurrection, humanly speaking, is desirable, then surely it ought to have been that of Christ's), in order that the preparatory events for the coming judgment of the world may be introduced in such a manner (privately) as to establish "*the snare*" and "*the net*" intended for the unbelieving and wicked. Leading prophetical writers justly have no hesitancy in asserting that no mortal eye of unbelief shall behold the resurrection. This at once places the translation of the saints in a new aspect, and indicates, as it accompanies the resurrection, that it also is unseen (like Enoch's and Elijah's) by the world. Again, careful students of the Word felt satisfied that the resurrection of the saints in Rev. 20 : 4–6 was *specifically* that of those who passed through *the great* tribulation under the culminated Antichrist, and was *preceded* by that of others, as implied in Rev. 14 : 1–5, etc. This is corroborated by the fact already presented (Prop. 127), that the word "first" applied to the resurrection has reference not to its being first in time (which would be incorrect, seeing that Christ's res. and that of saints, Matt. 27 : 52, 53, preceded), but of its being a resurrection which *also* brings those who participated in it *within* the privileges of "the first-born," viz., a double portion, Deut. 21 : 17 ; priesthood, Num. 3 : 13 ; and government or dominion, Gen. 27 : 29.[2] The subject of the resurrection, for a long time, was not clear to the writer until he observed the real scriptural application of the word "first," as just given. The first resurrection, viz., that resurrection pertaining to "the first-born," "the first-fruits," commenced with the resurrection of Jesus, and it receives its accessions as stated e.g. in 1 Thess. 4 : 16, 17, and in Rev. 20 : 4–6. This also serves to illustrate the translation, preparing us, in view of several resurrections (belonging to that of the just), to appreciate references, allusions, and implications which indicate *more* than one translation. Again, prophetical writers are also agreed that what is called the Sec. Advent (the Advent itself as distinguished from the reign and Kingdom that follows) is not to be regarded as simply *one act*, but embracing *a series of acts* connected with the one Coming (for when Jesus comes again He remains upon earth). That is, the Sec. Advent is to be considered more in the light of the First Advent (which latter embraced not less than thirty-three years, and numerous acts predicted as related to His Coming), as something which, owing to a variety of things prophesied concerning it, cannot possibly be limited *to a few years*. Comparing all the events that are included in the Sec. Advent, it is simply impossible, *without great violation* of order, etc., to crowd them all together as the instantaneous resultants of such a Coming. This, then, impresses *caution* in not compressing what is intimated concerning the translation or removal of saints necessarily to one transaction or day. Again, admitting the requirement of not confining the Advent to a single act, or day, or brief period, previous to the establishment of the Kingdom in all its glory, writers now generally attribute to this introductory manifestation a period of seven years, of forty years, and of (thirty and forty conjoined) seventy years. (Considering the events *to follow* the Advent *before* the overthrow of Antichrist, such as the development of the confederation, the return of a portion of the Jews to Palestine, the doom of the harlot, etc., the longer periods are preferable.) This at once enables us to see how such resurrections and translations *harmonize* with the specific introductory period, in which God's power and love is manifested at the time when the power of His enemies shall be also formidably exhibited and broken. Again, *analogy*

favors the removal of the righteous in a time of severe and terrible judgment intended for the wicked, as in the case of Noah, Lot, the early believers at Jerusalem, etc., while previous translations are not lacking, as in the case of Enoch and Elijah. The Second Advent inaugurates a series of most tremendous judgments, both upon the Church and the world—so terrific that they are constantly pointed out as *the culmination of God's wrath*—and it is reasonable to suppose, judging from God's past dealings, that He again will grant *special deliverance* to those who are devoted to Him. At this time also, the removal being designed not only to save out of tribulation, but to prepare the saints, deemed worthy of it, *for promised rulership then to be instituted, and for joint participation* in the administration of judgments upon the nations, a translation accompanied by the same transforming change, glorification, which the resurrected saints experience, is precisely that which we ought to anticipate. Again, it is universally admitted by Millenarians that "the day of the Lord Jesus" is preceded not only by "*a morning*," but that it virtually begins in "*the night*;" Christ representing His Coming to be when it is yet "*night*," He being "*the morning star*," which ushers in "*the morning*" of the glorious day. This refers the resurrection and translation of a chosen body to "*the night*," i.e. to the close of this dispensation, as preparatory to the introduction of an incoming one.[3] Or, in other words, it warns us that, as the past shows, dispensations may *overlap* each other to some extent, in that certain initiatory movements of the incoming one commence and are in progress before the other entirely closes. This prepares us then to accept of the wonderful things which are predicted to occur at the winding up of this dispensation, and to regard them in their relationship to the One to come. Again, critical writers in investigating 2 Thess. 2 : 2 have shown that the word translated "*is at hand*" (in the phrase "*the day of Christ* (or Lord) *is at hand*") means, correctly rendered, "*is come*," or "*has come*," i.e. is something *already* present, and *not* something still future.[4] This correctly explains the trouble and alarm of the Thessalonian brethren, who were certainly not afraid of "the blessed hope," which Paul says they waited for (1 Thess. 1 : 10), and for which they were prepared (1 Thess. 2 : 19 and 3 : 13, and 5 : 4, 5), but apprehending that "the day of Christ" had *already come*, and they *not having experienced* the promised translation, and their pious dead being still with them without an experienced resurrection, they were *troubled and distressed* at the thought. Those brethren with hearts full of love for the Saviour were not so fearful that they would desire and pray (as multitudes now) that the blessed Lord *should delay* His Coming, but, in some way misapprehending the real state of affairs, they believed that the initiatory proceedings belonging to the day of Christ *had already commenced*, and that they and their pious dead *were left without realizing* the exceeding precious promises given to them. This simple change in a single word, supported too by the strongest of evidence, explains not only the cause of the Thessalonians' trouble (which Paul proceeds to remove by showing that an apostasy must *first come* to develop into the predicted Antichrist, implying that such an apostasy with its result necessarily required time, still in the future, before "the day of Christ" came), but throws much light, corroborative, on the subject of the resurrection and the translation of the saints. For, to cause such trouble they must have believed that "the day of Christ" would be inaugurated by *preliminaries unseen* by the world, and that the resurrection and

translation would *both be invisible*, and they, not participating were doomed to terrible tribulation, or that the predictions were false. We say nothing respecting the source from whence they derived such thoughts, but one thing is impressive, viz., that the Apostle does not correct *such impressions*, but rather by his silence confirms them in them. Yea, more, in beseeching them "by our gathering together unto Him," he *virtually indorses* the views entertained by them respecting this gathering.[5]

[1] A writer in the *N. Y. Evangelist*, under the title of "Pre-Mill. Incongruities," not observing how we distinguish between the concealed and the open, visible Coming, finds fault with Dr. Brookes and "the Proph. Conference," for saying in one place that the Advent may be immediate, and then in another place substituting events as preceding the visible Advent. The "incongruity" is in the critic, simply because he is ignorant of the doctrine that we hold. Again, in Lange's *Com.* 1 Thess. 4, doc. 7, the two stages, resulting in a translation previous to the tribulation, is stigmatized as an "Irvingite interpretation" (because taught by E. L. Geering of the "Catholic Apostolic Church," in his work *Mahnung und Trost der Schrift in Betreff der Wiederkunft Christi*). Not having seen Geering's work, we still express a doubt whether he, as alleged, sets this up as a dogma having "salvation connected with the acceptance of it," because our acquaintance with writers of this class indicates that not "salvation," but great privilege and honor and deliverance is connected with its acceptance. The question, after all, is this: What is the teaching of *the Word* on the subject? Brookes (*Maranatha*, p. 493) aptly remarks of this opposition: "The objection to the truth advocated in this chapter is urged with a bad grace by those who insist that Christ has come thousands and millions of times since His ascension from the Mt. of Olives in every startling providence, in every revival, in every death during the last eighteen hundred years."

[2] This fact of several resurrections, all relating to the one specially promised to the brethren of Christ, has even led some writers to advocate a kind of continuous one. Thus e.g. Dr. Seiss, without, however, subscribing to it as a truth, says: "Selnecker, one of Germany's greatest divines, of the age next succeeding the Reformation, quotes Ambrose as teaching that every year some saints are raised from their graves, and ascribes the same opinion to Luther, as well as accepts the same as his own." Selnecker, however, most appropriately remarks: "To this resurrection belongs everything that is raised to immortality before the last day."

[3] The "morning star" comes before "the day" dawns; the "sun" shines during "the day;" Jesus is both. As the morning star, He is seen by few: as the sun, He is seen by all. Those who watch not merely for the sun, but for the morning star, properly heed the cautions and injunctions relating to the posture of watching.

[4] In Props. 121 and 123 this feature was only incidentally alluded to as our line of reasoning, referred mainly to the one verse showing a visible personal Coming as a distinctive event also connected with "the day of Christ." Here, however, we bring out prominently this characteristic. The verb translated "is at hand," in the sense of impending or near, is elsewhere translated "present," its proper meaning. McKnight (who certainly has no sympathy for our views) translates it "hath come." Alford (see Alford's remarks) and Lange, "is present," and so Bengel and Olshausen, "what is present." Ellicott and Lünemann explain it as something already begun, i.e. present or "is now come." Syriac version has it "is come," so the Swiss version, Luther's "vorhanden sei," which may be taken either as "to be present" or as impending, at hand. Dr. Lillie says the word, as far as he can trace it, "invariably denotes actual presence." The Revision has it "is now present."

[5] One of the editors of the *Proph. Times*, vol. 5, p. 43, has so appropriately written upon this point that we reproduce it. "This passage also shows the very different manner in which the early Christians must have conceived of the Day of the Lord and the Coming of Christ, from that which *now* obtains, in order to have been liable to such an erroneous impression on the subject. With the present popular conceptions of the sudden grandeur, conspicuity, and universal publicity of the Coming of Christ, it would be utterly impossible to obtain currency for the idea that it was already present or accomplished. People now are looking for the world to come to an end—for an utter break-up of the whole system of nature—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, they begin to think of the burning up of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling-place of man and all created things. But if the early Christians had

thought of this subject after this style, *how* is it possible that they could have believed the last day *had come*, when the world still stood and the stars remained in their places, and the whole course of nature was still going on as before?" etc.

Obs. 2. But some other things, also introductory to the subject, must be attentively considered before we come to a decisive conclusion. Thus, as has been pointed out by many writers, the Scriptures describe a Coming of Jesus *for* or *in behalf of* His saints (as e.g. 1 Thess. 3 : 14–17 ; 1 Cor. 15 : 51, 52), and then again another *with all* His saints (as e.g. Zech. 14 : 5 ; Rev. 19 : 14 ; 1 Thess. 3 : 13 ; Jude 14, 15), and these two, differing thus in an important particular, indicate *separate stages or manifestations* pertaining to the same Second Advent. Without allowing something of this kind, several acts pertaining to the one great Coming to this earth, it is impossible to reconcile such passages. For they are sustained in their difference not only by the simple act of coming *for* and *with* the saints, but in *the design* of such a Coming, viz., as to the former, for the purpose of salvation and glorification, and as to the latter, for the direct overthrow of the enemies of God, the restoration of the Jewish nation, and the glory (thereby promoted) of the saints. This is still more confirmed by the conclusive statements which the Spirit gives of this one Second Advent, when it is represented to us under *two* aspects, viz., *one*, a coming *when* men are at peace, buying, selling, marrying, etc., and anticipating no evil, but only "peace and safety," all things apparently promising continued prosperity and happiness (so e.g. Luke 17 : 26–30 ; Matt. 24 : 36–39 ; 1 Thess. 5 : 3, etc.) ; *the other*, a coming in *a time* of war, of great distress and suffering (as e.g. Zech. 14, Rev. 19, Joel 3, Luke 21 : 27, etc.) ; *the one*, a coming in *a concealed, thief-like* manner, i.e. unobserved, unnoticed, unheralded (1 Thess. 5 : 2 ; Matt. 24 : 43, 44 ; Luke 12 : 37–40 ; Rev. 3 : 3, etc.) ; *the other*, a coming *so open, conspicuous*, that all shall witness it (as e.g. Matt. 24 : 30 ; Rev. 19 ; Matt. 25 : 31, etc.). The more students come to weigh and compare Scripture referring to this period, *the more* are they convinced that it would be presumptuous for us *to limit* all these varied utterances *to one single act*, and that we must allow *a series of events* to be comprehended under this Coming ; the Spirit directing us *now* to one and *then* to another of them ; *the order* of which is only to be attained by *a careful comparison*. It also is a fact that these "first-born," to whom the honor of aiding in the execution of God's judgments (and the translated belong to them) are given (e.g. Ps. 149 : 9, comp. Prop. 154), must be both resurrected (and remember that the translation is connected with the resurrection) and translated *before* they can participate in inflicting "the judgment written" upon the nations (as Dan. 7 : 22 ; Rev. 2 : 26, 27, etc.). Besides this, the significancy of "*the first-fruits*" (which embrace not merely resurrected saints, but, as we have seen, translated ones, as both are cojoined by the Spirit) would be entirely lost, i.e. as something preceding *a general harvest* which is to follow, if we did not allow that the one necessarily goes before the other, leaving *an interval* between them, although "the first-fruits" and "the harvest" are both included under *the same general Advent*,[1] thus again showing that just as at the First Advent Jesus was only manifested to a few favored ones, and an interval of years elapsed before His final public manifestation, *so* at His Sec. Advent He will only be exhibited to those accounted worthy, and after a set interval ultimately to the world. It is by observing this characteristic of the Sec. Advent

that *the true force* of the injunction to constantly look and watch for the Coming of Jesus can be appreciated. Not distinguishing that several aspects of this Coming, including separate acts, etc., are given, has led eminent writers to lay down certain things (such as a partial restoration of the Jews, a covenant with the Jews, etc.) as *prerequisites* to such an Advent, and they are correct, but *only in reference to one aspect* of it, viz., the *visible* Coming or manifestation of the Son of Man *with* His saints, as e.g. Zech. 14. On the other hand, we have assurances given to us *not to interpose any event* whatever between us and such an Advent, but to regard it as an event *that may occur at any moment* without any notification of its approach (excepting only such as are given by approximative signs), and these *two representations* of the same Advent are *only reconcilable* by noticing what a comparison of Scripture inculcates, that *the first aspect* of this Coming refers to *a concealed, hidden Coming* for specific purposes (viz., to raise, translate, and glorify His saints, to inaugurate the preliminaries of his Kingdom, etc.), which takes place *before* the events predicted as pertaining to His visible manifestation.[2]

[1] That we are to distinguish between "the first-fruits" and "the harvest" is self-evident, for they are separated and treated distinctively in Holy Writ, as e.g. Rev. 14 : 1-5, where a specific number is designated "the first fruits unto God and to the Lamb" (to which James 1 : 18 evidently refers), and then afterward comes (v. 14, 15) "the harvest." Rev. Dr. Newton (*Proph. Times*, vol. 3, p. 18) correctly thinks that this language and result is based on a typical Levitical ordinance, viz., the gathering of the wave sheaf and presenting it, as specially holy and relating to the sanctuary, to God as "the first-fruits of the harvest," before the harvest itself was gathered. Perhaps we will find in those Levitical ordinances much that is typical of the future, to which we are now blind or short-sighted. Thus e.g. it is found that two leavened wheaten loaves were also waved, and called "the first-fruits unto the Lord," which may adumbrate– for aught we know to the contrary—the resurrected and translated saints, who, "being many are one loaf" in their twofold, Jewish and Gentile character and dispensation. This field is an interesting one, but liable to abuse and perversion, as the past has taught us.

[2] The student can well obtain a hint of this unseen (to the world) stage of the Advent, from the manner in which angels have come unseen and yet influenced kings, as e.g. Dan. 10 (comp. remarks of Barnes, *Com. loci*). From this last passage, which contains things beyond human knowledge, it may be conjectured that one reason why no greater details are given, why no minute unsymbolical exhibition of the coming order of events is presented, arises from the fact that in some way beyond our comprehension spiritual powers (as e.g. this same Michael, Dan. 12 : 1) shall be enlisted in advancing the Divine Purpose in the coming Theocracy. In reference to the First Advent, the reader will observe that it is predicted that the Messiah comes as the Babe of Bethlehem, as entering the temple, as riding on an ass, as coming to Jerusalem, as appearing in Galilee, etc., and the history of Jesus embraces their respective fulfilment in separated stages of the same Advent. So careful comparison evidences a similar succession of acts in the Second Advent—two of which are held up—owing to their significance and results—with great prominency, viz., the thief-like Coming or presence, and the open, visible Coming or presence.

Obs. 3. We now come to a passage which directly teaches a translation, viz., Luke 17 : 34–37, "*I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. And they answered and said unto Him, Where, Lord? And He said unto them: Wheresoever the body is, thither will the eagles be gathered together*" (see Matt. 24 : 28). The context shows (1) that this relates to *the personal* Sec. Advent, and (2) occurs in *a time* of peace and apparent prosperity, precisely similar to that of the Antediluvian era just before the flood, and to that

of Sodom before Lot's removal. The passage itself teaches (1) that this translation is to be expected "*in that night*," as if purposely to conceal it from the eye of unbelief; (2) that this is no gathering of nations, but of *individuals*, one here and one there; (3) that it is *a separation* of parties, one being taken and another being left; (4) this taking of one party and leaving of another indicates *a previous judgment* (just as the sudden taking and changing "in a moment, in the twinkling of an eye," 1 Cor. 15 : 52, also evidences), and not such an one as is recorded e.g. in Matt. 25 : 31–46; (5) that the removal of the one party is designed as *a particular blessing* in averting incoming evil, and the leaving of the other must be in order that they may *experience* it. Next follows the much disputed verse respecting the eagles, and before discussing its meaning it is necessary to decide its location in point of time. It is very easy, as some do, to refer it to the Romans in Matt. 24, but it is rather difficult to apply this verse in Luke the same way, because in the context there is no allusion, even the most distant, to the Romans. On the other hand, Jesus pointedly links it with His own personal Advent (comp. Prop. 114), as the context plainly (vs. 22–30) proclaims. This effectually disposes of the Roman theory, but still leaves the verse subject to a variety of conflicting opinions.[1] Without assuming that the explanation following is infallibly the correct one, yet we give it as commending itself as reasonably the one containing the sense intended. And first: "*the eagles*" mentioned we must make, with numerous writers,[2] to denote the saints. Saints are represented by "eagles" in Isa. 40 : 31; Deut. 32 : 11, 12; Ps. 103 : 5, even as God Himself is likened to an eagle (Ex. 19 : 4; Deut. 32 : 11) and Christ to a hen (Matt. 23 : 37). Such comparisons are not to be rejected because of any supposed incongruity (as e.g. being birds of prey), seeing that it is applied to messengers of the Divine procedure in Rev. 4 : 7; in Rev. 8 : 13 (the leading MSS. and critics reading "eagle" instead of "angel"), and that similar comparisons are applied to Christ, as Rev. 5 : 5. Scripture *usage* sustains such an interpretation, and even if the idea is made prominent that eagles prey, this itself would only confirm the application, because the saints accounted worthy of resurrection and glorification are to assist Christ in His judgments upon the nations (when Zeph. 3 : 8, the Lord "riseth up to the prey"). It may be that Jesus had in mind Isa. 40 : 31 (Delitzsch's transl.), "They who wait for Jehovah gain fresh strength, *lift up their wings as eagles*, run and are not weary, go forward and do not faint," as applicable to the saints at this period. In the next place, what are we to understand by "*the carcass*" of Matthew and "*the body*" of Luke? One thing is self-evident, that they refer to *the same thing*—the passages being parallel—and hence all interpretations, no matter how plausibly presented, which makes "the carcass" one thing and "the body" quite another, *must be avoided*. The passage in Matthew is related to the Coming of the Son of Man; that in Luke to the Coming and a predicted translation or removal, and *both* make out a gathering of the saints to a certain place. Now, if we leave Scripture describe this gathering at the time of the end, we find that the saints or eagles are gathered (Zech. 14, Rev. 19, Joel 3, etc.) to execute vengeance upon *the confederation* of wickedness. That *this great confederation* of the mighty of the earth is intended by "the carcass" and "the body" is apparent from two things: (1) such a manifestation of the saints really answers the question in Luke, for after the announcement of the removal of some the question was asked, "*Where, Lord?*" (i.e. when

shall this be witnessed or be made known?) and the answer comes that as this is done "in the night," not visible, the evidence of such a removal *will be openly shown when these very ones* shall be gathered together at the overthrow of Antichrist. (2) This is confirmed by the meaning of the word rendered "*carcass*" (although even the word "carcass" might be retained as indicative of both contempt and doom); the primary significations denoting "a fall, or fallen thing, or failure," and thus directly referring to the fearful fall and overthrow of Antichrist which the saints are not only gathered to witness, but exultantly to participate in. The "body" of Luke refers to the same confederation, because, as Scripture informs us, "the body" of it, its congregated armies under the leadership of Antichrist, the vast bulk of it will be assembled together in Palestine or the East, where the Word assures us Christ and these eagles will come, Zech. 14 : 5. It only remains to say that, considering the promise to these translated or removed ones to participate in the gathering of the saints at the overthrow or fall of Antichrist (and his "body," Dan. 7 : 11, is "destroyed"), it follows that such a removal *must necessarily precede*, by some interval of time, the formation of this confederacy, viz., in a time of peace, etc. The reader may, for himself, consider what power and ministrations may be included under this comparison of "eagles," and whether, during the interval, it may not become an exceeding precious promise to suffering believers.[3]

[1] For, aside from the Roman application (viz., that the eagles are the Roman legions, and the carcass or body the Jewish nation or Jerusalem, so Lightfoot, etc.), other interpretations are given, as e.g. a writer ("C. C." *Proph. Times*, vol. 4, p. 22), owing to the first meaning of the word rendered "carcass" (viz., "a fall" or "thing fallen," then "failure," "fault," and last, "carcass or corpse") makes "carcass" in Matt. 24 : "Where the fall (or failure, or fallen thing) is, there shall the eagles (saints) be convoked," and applies this "fall" to that of Satan at the end, which the saints are to witness. The "body" in Luke he refers to the body of Christ. Reineke (*Proph. Times*, vol. 3, p. 129) makes "the carcass" in Matt. "the corrupt ecclesiastical systems established by the harlot and her daughters," and the eagles are the saints, etc., while "the body" in Luke is "the Church," and the eagles the saints gathered to it, etc. Another writer (*Proph. Times*, vol. 4, p. 26) interprets the eagles as representing the angels and the body Christ's elect. Fritzsche (Olshausen, *Com.*, vol. 2, p. 245) interprets the eagles of believers and the body or carcass of Christ. Olshausen makes the eagles Christ and the angels, and the body corrupt Israel; Fleck makes the body corruption, and the eagles false Christs. Augustine makes the body Christ ("because He died for us"), and the eagles saints (who "hereafter, as eagles, will be caught up to Him in the clouds"). Several writers (in *Proph. Times*) make the eagles saints, and both "the carcass" and "the body" to be Christ. This last interpretation, while consistently preserving both passages as parallel, certainly gives a harshness to it by making "the carcass," i. e. the slain body, refer to Christ, because it is against fact, the saints not being gathered to a slain body, but to a living Christ. Comp. Rev. 1 : 18, etc., or as Dr. Schaff (note, p. 227, Lange's *Com.*), rejecting Wordsworth's view, says: "A reference of carcass to the sacred body of the Saviour, which never saw corruption, violates every principle of good taste and propriety." Dr. West, in his Lect. "A Voice from Olivet," makes the "carcass" to be "Gentile Christendom." Rev. Brown, the Evangelist, presents this view: the prediction is future; the body or carcass being the Jewish nation, and the eagles that future anti-Christian power which shall assault the nation just before the open parousia of Jesus and His saints. Such an interpretation and application is not in conflict with the time and the order of events. Nast (*Com. loci*) makes the carcass to be "the condition of nominal Christianity—not of the true believers—when the times of the Gentiles are coming to a close;" and the eagles represent the judicial visitation of Christ. Dr. Rutter (Roman Catholic) in *Life of Jesus*, p. 415, interprets "the body" to be Christ, and "the eagles" to be elect, and in a note says that others, as Manduit, make "the body" to be "the soul of a reprobate," and "the eagles" to be "devils." He refers the gathering to the time specified in 1 Thess. 4 : 16. Lange's *Com.*, Luke 17 : 37, touches it delicately,

making it a proverbial expression, and simply indicative (Steir) of "where the corruption of death is, there must the eagles come," but on Matt. 24 : 28, "the figure of the eagles will express the necessity and inevitableness of the Advent," and "the carcass must represent the moral corruption and decay of the world itself, and the eagles the judgment, not only in its personal but also in its physical elements and forces." Alford (*Com. loci*) makes the carcass the whole world, the eagles the angels of vengeance, and the time at the Sec. Advent. Few now entertain the view of Grotius, that "the carcass means those who die to themselves ; the eagles the gifts of the Holy Spirit." Meyer (*Com. loci*) says, "the carcass is a figure of the spiritually dead," and the eagles "represent the same as is described in ch. 13 : 41, that is, the angels sent out by Christ." We have laid no stress (leaving that to the discretion of the reader) on the symbolical or figurative import of the eagle as presented in dictionaries and typologies, but this certainly adds materially to our view.

[2] Vide quotations from Chrysostom, Origen, Jerome, Augustine, Hilary, Luther (as e.g. "as the eagles are gathered where the carcass is, so shall Christ's people be gathered where He is"), in *Proph. Times*, vol. 9, p. 106 and 107, and references to others who teach the same, as Ambrose, Theophylact, Euthemius, Calvin, Brentius, Bullinger, Bucer, Gaulter, Beza, Pellican, Flacius, Musculus, Pardæus, Piscator, Cocceius, Jansenius, Quesnel, Du Veil, Calovius, Suicer, Ravanell, Poole, Trapp, Cartwright, Pearce, Leigh, Andrews, Wordsworth. This list could readily be swelled to a vast extent, and we only refer to a few writers who have specially treated of it, as Seiss, Reineke, Bell, Chester, Brookes, Baxter, Ross, Purdon, Birks, Hunter, Phillips, Kelly, and others.

[3] The Saviour, no doubt, referred to this very translation and deliverance from incoming evil, when, after delineating the evils culminating in the vengeance of His open Coming, He said : "When these things begin to come to pass, then look up and lift up your heads," etc. Before the end itself, then already glorious deliverance comes. Before e.g. Ps. 149 : 6-9 can be verified, there must be a previous resurrection and translation of those accounted worthy to participate in the promise. The Coming "as a thief in the night" is certainly not the Coming with His angels and saints in great glory and power—so that all shall, "every eye," see Him—for vengeance, for the former is a secret, and the latter an open Coming. The Coming e.g. of Rev. 16 : 15, which brings a blessing to them that watch, is certainly different from the Coming of Rev. 19, which is to take vengeance upon His enemies. Some hold to one stage alone of the Advent, referring us to Rev. 19 as the Advent which will result in the translation promised. But, aside from the Coming *with* His saints, the entire representation is one of Coming to judgment (in which His saints participate). The object of the Coming is specifically stated to be, not to resurrect and translate the saints, but, to "judge and make war," "to smite the nations," etc., and therefore simple consistency requires a proper discrimination of the stages of the Second Advent and of the events respectively related to one or the other.

Obs. 4. Other passages either directly teach such a translation or removal, or else strongly imply it as a resultant or prerequisite. Take Rev. 14, and the order of events is in the highest degree corroborative of our position. Without discussing the relation that this chapter sustains to previous predictions, it is sufficient for our present purpose to notice that a time arrives *before* the final end *when* a certain specified number of saints, viz., the 144,000 (a symbolic number?) mentioned, are separated from among men, forming *a chosen body* called "*the first-fruits unto God and to the Lamb.*" These "first-fruits" go *before the incoming harvest, an interval of time* (which includes (1) the proclamation of the particular message that God's judgments are to be poured out, and insisting upon the worship of God in view of the Antichristian worship that will be required ; (2) the downfall of Babylon, and (3) the fearful persecution and martyrdom of believers) *being placed between the two*, at the close of which the harvest comes, and the dreadful vintage follows. This teaches us then to expect that a gathering of saints *before the harvest* is indeed one of the Divine procedures pertaining to the last things of this dispensation.[1] The Parable of the Ten Virgins (Prop. 181) confirms this, for it instructs (aside from other particulars) us to anticipate at the Coming of Jesus that *a*

certain class of persons (called the Wise Virgins in contradistinction to another class pronounced the Foolish), living at the time of the Sec. Advent, shall be so fortunate, owing to preparedness, as *to be received* by Jesus Christ at His Coming, while others *shall be left*. The adverb of time, "*then*," binds this parable to the preceding context, and forces us to interpret it as a representation of the condition of the Church at some distinctive point of the Sec. Advent. Without insisting upon the explanation given by Olshausen, Alford, Stier, Seiss, etc., that the foolish virgins are even persons of some piety, who, neglecting to look for the Bridegroom, are left to endure the incoming tribulation, it is amply sufficient to say that the persons left are, at least, *professing members* of the Church, and that, as the announcement of the marriage (Rev. 19) precedes the overthrow of the Antichristian powers, those left behind must necessarily endure the trials incident to the arrogance, etc., of those powers. Those going in to the marriage—living saints taken away, translated, for this purpose—*precede the time* of sore tribulation.[2] Passages which imply it relate to the promised participation of the saints in acts of judgment upon the living nations, to the married wife as distinguished from the barren woman, to the coming with the saints for purposes of salvation, etc. But others of a still stronger tenor are embraced in the promises that when the last great tribulation is to burst upon the Gentile nations, *then certain believing ones shall escape*. Thus e.g. Luke 21 : 36, "*Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man;*" the escaping and being favored with nearness to Christ are united. In Rev. 3 : 10, of a class it is said : "*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation* (*or trial*) *which shall come upon the world, to try them that dwell upon the earth.*"[3] The 144,000 described above are taken from this "*the hour of trial*," comp. Rev. 14 : 7. It is a joyful fact that when the most fearful time of trial, the flood of great waters, comes, then God interposes in behalf of His own people and saves them out of it (to which even such passages as Ps. 32 : 6, 7 ; Prov. 3 : 25, 26 ; Ps. 37 : 38–40, etc., may refer), while another class are left to endure its terrific force and come up out of it as blood-stained martyrs, Rev. 14 : 9–13 ; Rev. 20 : 4, 5, etc. It is significant also that in Rev. 7 we have *first* a distinct, separate number of chosen ones forming the same number, 144,000 (called Jews, because engrafted by faith and thus incorporated with the commonwealth), and *then afterward* a great multitude who come "out of the great tribulation," thus again pointing out a distinction existing between certain of God's people. Such are not given without adequate causes, and it is well to heed them.[4]

[1] It is a matter of amazement how coolly and deliberately men can appropriate Scripture to themselves which relates to the future. Sects, at various times, have professed to be those sealed ones of Rev. 14, as e.g. Joanna Southcote, who had her followers sealed, etc. Error constantly repeats itself ; and to-day we have some of the Seventh Day Adventists (as e.g. seen in the writings of a Mrs. White) claiming that the Adventists of their party constitute this number. Others adopt the same view in respect to their own particular sect or organization. This is simply a perversion of the Scripture promise, which confines it to *no* special sect or denomination now existing, but to a gathering out of God's favored ones wherever they may be in faith and love *at the time* of resurrection and translation. The translation itself is perverted by some, as e.g. evidenced in John Asgill (A.D. 1700), who published a work entitled "Argument, proving that men may be translated to heaven without dying," etc., but applying it to the then present time (and not where the Scriptures locate it). Its absurdity was sufficiently manifested by his own

death. In reference to the application by the Seventh Day Adventists of the 144,000 to themselves, this is based on a misconception of the time of the ten horns, of the Antichrist, of the two-horned beast, etc. Aside from *the lack of propriety* in appropriating such a magnificent portraiture to their present condition, these "first-fruits," that precede the harvest, are not left here, as they pretend to do, to deliver the angel messages. It is simply amazing what self-confidence and credulity can do in the way of Scripture application to sect in order to bring forth claims of professed purity and pre-eminence. On the other hand, the Plymouth Brethren hold these 144,000 to be literally Jews. Thus e.g. Lincoln (*Lects. on Rev.*) correctly makes the enumeration of chs. 7 and 14 identical, but overlooking the continuation of the election and the engrafting into the elect nation, he has these not the Church, but a portion of the Jewish race; not the first-fruits of believers in the Church, but the first-fruits of the Jewish nation. Aside from the difficulty of reconciling this with the Scriptural idea of the election, the engrafting by which Gentiles become the seed of Abraham, the order of fulfilment, etc., it is sufficient now to say that two considerations alone forbid its reception: (1) He thus has a portion of the Jewish nation literally upon Mt. Zion, etc., *before* the Antichristian persecution, which is amply rebutted by the prediction of Zech. 14; (2) on his hypothesis it is impossible to reconcile the omission of the tribe of Dan, for Dan, according to the original promises, will likewise be restored, but in this process of engrafting which is thus expressed, a sufficiency and distinctiveness is presented to indicate the intimate and enduring relationship. We may add: the identity of number, the sealing and withdrawal just previous to the tribulation, etc., fully shows that the two descriptions relate to the same body.

[2] For a class of advanced students, it will be well to say in this connection, that many deductions respecting the Bride and the time of marriage are set aside by our remarks under Prop. 169, obviating also objections alleged against the view which distinguishes too largely between "the first-fruits" and "the harvest," etc. This "bride" here assumed is not the Church, the saints only being guests—guests who occupy different seats of honor, etc., in view of preparedness. The marriage is only consummated after Antichrist is overthrown; the preliminaries antecedent are of such a nature as to constitute, in view of the preparation and the gathering of guests, the time of marriage, etc. See Prop. 169.

[3] Dr. Craven (Lange's *Com. loci*) points out that "It is also to be observed that the promise is not of preservation *in* trial (or testing), as was the promise to Peter, Luke 22 : 32; but of preservation *from* (*ek*) the hour or period of trial" (comp. 2 Pet. 2 : 9).

[4] The doctrine of a translation of believing ones previous to the great tribulation is also taught by "The Cath. Apostolic Church." This is regarded by some (Lange's *Com.*, 1 Thess. 4 : 13–18, doc. 7) as distinctively belonging to them, having been plainly taught by Irving (as in *The Apoc.*, vol. 2, p. 1024), but the history of Millenarianism shows that it was held and taught by others *before and after* the rise of that body—it being *contained* in the doctrine of the Pre-Mill. resurrection and removal of the saints, in their participating in judging the nations, etc. It is only since Mede's, Bengel's, and Irving's time that the doctrine has been specially examined in all its details and bearings, having received the approval, because Scriptural, of the most able European and American writers, holding various denominational relationships. We have shown how e.g. it was evidently held by the Thessalonians, causing their consternation (Obs. 1). Bengel (*Gnomon*, 1 Cor. 15) remarks that "we shall not all sleep," v. 51, "And we shall be changed," v. 52, "And this mortal shall put on immortality," v. 53, "And this mortal shall have put on immortality," v. 54, all refer to the translation, and that the two antitheses require it; so that those whom corruption has seized through death, and *likewise* those who are still mortal (i.e. subject to death) are included as escaping the power of death. Some writers (as Brookes in *Maranatha*, p. 510) make 2 Thess. 2 : 2, 3 illustrative of the coming and gathering of the saints antecedent to the ushering in of "the day of the Lord." It certainly is in perfect harmony, and enforces this view. Some are misled by the expression "day of the Lord," as if it was equivalent to "the Coming of the Lord," and hence conclude that the last Antichrist will first be revealed, and that only a visible Coming is denoted, but a little reflection and comparison will show that they are not synonymous, seeing that the former is the result of the latter. Rev. Brown, the evangelist, makes those accounted worthy to escape to be in "rest" when Jesus comes in open Parousia, by reference to 2 Thess. 1 : 7, "*rest with us when the Lord Jesus shall be revealed*," etc. There may be a reference to this very deliverance in 1 Thess. 1 : 10, "delivereth us from the wrath which cometh" (Variorum), or "our deliverer from the coming vengeance' (Conybeare and Howson). "Greybeard," in his *Lay Sermons*, properly distinguishes those stages into "the Lord's Coming to meet His saints in the air, and His sub-

sequent appearing with them in glory." Dr. Seiss has added a good note on the subject in his Appendix to the edition of *The Last Times*, 1878, commencing p. 341 (and see his "Apoc.," p. 229, etc.). Various articles on the stages and translation are to be found in the Old and New Series of the *Proph. Times*, and the different Pre-Millennial periodicals. Dr. Brookes has some excellent remarks on the same in his *Maranatha*, and numerous recent works refer to both, and distinguish.

Obs. 5. This distinction in point of favor is marked by still another set of passages which describe *the hiding* of the saints when this time of trouble, this storm of persecution and fury bursts upon the Church and world. Keeping in view that these outpourings of judgments at the time of the end are always represented as special manifestations of God's wrath, we can appreciate the principle given in the language of Zeph. 2 : 2, 3, in which it is promised to the meek that when "*the day of the Lord's anger*" comes, by the seeking of righteousness and meekness, "*it may be ye shall be hid in the day of the Lord's anger.* That this will be realized is apparent from various predictions, such as Ps. 31 : 19, 20, "*Thou shalt hide them in the secret of Thy presence from the pride of man ; Thou shalt keep them secretly in a pavilion from the strife of tongues*" (or, Sep., "Thou wilt screen them in a tabernacle from the contradiction of tongues" (comp. also Ps. 27 : 5 ; Mal. 3 : 16–18). How this removal and hiding, which the Spirit states as a mark of "*great goodness,*" is to be accomplished may be seen under the Props. following ; for at this period it will be especially true (2 Pet. 2 : 9) that "*the Lord knoweth how to deliver the godly out of temptation.*" Isaiah (ch. 26 : 20, 21) prophesies that at the very time of a resurrection of saints, and when "the Lord cometh" to "punish the inhabitants of the earth for their iniquity," and to cause the earth to uncover her "slain," *then* God's people are to be protected "*until the indignation be overpast.*" David (Ps. 45) portrays the exultant language that such translated or removed saints can well employ in view of their entire safety when the vast flood of evil shall shake the kingdoms of the earth. Indeed, there are peculiar predictions which alone stand out with clearness in the light of such a translation of the saints, as e.g. in Ps. 111 : 1, where it is said (so Clarke, *Com. loci*) that God shall be praised both "*in the secret assembly of the upright*" (or, as others, Lange, etc., "select assembly," i.e. special), and also in the congregation, i.e. the general or public, which is thus verified. In Ps. 94, at the time when God shall show Himself for "vengeance" against the wicked, of some it is said, vs. 12, 13, that they are so guided and instructed "*that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked*"—i.e. they shall not experience the days of adversity which the same Ps. informs us culminates into a "*gathering themselves together against the soul of the righteous and to condemn the innocent blood*" (comp. Rev. 14, 16, and 19, etc.). From the removal of these righteous to the final overthrow of the wicked, the interval with the efforts of unbelief is expressively called the digging of a pit for the wicked, i.e. preparing the way for the fearful manifestation of vengeance upon them. All such predictions, supported by the analogy taken from Enoch, Noah, Lot, etc., however inconclusive they might be when taken isolated, obtain *significancy* as they stand related to other Scripture.

Compare Olshausen, *Com.*, vol. 2, p. 253, on the escape of the righteous. *The Apoc. Expounded* (vol. 1, p. 207, given by Seiss in *The Apoc.*, p. 230) makes Daniel "a type of those kept out of the hour of temptation. When all nations, kindreds, and people are required to worship the image of the plain of Dura, he is not there." See an impressive article in *Proph. Times*, vol. 6, p. 79, etc., "On the Responsibility of Christian Teachers"

(urging fidelity to revelation on these and kindred points, lest others are misled by us into that fearful tribulation and accuse us of having deceived them by erroneous predictions of peace, etc.). That the saints would be protected in the day of tribulation is an old doctrine, as the reader can verify, e.g. by reference to 2 Esdras 2 : 27, 28, and in Rabin. interpretations (e.g. see "Jewish Expos. of Malachi" in *Princeton Review*, Ap. 1855, p. 324 ; remarks on ch. 3 : 17). Lincoln (*Lects. Rev.*, vol. 2, p. 55) says that "escape" imports salvation by passing through the trial, and instances 1 Cor. 10 : 13, where the ability to bear trial is "escaping trial." But this idea is set aside by the express declarations respecting a removal *previous* to the great tribulation in the order of events laid down. Even in Mal. 3 and 4 a certain order is preserved : (1) the making up of His jewels or possession previous to the day that burns as an oven ; (2) the sparing of certain ones declared ; the fearful day of vengeance in which the spared ones participate in a state of exultation. An additional strong argument might be based on the meaning of the word *Parousia*, denoting not merely a coming or approach, but an actual personal presence (as given e.g. often in Lange's *Com.*, Alford's *Com.*, *New Revision* of New Test., *Diaglott*, etc.), so that He is present (in the first stage) and the world refuses to recognize His presence, although certain events (the resurrection and translation) are indicative of it. (Comp. e.g. Russell's remarks in *Object and Manner of Our Lord's Return*, p. 51.) We may add : There may be an indirect reference to this very translation in passages, which are now usually applied only to watching, as e.g. when Jesus says that we shall watch so that we may know His coming. Now as the day and the hour is unknown, this is interpreted as meaning that we should be in a posture of looking and preparedness so that we are not taken unawares. While this is true, may not a deeper significancy attach to it, that we should be in this posture, so that we may become personally, by a happy change, aware of His presence?

Obs. 6. Intimations also are given that such a translation or removal of the class of righteous, while unwitnessed, will *be known* to the nations. This can well be imagined, for the sudden disappearance of men and women, one here and another there, will excite general inquiry and be the subject of varied comment. It will inevitably lead to what the Spirit describes in Ps. 83 : 3, for let these resurrected and translated ones be taken by the Lord and conveyed to a place of safety (comp. Prop. 166) ; let it be partially comprehended for what purpose even this removal is effected, *then* will be fulfilled what is written, that the enemies of God not only confederate together, but that "*they take crafty counsel against Thy people, and consult against Thy hidden ones*," and this consultation is "*with one consent or heart.*" The same "*hidden ones*" are, probably, presented to us in Isa. 16 : 3, 4, 5 (comp. Prop. 166), in view of its connection with the establishment of the Davidic throne and Kingdom, unless it be applied to a portion of the Church during the tribulation who shall fly or be brought to the wilderness for safety (and if the latter, may not this be a hint to the Church when under the last extended persecution, where safety only will be found, viz., in the wilderness near Mt. Sinai, where, as Prop. 166, the Lord Christ and His saints will be assembled? We cannot, as yet, fully determine ; time must show its meaning).* The fact that the wicked shall know something concerning those hid ones, and shall take what they deem prudent measures (viz., to form a general confederation, etc.), is hinted at in passages like Ps. 17 : 7–9 ; Ps. 64 : 2, etc., and still more plainly revealed in Ps. 143 : 7–9. The saints are "*hid in the time of trouble*," and "*in the secret (place) of Thy Presence*" (verifying the Spirit of Ps. 91), until the period arrives for their open manifestation in supernatural power.

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* Some writers make the wilderness the United States, others Great Britain, others even (as Claas Epp) Russia, etc. Some make it simply equivalent to concealment, or protection, or world-renunciation, or a place of refuge, or expatriation, etc.

It is likely, however, from the consultation of the wicked against them, that while the removal is allowed it will be attributed to natural causes, or to a concerted movement, and that all reference to its supernatural occurrence will be stoutly denied. In all probability, "*the sign of the Son of Man*" (Matt. 24 : 30) will be something connected with this translation (for events belonging to one period of time are grouped together without giving in every particular the exact order, as e.g. Isa. 25 : 6–9, etc.). The sign is one thing and the open visible Coming is another, and yet being a sign directly pertaining to the Son of Man, it relates to Him as in something connected with the Theocratic (see Prop. 81) ordering. Now, let this removal of the saints take place as described by Paul, John, etc., in the night, accompanied by a shout and trump (i.e. events may be denoted—see Obs. below) ; let the Son of Man be "*in the air*" to receive His risen and translated ones, and as the night advances around the earth, so let Him proceed around this globe in the process of gathering—such will be the accompaniments and the appearance in the sky, that, however explained by the world as electrical, meteorical, etc., it will constitute a sign, and a most impressive one, of the Son of Man. Invisible Himself, sheltered behind the curtains of the bright enveloping clouds, yet His Presence in the air may be exhibited by tokens never before witnessed.

See Prop. 174, where this sign is noticed more at length. It may be added here that if the sign does not refer to a peculiar and striking manifestation in the sky itself, then it may relate to the resurrection, translation, and withdrawal of the saints themselves, such being an indication or sign of "the Son of Man," i.e. of His presence. Or it may (as we can only at best conjecture) denote that the assembling at Mt. Sinai (Prop. 166) is such a sign—indicative of a previous resurrection and translation by "the Son of Man."

Obs. 7. The *effect* that this translation will have upon the Church is remarkably corroborative of our position. If we turn to Rev. 14 it is stated that *immediately after* the removal of "the first-fruits" there will be *a most powerful renewed* preaching of the Word of God, deriving its force from a proclamation of the *now certain* coming judgments of God and tribulation under the Antichrist. What causes *such a change* in the style of the preaching, which will result in the conversion, as parallel passages show, of very many, preparing them to pass through the great tribulation, and to suffer death rather than to worship the Beast and his image? Nothing less than *this astonishing removal of certain chosen ones, accounted worthy,* owing to their distinctive faith in God's promises, *to escape.* Let this event occur just as it is described ; let here one and there one of the believing and watching be taken, and surely those who believe in God's Word and are left behind will be *most wonderfully affected* by the event. By *one* sudden and startling event, coming home to the heart and directly appealing to the warmest affections, the prevailing spiritualizing systems and theories of progressive advancement and perfection will be overthrown, and the Millenarian doctrine, once derided and sneered at as "carnal," etc., will be *most eagerly embraced and proclaimed.* (The writer has *often, often felt* that it is *specially* for this period that he is laboring, when his work will be appreciated, etc.) The Church, *then* starting up with Abrahamic faith *will recognize its chronological position,* will *see what* is before it, and, energetically infused by fear and hope, *prepare itself* for the fearful ordeal through which it must pass. And we are assured that the Church in this contest, overpowered as she will be, will sustain the persecu-

tion *with triumphant faith*, feeling convinced from the events occurring and the time elapsed, that the Son of Man is even *already present*, waiting for the moment of direct interference.

Dr. Tyng, in his work *He will Come*, correctly represents the stages and translation. The latter he forcibly represents as causing for a little while a consternation in, and confounding of, the world, but he overlooks the practical effect that it will have in causing others to receive and proclaim the truth, and even die for it. This doctrine also teaches us what estimate to put on the emigration theories (*Proph. Times*, N. S., 1875, p. 145), seeing that we are specially charged to await this Coming and translation wherever we may be, and not to listen to any appeals to go forth (as e.g. to Palestine) and await His Coming. It also throws light on that special "scoffing," etc., so characteristic of the time of the end.

Obs. 8. It has been aptly remarked that the removal of righteous persons has been followed (as e.g. Enoch, Noah, Lot, at Jerusalem, etc.) by the outpourings of God's judgments, and the principle is taught e.g. in the sealing of the 144,000 (Rev. 7). A comparison of Scripture teaches that when this translation is experienced, *then* will rapidly arise that culminated head of Antichrist which will overwhelm the Church with *terrific persecution*. Before this event some restraining power prevents such a dreadful confederation. Attention is called to this in order to correct two prevailing mistakes in the interpretation of 2 Thess. 2 : 7. One theory makes that which hinders the revelation of the Wicked One, the Man of Sin, to denote the Roman power (Pagan), i.e. the civil power; but this is erroneous, because this Antichrist will arise *out of and really be the last head* of this same Roman power (Prop. 160), fallen back to its former unchristian (e.g. given to idol worship), paganized condition. Another theory is, that the Hinderer mentioned is the Holy Spirit, and that this Spirit will be withdrawn, resulting in widespread wickedness, etc.; but this again is opposed to fact, viz., that *after* "the first-fruits" are taken away *the Spirit remains*, as is evidenced by the proclamation of the message, by the sustaining of the martyrs, and the multitude coming through the tribulation. The obscurity of the prediction and its conciseness is based upon something that was at the time *well known*, for in the preceding verse the Apostle says positively, "*And now ye know what withholdeth*" (same word precisely, excepting being in the neuter form, and thus referring to something) "*that he might be revealed in his time.*" That is, the Thessalonian brethren *knew* what this restraining influence was which then existed and would continue to exist down to a certain time, when this Antichrist, the fruit of long-continued defection, would arise during the period allotted to him. Rather than accept the modern views given by prophetical writers on this point, we would fall back to Theodoret's opinion (Bloomfield, *G. Test. loci*), that that which hindered, restrained, prevented the culmination of this Antichrist is "the decree of God's Providence," and this would, at least, be consistent with the grammatical construction, which, as critics inform us, may refer either to a thing or person in verse 7, but *only* to a thing in verse 6. The solution probably has not yet been found, and in place of a better (which close study and comparison may yet present) we suggest the following: Regarding the fact that the Thessalonians knew what hindered, we turn to the First Epistle, and we find in the first chapter (v. 4) a declaration which covers the ground, viz., in the doctrine of election, that too of which they had knowledge, "*Knowing, brethren beloved, your election of God.*" Let the reader consider our Props. concerning the

election, that God in this dispensation is calling out *a definite number* (incorporated as the seed of Abraham), who are to be associated in the Kingdom as rulers, etc., and *then* he will see that *until* this gathering out process has progressed up to a certain point (embracing these "first-fruits") *this Divine purpose* of obtaining these chosen ones allows "the times of the Gentiles," but *restrains* that fearful predicted outbreak *until* a determined number of God's people are secured. When this is done, however, *then*, even while God's Spirit is still willing to strive with and aid the faith of men (as seen in the martyrs), human nature will be allowed to riot in its unbelief, and to work out its vain theory of the destiny of the race. *Then*, during a brief period, human nature will be permitted to exhibit its highest departure from the truth, its most bitter scorn and detestation of believers, its most unrelenting hostility and cruelty to the followers of Christ (comp. Props. 160, 161, 162, 163, 164).

This point is the more worthy of notice, seeing that able and intelligent writers fall into error in this matter. Thus e.g. "Greybeard," in *Lay Sermons*, No. 108, totally misapprehends, when during the last tribulation, he has: "The Holy Ghost will have left the earth; the only restraining power to evil will have been taken away, 2 Thess. 2 : 7." So Brookes (*Maranatha*, p. 511) makes the same deduction, and bases on it the opinion that the translation of the saints will produce no profound and lasting impression. Thus also other writers, whom we notice elsewhere, and several of the "Believers" assert in view of it that there is no "Church" during this interval (viz., between the first and second stages of the Advent), and that this is indicated by no mention of the word "church" in that period. But all this is vitiated e.g. by the order laid down in Rev. 14, (1) the first-fruits; (2) the renewed proclamation of judgment truth; (3) the fall of Babylon; (4) the Antichristian persecution; (5) the martyrs clinging to the truth; (6) the harvest of believers after the tribulation; (7) the vintage of wrath on the persecutors. Now without the sustaining power of the Spirit, the Gospel, and the means of grace during this interval, the number of faithful ones that come out of the tribulation could not be produced.

Obs. 9. While embracing the doctrine of a Pre-Mill. translation, and of more than one translation, even (as e.g. in that pertaining to "the first-fruits," and that relating to the harvest), yet, with our present light and understanding of the Scriptures, we cannot accept of so many as given e.g. by Baxter (*Louis Napoleon III.*, ch. 4) and others, simply on the ground that a more careful comparison will synchronize and thus identify the sameness of some of them. Whatever may be the truth in this matter, it can only be presented in a discussion of the order of events as embraced in the entire Apocalypse (a labor which is foreign to our present work, and performed by other writers), and therefore we have only availed ourselves of the references to such a translation, without in every instance determining the relative order, confining ourselves, as sufficient for our purpose, to a twofold translation, one to precede and the other to follow (as the resurrections) the great tribulation—one pertaining to "the first-fruits" and the other to "the harvest."

Obs. 10. Let us briefly consider the objections that can be alleged, not against a translation itself (for that is too plainly taught), but *a Pre-Mill. one* as presented. Some writers have incautiously made out that these "first-fruits," by being thus favored, etc., are not only a chosen body (which is true, and within another), but infer from it that it *only* composes "the married wife," i.e. *only* embraces *the rulers* with Christ, etc., thus *excluding the harvest* or those coming out of the tribulation. This

has caused serious objections, and justly too, to be urged against the view as thus presented, for it is a fact, whatever distinctions may exist within the orderings and stations of the Kingship and priesthood, that *the very last saints* of this dispensation, even those who pass through the tribulation and fall under Antichrist's power, are distinctively *promised* (Rev. 20 : 4, 6) *to also reign* with Jesus Christ ; so that the " first-fruits" and the " harvest" *combined* form that triumphant body of rulers who reign. Any interpretation, however plausible, which would debar *the martyred saints*, etc., under the last persecution from *a direct co-heirship* with the other saints in the Kingdom, is most certainly defective. The Scripture too usually presented as favoring it, viz., Ps. 45, does not apply to such a distinction between saints gathered during this and former dispensations (i.e. in the various women mentioned as related to the King), but rather between such saints thus gathered and the Jewish and Gentile nations, etc., as they shall exist (as e.g. the Jewish nation being likened to " a barren woman," also again united to God, and other nations may well be thus represented as virgins, etc., acknowledging His reign, etc.) in the Millennial age. While distinctions are to be found *in the body of saints*, and while *it is true* that the first saints gathered down to the re-establishment of the Kingdom in its glory enjoy a distinction *beyond all others that follow*, it seems unscriptural to discriminate *so far* as to debar those to whom *is specially promised* a participation in reigning gloriously with Christ. A degree of caution is here required in order to avoid prejudice. Some *good thing*, that we may well leave undefined, will be given to these " first-fruits," but the unbelieving, unguarded Church will so atone by its *faithful witnessing, even unto death*, for its past delinquency and unwatchfulness that it too " *inherits the Kingdom*" with the others. Another objection is brought from 2 Thess. 2, viz., that the coming of Jesus and the destruction of Antichrist are united together, and hence *forbids* any such a previous translation. The objector, however, forgets two things : (1) that the Apostle only argues logically that " the day of Christ" cannot come without the visible appearing and destruction of Antichrist (just as our argument demands), without specifying all the particulars antecedent, either to this visible Advent of Christ, or this Antichrist, and (2) that the saints participate both in the Coming of Jesus and destruction of the Wicked One, neither of which are mentioned. The Apostle does not contradict timself, as is apparent, if due notice is taken that the Thessalonians believed " the day of Christ" to be already present, and his reasoning proceeds to show, not that saints are not to be raised and translated before that day (which is implied), but that *before* the day itself is ushered in *as predicted*, a visible Coming and the destruction of Antichrist must precede. Again, it is objected that the gathering of the elect by the messengers described Matt. 24 : 31, is a gathering of all saints after the tribulation. But this, while *after* the tribulation, does not affirm that *all* the saints that ever lived are thus included, but simply refers to the elect *then living at the period designated*, and may denote, as some believe, believers in general scattered over the earth ; or rather, as others hold, the members of the still elect Jewish nation, which, as many prophecies predict, shall at this very time be again gathered to Palestine. Besides this, all the passages relating to the gatherings of this intently interesting period must be collated and compared, when several, without contradicting each other, will appear pertaining to " the first-fruits" and to " the harvest," to the Church and

to the Jewish nation. Again, it is alleged that the multitude of Rev. 7 all came out of the great tribulation, and that this evidences that the entire Church of this dispensation living at the time must enter and pass through it. Aside from other reasons in reply, it is sufficient to direct attention to the 144,000 mentioned in the same chapter, a body separate from all others, who were sealed in order *to their complete safety before* the incoming storm. Some object on the ground that "the shout and trump" accompanying the resurrection and translation show it to be a visible occurrence, seen by the world. But such forget that while there will be a sufficiency of manifestation to excite attention and startle the world, yet the shout, etc., may be like Daniel's "man clothed in linen" (10 : 5–7), whose voice was "*like the voice of a multitude,*" and yet the men with him, strangely affected even to quaking, "*saw not the vision;*" or like the voice from heaven (John 12 : 28–29), which distinctly spoke, but the people that "stood by and heard it, said, that *it thundered;*" or like the voice speaking to Saul, which his fearful companions *heard not.* The voice, the shout, the trump (indicative of events ushering in) is *for a chosen class* of persons, and if it is God's good pleasure, the same may only be heard by them, even if others stood by, just as Stephen in the crowd only saw the glorious vision, or Elisha's eyes were only opened to behold the horses and chariots of fire. Other objections have been so fully met in previous remarks, that it is unnecessary to reproduce them, unless we except one, owing to its practical importance. It is said that such an order of events, privately accomplished, is opposed to the publicity, not only of the Sec. Advent, but of intervening events, viz., that before such a Coming, resurrection, and translation transpires the partial restoration of the Jews, the culminated Antichrist, the gathering of the nations, etc., must be *first* witnessed. But as Cunninghame, Cox, and many others have shown, this is *not* to distinguish His visible Coming *with* the saints, at which time all these things are manifested, from that of His Coming *for* them, *preparatory* to the former. Several stages of the same Advent, leaving *a sufficient interval* for the development of those things between them, is, as the ablest prophetical writers have asserted and proven, *the only possible way* in which to reconcile the condition attached to the Sec. Advent (as e.g. coming in a time of peace and coming in a time of war, etc.), and places it at the same time in the position given to it by the Spirit, viz., as something that may occur *at any moment*, and for which we are constantly to watch without looking first for the fulfilment of *intervening* things.

Fausset (*Chris. Herald*, Aug. 14th, 1879) makes the time of the translation, chronologically considered, under Rev. 16 : 15. But this cannot be so, because then the saints would—as the preceding vials testify—have experienced the tribulation under Antichrist, from which, as we have shown, a large party is to escape. The explanation of Rev. 16 : 15, in order to harmonize it with the order of Rev. 14, is as follows, being fully sustained by a comparison of Scripture : Having just referred to the gathering of the hosts of Antichrist, the Spirit in v. 16 turns to another gathering which is to meet and confound the one first mentioned, viz., *the gathering of the saints to Mt. Sinai*, where the preliminaries of the Theocratic Kingdom are inaugurated (Prop. 166). This gathering is, as abundant Scripture testifies, under the thief-like Coming of Christ, and hence as standing related to the other gathering (that of enemies) it is also announced *as a warning.* It is not chronologically located in the order of events, but is placed there for the reason assigned, and properly too, because *both gatherings* are in opposition to each other and will come into terrible conflict. (Comp., for details, Prop. 163.)

Obs. 11. The question may be asked, Why such a distinction? The reply is, because such is God's pleasure in the matter. It is not for us to assert with any degree of positiveness *who* shall thus be favored with a translation, and escape the great tribulation. We can only point out the general affirmation (as e.g. "them that honor me, I will honor," etc.) upon the subject, and leave each one draw his own conclusions. There is a difference between *mere* salvation and *the special* honor, station, dignity, etc., that God *in addition* may be pleased to bestow upon certain ones. There were other pious ones when Enoch and Elijah were translated, and yet *they only* were favored; and we doubt not that *many* who ultimately will be saved with great glory (because of their faithful witnessing during the last severe trial) will *be left* at this translation. While we cannot confine, as some do, this preference to mere belief in and watching for the Advent (for *in connection with this* stands the purity and proper development of Christian character, which, alas, some who thus believe and watch *do not manifest* to the extent required, or *even to the degree* that some honest and sincere disbelievers in our doctrine exhibit), yet such faith and watching is *eminently set forth as a characteristic* of those translated ones. Because they *thus* believe, showing *due respect* unto God's Word, and permit such faith to have its *practical effect* in heart and life, we are assured that they shall thus be favored, as e.g. the general announcement in Mal. 2 : 17, which the New Test. more fully explains in some of its particular aspects, as in Luke 21 : 36; Matt. 24 : 36–51, etc. At the same time we deeply feel that without a special preparedness, devoted piety (as exemplified in the translated Enoch and Elijah), which evinces itself in opposing the torrent of worldliness and wickedness encroaching upon the Church, Millenarianism, however upheld and ably defended, is unable *of itself* to secure such a distinguishing benefit and honor. A personal, individual acceptation of the truth *combined* with a happy experience of its sanctifying influence, together with testifying in its behalf before others, is imperatively needed. It is not simply those who "*watch*" that shall "*escape*," but those, Luke 21 : 36, who "*watch and pray always*," avoiding the corrupting influences around them. The number of translated ones may not be very large (for the number of translated ones given as (so Baumgarten, etc.) types in comparison with the number of those not translated, and with that of the resurrected saints is small), so that Dr. Seiss, with whom many concur, is undoubtedly correct in saying: "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace *only the select few* who watch and pray always," etc. The fact that Enoch was the seventh from Adam may, for aught we know, be suggestive (as Bengel, owing to seven being a sacred number, also comp. Prop. 143) of the occurrence of this translation when the seventh milliad arrives, and Enoch's specific prediction (Jude) of the Lord's Coming by those accounted worthy of translation; while Elijah's pertains simply to exalted, eminent piety, without any special reference to such testimony. Yet, let it be said, whatever the doctrinal position of the persons translated, and whatever may be the personal attitude respecting the nearness of the Advent, etc., that *one distinguishing characteristic* will be exhibited by all, viz., *that they "love the appearing" of Christ* (2 Tim. 4 : 8), *that they earnestly desire it, and regard it as the highest possible blessing, "the blessed hope"* (Tit. 2 : 13). There may be also a deeper meaning than is

generally assigned to the phrase "*them that look for Him*" in Heb. 9 : 28—a meaning derived from an existing fact at the time of the Advent. Still another reason applies why this resurrection and translation of saints should take place at this particular crisis ; this will be noticed in the following Props., viz., that as Christ comes to make the preliminary arrangements for the setting up of the Theocratic Davidic Kingdom, it is *eminently suitable*, that all the saints down to that period should be gathered in order to receive their instructions, to have their positions, etc., assigned, so that they can act with Him as executors in the Divine administrations that follow. This (Prop. 166) measured by the creatures capacity requires time, and such time will be given to this particular purpose in the place predicted. Hence this distinction grows out of the Divine purpose, which such saints are designed to aid in executing and establishing.

All who are *watchful* servants, and whom the truth leads *to purity* of heart and life, out of all denominations, shall be thus translated, but they who despise prophecy (Jer. 23 : 33-36) shall bear their burden. We have no sympathy with that intolerable bigotry characteristic of Christadelphianism, which maintains that none can be saved (although having antagonistic parties among themselves) but themselves, thus evincing the lack of the greatest of all Christian graces ; or with Seventh-Day Adventism, which declares that unless we leave our respective denominations (called by way of emphasis "Babylon," etc.) and connect ourselves with their sect, adopting their views of the seventh day, etc., we cannot be saved ; or with other sects (as the Believers, the followers of Barbour, etc.) who, with far greater charity, still deem it necessary to increase and multiply sectarianism and divisions in order to hold forth with prominence certain distinctive features which entitle them to realize with exclusiveness this translation. While it is sadly true that the existing churches lack much and come far short of their profession (which we give in detail e.g. Props. 174 and 177), yet it is far better to let our light shine wherever we happen to belong, and where it is needed, than to withdraw and increase the evils of separation and exclusiveness. The truth, the Church of our Lord, has suffered immensely from such mistaken zeal and bigotry, and, as we have ourselves noticed, in the indiscriminate condemnation engendered by it, persons are upbraided and reprobated, by those under its influence, who possess to a far greater degree the mind of Christ and the graces of the Spirit than their opposers (as e.g. evidenced in controversy, language, spirit). We apprehend, and venture the assertion, that many will be saved eventually who will not be crowned—saved as by fire--occupying *a subordinate* position (comp. Prop. 135). Among those who will suffer loss and even miss a translation, there may be believers in the Sec. Advent and advocates of its nearness, but overlooking that with a watching posture there *must be connected* an appropriating faith and practical obedience resulting in a proper development of Christian character ; they vitiate their position by degenerating into some sectarian peculiarities which are urged, and pressed, and promulgated with a fiery spirit of partisanship (unchurching and anathematizing all others) ; or by merely being excited through a carnal interest taken in the forecasting of future events prophetically expressed (making them to seem "wise," "learned," and "profound") ; or by being influenced by a morbid curiosity, a love for the marvellous and sensational, a relish for mere speculation relating to the future without a practical reception of sanctifying truth, causing *the theoretic and historical* to overshadow and crush out *the practical*. So long as a man loves the Lord Jesus, loves His appearing, we dare not, in view of what Paul says of love in 1 Cor. 13, condemn him, for it is specifically said : "*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha,*" 1 Cor. 16 : 22.

Obs. 12. The reader may, for himself, estimate *the greatness and value* of such a translation, embracing (1) exemption from death, (2) deliverance from a terrible incoming tribulation, (3) a special exaltation to the Presence of Christ, (4) the bestowal of glorification, joint rulership with the mighty King, etc. Richard Baxter (*Works*, vol. 16, p. 555) may express these blessings in his ardent prayer and longings that Christ may speedily come in order that death might not be experienced, etc., saying : "The thoughts of the Coming of the Lord are *most sweet and joyful* to me, so that if I

were but sure I should live to see it, and that the trumpet should sound and the dead should rise, and the Lord appear, before the period of my age, it would be *the joyfullest tidings* to me in the world," etc. A multitude of writers, italicizing the promises of God in Christ Jesus, delineate these blessings, and hold them up *as worthy* of consideration and contemplation. Happy, blessed beyond description, the man or the woman *thus honored!*

If it be asked why do we not have a concise statement of the facts of those stages, translation, and events following? the answer is found in God's way of presenting the facts of *the First Advent*, so as not to interfere with man's agency, so as to urge us to a comparison and study of His Word, etc. God is exercising our faith and hope, and even honor—for long ago (Prov. 25 : 2) it was said : " It is the glory of God to conceal a thing : but the honor of kings is to search out a matter." We fully indorse this declaration of Dr. Wordsworth (*Ch. Herald*, March 27th, 1879) when, in urging attention to " The Coming Persecution," he incidentally presents the idea (which will be largely realized in this translation, the signs and events following) : " It is probable that some of the most illustrious evidence of the truth and inspiration of prophecy, and of its practical value for the guidance of the faithful, is *reserved for the last days*—especially for *the coming conflict* between truth and error, between the Church and the world, between Christ and Antichrist, and the great and glorious consummation which will follow that conflict."

Obs. 13. The reader, too, will for himself imagine *the influence* that such a translation must have, whenever it occurs, upon families, communities, churches, etc. The sudden disappearance of husband or wife, parent or child, sister or brother, pastor or member, etc., will be *startling* in the extreme. Such *a separation* " in that night," when in the bed, or the social gathering, or on the journey, will result in an outburst of grief, in a wonderful heart searching, and in a renewed, most diligent study of God's Word. But only (excepting the first, e.g. grief) in those who fear God and desire to be obedient unto Him. We thus return to this thought, only to direct attention to the fact that for a number of years various prophetical writers, and quite a number of periodicals, have warned the Church and the world that such was the Divine procedure, and have given proper prominence to this order of events. This answers a twofold purpose, viz., it vindicates God's mode of working, which is (in case of great events involving tremendous issues) to make His procedure *previously* known (Amos 3 : 7, etc.), and when it *thus* comes to pass it not only establishes His truth, but serves to guide those who are willing to receive His Word into a proper apprehension of the same. If such an event is to occur *it is most reasonable* to anticipate that believers in the Word, just previous to its occurrence, will proclaim it, so that when it has taken place others may *recognize* it at once as a part of God's own divine and gracious ordering. This, then, will alleviate the grief of believers when a beloved one is thus suddenly taken away, because they will *rejoice* in their having been thus favored, and will *strive* to prepare themselves and others for the coming struggle, that they too may be accounted worthy of a glorious reunion with resurrected and translated ones.

The thief-like Coming and presence of Jesus will at once *be made evident* by this gathering of " the first-fruits." Hence we cannot possibly receive Russell's view (*Our Lord's Return*, p. 62, etc.), which indorses Barbour's (*Three Worlds*) position : (1) that Jesus has *already* come, is *now* present and is (mentally) inspecting the guests of the marriage ; (2) that we are *already in the time of the harvest*, which is now progressing, the separation between (mental) wheat and tares going on, which will finally culminate in a bodily separation, the wise going into the marriage and the door is shut. The theory evidences a con-

fusion of ideas, and does not *properly* discriminate between "the first-fruits" and the harvest. It is based upon an erroneous application of the Antichrist and Kingdom; upon an untenable interpretation of the events taking place between "the first-fruits" and the harvest; and upon the deductions of an inconclusive, but confidently urged, chronology. We show, on the other hand, that "the first-fruits" necessarily precedes the harvest, that certain events which have not yet taken place intervene, that the extensive proclamation, martyr faith, etc., evidences that the withdrawal is recognized by the Church, etc. So also we cannot receive, in view of the order laid down in the 14th ch. of Rev., the statement contained in the *Proph. Times*, March, 1878, that after the translation there will be no more tribulation of the Church (because *all* the pious will be taken) but only of the wicked, which is opposed to the proclamation and martyrdom after the 144,000 are taken. In the same connection (p. 72) another mistake is made when the translation is placed *after* the ending of the Jewish tribulation. It precedes its close, and (Zech. 14) after the Jews have drunk the last bitter dregs of their cup does Jesus come *with* His saints, *previously gathered* to take vengeance on the Gentiles.

Obs. 14. It is reasonable to expect that this doctrine of a translation will be *ridiculed* both before and after the occurrence of it. Indeed, *the parallel* existing in the days of Noah, just before the deluge, and that just before the Advent would fail in an important particular if *ridicule and scorn* were not added to the objections urged against belief in a speedy Advent and its inevitable results. Among these results that of the special honoring of some living saints by a translation without seeing death is *already* made the subject of derision and sport. The abuse of the doctrine by some evidently sincere but misguided persons (who confidently, against most express Scripture, fix the day and hour of its occurrence, and who, against the testimony of the Spirit, that it is not to be anticipated by a gathering of saints and most foolish provision of ascension robes, meet at the designated time to experience it) greatly tends to such levity; just as if *the vagaries and foolishness* of men *in perverting* a doctrine necessarily led to its entire rejection—a principle so palpably erroneous that if applied to truth in general would leave but little for us to accept. Scoffers are to arise in the last days, who will express their *contempt* of God's promises, and pronounce those, who *Noah-like* trust in them, to be, if not "mad" or possessed of a "devil," at least "exceedingly soft and foolish." This naturally is to be expected of the world, but unfortunately some of the scoffers are *professed believers* in that Word of God, which expressly teaches a still future translation to come suddenly, *as a snare*, upon the Church and the world, which gives us typical, real illustrations of such translations in two noted cases, and which urges us constantly to look and watch for that which is to effect it.[1] It is saddening that men cannot at least treat such subjects with soberness, and discuss them without sneers. This is before the translation; the same will be true of multitudes immediately after it. Acts 13 : 41 will be repeated; and those who are arrested by its occurrence and take it to heart will be *unsparingly ridiculed.* Human nature will be true to itself, and the doctrine will be *particularly detestable* to it, since it evinces a species of favoritism—a contrast—*condemnatory* to its own Naturalistic and Humanitarian position. The Spirit predicts—and His Word is truth—that ridicule, sneers, etc., shall give finally place to *so positive a dislike and hatred* to all pertaining to it that those who are left and are believing shall experience, not merely a wordy reviling persecution, but *the stroke of the descending, beheading sword and axe.*

[1] See a well-merited rebuke given by Dr. Seiss (or one of the editors) in *Proph. Times*, vol. 4, p. 137, to such a class of scoffers in the art. "The Deathless Rapture—A Sneer

Answered." A portion of the religious press pronounced the statements of Dr. Seiss in the eighth Lec. on the Apoc. respecting this translation, "Millenarianism run mad—nonsense—the gravest error—most destructive heresy"—"a fine prospect for news reporters"—"the last extreme of Millenarianism," etc. The Doctor sustains the assertions of his lecture by scripturally showing that such a removal without seeing death is *no new thing*, that God deals thus with the living at His Coming, that some will not die, that some will be left, and that the proximity of it is fully maintained (1) by our not knowing the time, hence, for aught we know, may be imminent, and (2) by the commanded posture to watch, etc., lest it come unawares, etc.

Obs. 15. To the critical student it is proper in this place to make some remarks on the phrase "*Time of the End*" and "*Last Days.*" These terms have been in the past sadly appropriated, and conveniently dated from some period antecedent to the writer and thus represented as present; under its shelter (Dan. 12 : 8–10), with the plea that "the wise shall understand," men have confidently given us predictions relating to the future, which, to say the least, are simply conjectures and inferences suggested by minds strongly impressed by the alleged fact that they were already in "*the time of the end.*" Many writers could be quoted illustrative of this, and several bodies of believers seem, if we are to judge by the usage of this phrase, to make it *essential* to their system. Books, tracts, sermons, essays are written to show, without proof excepting an array of signs and the declarations of others, that we are now, and have been for some years, in "the Time of the End." Over against all such deductions, the simple fact, as a more careful examination of the Scriptures indicate, is, that "the Time of the End" *is still future.* It is to be applied *to this interval* between the two stages of the Advent, a period which may embrace, for aught we know (considering the events that are to take place in it, and that the last week of Daniel does not include the whole time of interval, but only the time when the Covenant is made with the restored Jewish nation, the breaking of the same, and Antichrist's persecution of the Jews), from 35 to 75 years, more or less.

Let the reasons for such a reference be briefly assigned. This interval forms "*the end*" spoken of by Daniel, i.e. the time when the series of events predicted by himself should *terminate;* it is the culmination of prophecy, relating to Antichristian powers, the Jewish nation, and the Messianic triumph; it is the time when the end has come and God's judgments are to be poured out upon the nations, resulting in a great deliverance, and thus vindicating the Divine Purpose. When the first stage of the Advent occurs it is evidence that *the end* of the dispensation has arrived, and from the res. and translation of the believers down to the open Advent, we have literally "*the time of the end.*" The overlapping of the two dispensations by this secret Parousia, instead of proving adverse to our view is corroborative of it, since such in the case of the Jewish and Christian is called "*the ends of the world*" (1 Cor. 10 : 11) by Paul. The end itself is not an abrupt, sudden end, but embraces time or years in its termination. A series of gigantic events are *included* in the winding up of this dispensation of so remarkable a nature that no one with the least faith in the Scriptures can doubt respecting the closing period of the age. But to particularize still more, every one can see for himself that this "*time of the end* (Dan. 11 : 35) follows (comp. Prop. 160) a long continued and indefinite period of trial to the Church, such as the Church has experienced in the past. Then (Dan. 12 : 6–10) *the end* is associated with the restora-

tion of the Jews to their own land, which is still future; with (Dan. 12 : 13, comp. Prop. 126) the resurrection of Daniel at the first stage of the Advent; with "the end of these wonders" (v. 6), i.e. with their termination, when they are about to be completed; with (v. 7) the time when "these things (the wonders predicted) shall be finished," i.e. shall approach their termination. Thus a comparison shows that the end *commences* with the resurrection of the saints, and the time of this end embraces within it God's controversy with the nations and the deliverance of the Jewish nation. For it seems that for purposes of salvation and vengeance, to manifest in an extraordinary degree the supernatural power of God in behalf of His people and in crushing His enemies, *this interval* between the two stages is (Dan. 8 : 19) not merely "the latter end of the indignation," but "*the appointed time of the end*"—a time specifically measured off by these stages, and the events connected therewith, composing the end or completion of the combined series of predictions—the culmination. This "time of the end" includes "the times" or "days" of Dan. 12, which, as a dispassionate examination proves (comp. Prop. 173), are contained in this interval, and have special reference to the climax of Jewish tribulation and Antichristian opposition. The "*end*" itself, or "*the end of the days*," is the full completion, witnessed in the overthrow of Antichrist and the establishment of the Theocratic Kingdom at the open Parousia. In addition, at "the time of the end" these prophecies will be "unsealed" (Dan. 12 : 9), i.e. they will be completely opened or understood in their unity and culmination. This unsealing is *still future*, for the simple reason that whatever advancement and knowledge may have been obtained by study, and whatever unity of view may have been secured in grand outlines, no two interpreters of Daniel can be found who perfectly agree with each other, in details at least. But we do know that between these two stages there is *a complete unsealing*, because the secret Advent with the resurrection and translation stamps at once *the chronological status*, *the method and application* of interpretation, *the proper reception and place* for the Apocalyptic visions, etc. The messages (Rev. 14) following the withdrawal of "the first-fruits" is sufficiently indicative that no lack of knowledge respecting the present and future is then prevailing, but that a correct apprehension of the predicted things is *universal* among believers.

St. John (1 John 2 : 18) uses the phrase "*the last time*" declaratively respecting this entire Christian dispensation, because Antichristian spirit and principles characterize it during the whole period, while Jude (v. 18), connecting it with the Advent, seems to limit (comp. 2 Pet. 3 : 3) it more to the concluding period of the same. It has been observed (e.g. Faber, *Diss. on Proph.*, p. 87) that the expressions "*latter days*" or "*times*," and "*last days*," do not precisely denote the same period of time. While the former may include the latter to some extent, yet the one is significant of *an indefinite* termination of this dispensation, i.e. in contrast with the past history of the world or past duration; the other is expressive of "the last days" or "the end," or "time of the end." The chief characteristic of "*the latter days*" is that of superstition and apostatizing, and the main feature of "the last days" is that of blasphemous infidelity and direct opposition to God. The one is the forerunner of the other; the one culminates in the other; the one, Antichristian, paves the way for the other, the fully developed Antichrist, who denies both Father and Son.

"*The latter days*" usher in "*the last days.*" But this view can only be sustained by noticing that this distinction only holds good where they are used in prophetical sense, i.e. in a prediction relating to the future. The student will observe that the phrases "latter days" and "last days" in the Old Test. are the comparative and superlative of the one expression in the original, "the end of days" (comp. Faber's *Diss. on Proph.*, ch. 3). This refers to this very time of the end and its grand resultant, as seen e.g. in Isa. 2 : 2 ; Mic. 4 : 1 (with which comp. Acts 2 : 16, 17), seeing that the Millennial Kingdom is only introduced in connection with this closing period. The same is noticeable in Hos. 3 : 5, where "the latter days" or "the end of days" is united with the future restoration of the Jews and the Messianic reign. In these "latter days" (Ezek. 38 : 16) Antichrist—still future—is to enter Palestine and meet his doom, which only takes place in this interval. The declaration (Dan. 2 : 28) that God maketh known "*what shall be in the latter days*" or "*at the end of days,*" does not simply mean futurity in general, but that God really and truly represents to the King not merely what is "hereafter" (as afterward stated), but especially things which pertain to this culmination of events, this concluding period containing so many pregnant issues concerning Gentile domination, Jewish supremacy, and the Messianic reign. Indeed, a slight acquaintance with the predictions shows plainly that the greatest stress and detail is expended on this very period, to which the eye of faith and hope turns. "The latter times" of 1 Tim. 4 : 1 admits of a wider scope, and indicates, as the context and warning shows, that the spirit to be developed in them is one gradually formed and extending itself, becoming more and more intensive, through a series of times. The phrase "these last times," in 1 Pet. 1 : 20, if not used declaratively, then refers (as is also true of "the last days" in Heb. 1 : 1, 2) to the fact that Jesus, the Messiah, was manifested during the closing period of the Mosaic economy, which removal was signally verified by the events befalling the nation and capital. However any of these phrases may be employed in a general sense, it is also true, as a careful comparison of the same evidences, that the Spirit employs them to express *the closing period* of this dispensation, ushering in the interval between the two stages, and then specifically *the interval itself,* with its result.

The reader will see that this consideration alone utterly vitiates an immense amount of prophetical interpretation and application, and the self-confident exaltation, as specially called witnesses, of various classes. Some systems are so wedded to the phrase as fundamental to their conclusions, that it is impossible to yield it up without at the same time giving up their respective theories of the order of events. The phrase is applied to any period that happens to fit into some favorite chronological period or its close ; and its beginning, duration, and termination varies with the view entertained concerning dates. Various commentaries, Lange, Barnes, Alford, Olshausen, etc., give interesting comments concerning these phrases, but the chronological application can only be found by a careful comparison of the prophecies, and that we are forced to locate, not in the past or the present, but in the future—*in the interval* between the two stages. And, as already intimated, we dare not, owing to the silence of the Scriptures on the subject, express its exact duration. We cannot limit it to seven years (i.e. the interval) as some do, because those seven years are applicable to *a special time,* relating to the Jews and Antichrist, and do not cover *the entire* interval, as seen e.g. in Mic. 7 : 15, etc., and in the events pertaining to the period which cannot, without undue violence (as e.g. the Jews dwelling in unwalled villages safely and prosperously when Antichrist comes upon them, etc.), be crowded into so small a space of time. In reference to the mighty increase of knowledge predicted of this period, it is sufficient to say that the gigantic events *then* taking place, owing to the first stage of the Advent, the resurrection and translation of the

saints will give the believer *such a clear and decisive* understanding of the prophecies, its chronology and the events to be anticipated, that *then* students of prophecy will see eye to eye, and encourage each other out of the fully comprehended Word of God. (On the phrases, comp. e.g. Dr. Braune, Lange's *Com.* 1 John, p. 72, sqq., and commentators generally on the same as used by Daniel, Isaiah, Micah, Paul, Luke, Peter, and John. The order of events during this "time of the end," as well as "the end" or "the end of the days," will be given under such Props. as 160-163, 166, etc.)

PROPOSITION 131. *This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.*

Compare Props. 81, 82, 83. The idea of a Theocracy as involved in the Theocratic-Davidic arrangement, God ruling in and through David's Son; the covenant and the promises based on it relating to David's throne and Kingdom (Props. 49, 111, 114, 116, 117, 122); in brief, *the entire analogy of prediction demands a visible reign.*

Obs. 1. So distinctly is this taught that no Jew, no Christian believer, no one who read the Scriptures doubted this, *until* the Alexandrian system evolved a series of doctrines, under the notion of exalting the truth and the Son, in which the throne promised to David's Son was transformed into a throne in the third heaven. What influence the heathen mythology had at first in shaping and urging such views cannot be fully determined, but that it exerted some is self-evident in the similarity of views on various points, as witnessed e.g. in the introduction of Platonic ideas and doctrines. Eccl. His., His. of Religions, Treatises on Dog. Theol. and Sys. Div., etc., clearly indicate not only *the change*, but also *the motives* which led to it. When the change, however, was once made from the ancient simplicity, it rapidly intrenched itself in the Church as more in accord with the rising Papacy and an alleged advanced improvement.

Having abundantly presented the Jewish and early Church view—having already shown that the doctrine of *such a visible reign* was universally received by, and perpetuated in, the churches established under apostolic authority—it is not requisite to repeat our statements and quotations. Even the heathen (Kurtz, *Sac. His.*, p. 273) entertained the belief that some great monarch thus reigning would bring back the golden age. The Apocryphal books (Stuart's *Com. Rev. Ap.*) largely contain it. The Sybils (Stuart's *Com. Rev. Ap.*) refer to it as an undoubted hope, thus indicating how widespread was the opinion. It is to be regretted that spiritualizing and unbelief have, in a great measure, rooted out this eminently Scriptural truth—the former, either by substituting a spiritual Coming and reign or by locating the same in the past or present; the latter by deliberately rejecting it, as e.g. some Rationalistic Jews who tell us that the only Messiah they look for is "political emancipation." But such a substitution and rejection (1) ignores *the plain* Scriptural language, (2) the *covenanted and historical* connection, (3) the fact of *a continuous faith* introduced into the Christian Church through the return of a once dead, crucified Messiah, etc. The student will observe the following particulars: (1) The Jewish and ancient expectations, as instanced e.g. Barnes *Com.* on Matt. 2 : 2; (2) this expectation based on the *covenanted* restoration of the Theocratic rule *in the person* of David's Son; (3) this confirmed by the *plain grammatical sense* of prediction and promise; (4) the *opinion* of the disciples, Acts 1 : 6 who preached the Kingdom; (5) the *language* of the apostles and their labors, instead of removing the view only increased it, as evidenced in the primitive belief; (6) this *continuity* required by the general analogy of the Record, the facts as they existed, and the restoration of the identical Theocratic ordering overthrown; (7) the *postponement* of the personal reign to Sec. Advent, instead of vitiating a fulfilment, only teaches us the more forcibly how it will be realized. Knapp (*Ch. Theol.*) and others admit that such a personal visible reign was firmly believed in until the day of Pentecost, but that after that period a spiritual reign was only taught. This, however, makes (1) the very preachers of the Kingdom ignorant and misleading teachers; (2) the

grammatical sense of covenant and prophecy to be discarded, without any express revelation ; (3) Jesus Himself to conceal the truth and leave His disciples in gross error ; (4) God to employ a sense (i.e. grammatical) which is not intended to be fulfilled, thus making Him chargeable with misleading ; (5) and that the apostles, if they were led to change their views (which is inferred and remains unproven), were utterly unable to proclaim such a change among the churches established by them as to influence to belief in the same.

Obs. 2. Having in previous Propositions shown with sufficient distinctness that *David's Son, Jesus in His humanity,* must, if the prophecies are fulfilled, appear in *a visible reign ;* that He does thus manifest Himself to the sight of all, it is unnecessary (as coming Propositions will materially add reasons for our doctrine to those already given) to enter into a detailed argument, since it is *nowhere* asserted that the visibility thus exhibited shall *ever* be withdrawn, and since the denial of such a visible reign is one of pure *inference.* No one, that we are aware of, has ever yet presented *a passage of Scripture* to prove the invisibility of the reign in the future. It is wrongfully inferred that the Divine Sovereignty (Props. 79 and 80) embraces this Kingdom, and upon this inference alone is based the opposition to our view, thus overlooking that this specially predicted Theocratic reign on David's throne is promised to "*the Son of Man,*" see Prop. 81. Seeing the foundation of the denial of our doctrine, which has been examined in detail and refuted, it is only requisite to notice the peculiar ideas which originate from a forgetting or ignoring of this covenanted Kingdom.[1] The following illustrations will suffice.

[1] The fact of a visible return (if admitted) itself indicates the purpose of a visible reign, for the visible Advent is undoubtedly intended for establishing and administering His Kingdom. Why thus appear in visible glory, if not, as visibly present, to enter upon His covenanted, oath-bound Theocratic Kingdom? Why then—if a spiritual presence and reign is alone intended—is "*the appearing and Kingdom*" linked together? Why is the visible appearance of Jesus something directly asserted, as e.g. in the passages relating to "the Son of Man" (the glorified Man) and "the Son of David" (glorified) indicative of a then present human personality? Why is it declared as something that must necessarily exist, if the Scriptures are to be fulfilled, as e.g. in John 1 : 51 : "Ye shall see" (at that time) "the heaven open and the angels of God ascending and descending upon the Son of Man"? Fausset (*Com.* Dan. 7 : 13) justly observes : "'Son of Man' expresses His *visible* state, formerly in His humiliation, hereafter in His exaltation." A little reflection ought to convince us that if His stay on earth at the First Advent as Son of Man *included His personal, visible presence,* so precisely at the Second Advent and stay on earth must the visible presence and reign be embraced because He then *also comes and reigns as the Son of Man and Son of David.* This is a sufficient answer to Dr. Keith's objection (*Har. of Prophecy,* p. 28), who admits a visible Coming, but rejects a visible reign (without proof, saving his own assertion).

Obs. 3. To indicate how persons in their eagerness to deny a visible, personal reign on earth of Christ allow themselves to use unwarranted language (even to deny the personal return to the earth), language which they themselves contradict, we refer e.g. to Barnes, *Com.* on 1 Thess. 4 : 16, where in his remarks he says : "There is no intimation here of 'a personal reign' of Christ upon earth. Indeed, *there is no evidence that He will return to the earth at all,*" and then he proceeds to place Christ, the saints, the wicked, the living, and the dead in "*the regions of the air.*" This sounds very much like one of the old monkish legends, and is unworthy of so able a man. We need not in reply direct attention to Zech. 14 : 4, where it is said that Christ's feet shall touch *the Mt. of Olives,* etc.,

for his own commentary contains an abundant refutation of his words. Thus e.g. in his *Com.* on Acts 3 : 21, he says : "Until ; this word implies that He should *then return to the earth ;*" and then to guard his theory after such an admission adds : "but it does not imply that He would not again ascend to heaven." Precisely so, and it does not imply that He will, after His return, leave again. This is *added* to the Bible by our opponents, because the Scriptures *close* with the personal Advent, His dwelling with man, etc., and *leave Jesus the Christ here on the earth.* Neither Barnes nor any other writer has been able to adduce *a single passage* to support their theory of Christ's Sec. Advent and *immediate return* to heaven. Yea, more than this, Barnes and others like him, forgetting their objections to our doctrine, do, when adverting to the renewed earth, admit that Christ may personally be present, as e.g. Barnes, *Com.* on Rev., ch. 21 : 3, "It is not said that this would be on the earth, although *that may be,* for it is possible that *the earth,* as well as other worlds, *may yet become the abode of the Redeemed,*" comp. his remarks on chs. 21 and 22, and 2 Pet. 3 : 13, etc., which, in his usual style, *may* denote this or that, or *may not* denote it. The concessions, such as they are, unwillingly forced from him, are all that are required to prove a looseness and vagueness very different from the consistent, logical interpretation of the early Church.

We turn from such vacillating and contradictory statements to others who express this visibility as the early Church taught. Thus, e.g. Dr. Increase Mather (Pres. of Harvard Univ.), in his *Mys. of Israel's Salvation,* pointedly says : "Christ did never actually deny His having such a visible glorious Kingdom upon earth as that which His disciples looked for ; only He corrected their error as to the time of this Kingdom's appearing. Christ did not say to them that there should never be any such restoration of the Kingdom to Israel as their thoughts were running upon ; only He telleth them that the times and seasons were not for them to know ; thereby acknowledging that *such* a Kingdom should indeed be as they did, from the holy prophets, expect. Herein was their error, not in expecting a glorious appearing of the Kingdom of God, but in that they made account that this would be immediately." And in his *Dis. on Faith* he remarks, when the seventh trumpet sounds : "Then will his *visible* Kingdom appear in the greatest glory ; when, also, there will be *a personal reign and residence* of Christ in this lower world."

Obs. 4. In the discussion of this personal return and reign it is saddening to find good persons placing themselves on the judgment seat, and dogmatically deciding what it is *possible or impossible* for God to perform. This characteristic is even exhibited in the title-page of some books, as e.g. we read : "The personal reign of Christ during the Millennium proved *to be impossible,* by James C. L. Carson." This title-page is sufficiently indicative of the spirit of the work, and, we doubt not, if the writer had lived *previous* to the First Advent, he could with equal propriety, greater force, and with many of the same arguments, have proved *it impossible* for the Son of God to come, as He did, in humiliation, suffering, and death. The fact is, that the leading objection urged against our doctrine, viz., that it is a lowering, etc., of the majesty of Christ, is *precisely the same* urged by the ancient Celsus against the First Advent of Jesus, viz., that it could not be credited that a divine Being should assume humanity, suffer, etc., because all this would be a virtual degradation. The old apologists replied that the work He performed, the precious characteristics manifested, the results that followed, etc.—*these exalted and glorified* such an Advent. So when we are attacked by *the same unbelieving* argument, fortified by the vivid and glorious predictions, believing in the blessed design and results of this

reign, we point to the faithful sayings of God and their fulfilment, thus simply accepting of the Divine utterances without attempting to alter them or to apologize in their behalf. Precisely the same objection, in another form, is levelled by infidels against the Incarnation and Life of Jesus Christ, on the ground that such a Creator and Lord of the universe—including unnumbered worlds—could not possibly degrade Himself to make this, so small a planet, the scene of His special manifestations, etc. It is well known *how* our opponents meet such an objection, but the identical reasoning thus produced by them favors our own view, and is fatal to their objections against us (comp. Props. 203 and 204).

The reader need not be advised that we have many learned men, professed critics, who speak of this reign of Christ as "a Messianic fiction" or "a Christianized Messianic expectation," admirably adapted to sustain the faith of the Primitive Church, but utterly unworthy of serious reception in this the more enlightened age of the world. We need not be surprised, therefore, that a writer (*Westm. Review*, Oct., 1861, art. 5) declares that the Apoc. "proclaims to all ages the intense reality, the frenzied fanaticism, the splendid superstition and Berserker transport of our great dreamer of this glorious vision, the St. John of Patmos, the author of the Ch. Apocalypse."

Obs. 5. It becomes painful to notice, in the objections levelled against us, the serious and unfounded change of "carnal," "fleshly," etc. Having already warned brethren how careful they ought to be in the use of such phraseology in designating the personal reign of Christ, *lest they be finally found guilty of accusing God's arrangements, the Divine Purpose itself, of carnality*, attention may be briefly called to the manner in which this is done. Most excellent writers, such as Rev. Philip (*Devot. Guides*, vol. 2, p. 287), as well as a host of inferior ones, speak of it as "carnal and vulgar," under the assumption of superior piety, humility, sanctity, and honoring of Christ, and claim that, under the influence of love, etc., they wish for no such reign, but only a spiritual reign, etc. Without detracting from these brethren, or calling their honesty or piety into question, it may be well to examine this *assumption*, which is well calculated to beguile and mislead the inquiring. It may be in place to ask what piety, humility, etc., includes. Does it consist *in rejecting* holy covenanted promises, *in denying* to Christ what the Spirit ascribes to Him? Without attempting to institute a comparison, we may point to that long line of eminent worthies, whose praise is in the churches, who reverently and humbly receive the Divine Record on the subject just as we do, and exhibited in their lives and deaths as true piety, devotedness (many of them martyrs for the truth) as any of their opponents, and in view of all this, *ought such a plea* to be instituted? It is simply an *evasion* of argument, and, if employed by any one, is a sure indication *of weakness*. The question between us is not the personal piety, etc. of the adherents of one or another theory or doctrine (for as we see in all denominations, the Spirit of God can, notwithstanding error more or less entertained, produce *His fruits* in various classes on the common ground of faith in Jesus), but it consists *in an appeal* to the Word of God to ascertain *what* the Spirit has recorded. Hence all such reasoning is not only irrevelant but *painful* to a man of candor.[1] This subject will be continued under Prop. 177, so that, for the present, it may be suggested that if the Mill. descriptions are verified as they read; if the personal presence of Christ and His associated rulers is vouchsafed; if the reign is not merely an external civil and religious one, but includes righteousness, wisdom, love, etc., in all their

aspects; if the design of it is to fill the earth with God's glory, etc., *then* the charge of carnality fails, for the reign and Kingdom is materially different from that exhibited in the efforts of Gentile domination.

[1] Intense bigotry sometimes also appears under the guise of piety, and comparatively few persons have escaped its smooth, velvety vindictiveness. To prostitute the profession of piety either to hide our own weakness or condemn others, is undoubtedly unworthy of a believer. But in view of some persons being influenced by this feature, aided by the plea that the doctrine of the personal Coming is of no practical value, it may be well for such to notice that our views, if properly entertained, have a decided *practical* value, and tend to develop piety, as seen, e.g. in urging obedience, 1 John 2 : 28; holiness, 1 John 3 : 3; good works, Matt. 16 : 27; Rev. 22 : 12; patience, James 5 : 7, 8; Heb. 10 : 36, 37; sobriety, 1 Pet. 1 : 16; temperance, Phil. 4 : 5; heavenly-mindedness, Phil. 3 : 20, 21; watchfulness, Luke 12 : 35–37; mortification of sin, Col. 3 : 4, 5; godly living, Tit. 2 : 11–13; brotherly love, 1 Thess. 3 : 13; exhortation to sinners, Acts 3 : 19–22, etc. (given in detail in the *Christian Intelligencer*, 1864). Here, indeed, is *practical religion* urged by the motive of the Coming of Jesus Christ, a motive so distasteful to those who profess to make so much of practical religion. Surely, *God does not mistake* when He presents a motive before us! The reader will compare Prop. 183.

Obs. 6. Briefly, the feeble efforts at presenting proof against us drawn from Scripture may be dismissed with a few words. Thus e.g. Ralston (*On the Apoc.*, p. 164 and 165) gives two reasons for rejecting the personal reign of Christ. The first is, that we walk by faith and not by sight (2 Cor. 5 : 7), and the Apostle said, 2 Cor. 5 : 16, "*Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*" But if we are to understand the passage in the line intimated, *then* it proves too much, and would make out that there will be no Sec. Advent, and that the angels and the Apostles were mistaken in their announcements. To press the passage in this direction is far worse than despised "literalism." The second is, that the Saviour is at God's right hand "*forever*," and will not interfere with the work of the Spirit in applying the atonement, quoting John 16 : 7–11; Heb. 10 : 12, 13; 1 Cor. 15 : 24–26; Acts 2 : 34, 35; Acts 3 : 21. To this we reply—(1) by comparing Scripture with Scripture we ascertain the Spirit's meaning of this "forever;" (2) if thus unduly pressed, it is hostile to the Sec. Advent itself; (3) the Scriptures quoted do not sustain his theory, limiting the stay *until* His return; (4) and the work of the Spirit is not limited but increased by this Personal Coming and reign. Dr. Brown, *Christ's Sec. Coming*, ch. 5, introduces the same, and urges that our view calls for another dispensation. Exactly so, as we shall show (Props. 137, 138, 140, 167, etc.) farther on, for if the Theocratic-Davidic throne and Kingdom are re-established *as predicted*, if the Abrahamic-Davidic Covenant is ever fulfilled *as written*, there must be, in the very nature of the case, a new dispensation or ordering of things. The rest of the objections presented by Brown are met under various Propositions, so that they need no mention here. One of the most recent writers, Fairbairn (*On Proph.*, p. 467, etc.) gives the following reasons against it: 1. Because it is not mentioned in Rev. 20 : 1–6. Reply: If it had been specifically mentioned, such mention, just as that of the resurrection, would have met with the same treatment of spiritualistic interpretation as the preceding immediate context (ch. 19) of the Advent did at his hands. But, it is stated *in the promise of the reign of Christ and His saints*, for the reign evidently is to be understood of the same *that is specially promised to and predicted of Jesus as David's Son.* Therefore, to ascertain *what* that reign is, a com-

parison of prophecy and covenant is necessary, and the question can only be decided in the light thus afforded. Thus e.g. a comparison of Covenant, Zech. 14, Dan. 7, Isa. 25, and Rev. 20 : 1–6, is alone sufficient to decide the kind of reign intended. Whoever can spiritualize Zech. 14 away will, of course, find Rev. 20 : 1–6 undecisive. 2. The Advent of Christ, Rev. 19, is an *ideal* representation—a *visionary* spectacle, representing a certain agency, etc. Suppose it is symbolic, which we grant, the question still returns, *Whom does it represent—ideal* personages or agencies, or *real* personages or agencies? The vision of the beast, prophet, etc., represents real actors, etc.—this he admits. So this vision of Christ and of His saints must also ; this, too, he is willing to concede to a certain extent, viz., that it is illustrative of the agency of the Church and of Christ's agency invisibly through the Church, claiming that the horse, attendants, splendor, sharp sword is indicative of the ideal. He therefore mixes up in confusion the ideal and the real, and entirely overlooks the main, leading fact that it is *a vision of an Advent, a Coming from heaven.* Under this vision, like that of the other visions, *a real, actual occurrence is represented*, and that is the Coming of an irresistible, conquering Christ, and with Him the Coming of the saints. This is the simple construction put upon the passage by the early Church, and it is one that must commend itself to the reflecting mind. For, *how* comes it that one portion of the vision, under the spiritualistic interpretation, viz., that of the armies of heaven, is made to refer *visibly* to the saints or Church, and the chief personage in the vision is made *only* to appear invisibly? By what rule of interpretation is one party, as the beast, and another party, as the Church, made to be present visibly, and the third party, spoken of *in the same connection*, without the least intimation of a change of condition, etc., is made to appear an actor *invisibly?* The answer is, solely to save *a theory* from a fatal objection. 3. That such a personal Coming would assume "an incongruous mixture of the two states of humiliation and glory." Reply : To make out such a mixture he presumes *to judge what is right and proper for the Lord to do*, overlooking *both* that this Advent in no shape or form intimates humiliation, *but triumph, exaltation, and glory ;* and that he himself previously spoke of the Mill. age in the most elevated terms of eulogy. It is simply *presumptuous for believers* to pen a sentence like the following : "When Jesus entered on His state of glory *He could no longer dwell on earth and make Himself visible to men.*" *Why not?* Perhaps Fairbairn knows, or has heard the reason of His absence to be that He *awaits* the period of His manifestation, a work having in the mean time to be accomplished, and that when He comes this work will *be perfected*, etc. The objection is based on the same noticed, Obs. 2 and 3, above. The admission, however, that he makes, as we will prove hereafter, is alone sufficient to overthrow his theory, viz., that Christ will come "*only when He comes to make all things new, and stamps them with the perfection of His Divine work, then will the world be prepared as the house of the glory of the Lord.*" As our argument all along shows, we *also hold* that when Christ comes the renewing, transforming, recreating power lodged in Him will be exhibited, and logically—without calling into question a single passage in its naked, plain, grammatical meaning—prove that this will be witnessed *in the Millennium*, seeing also that nothing short of this power can possibly affect it. 4. Fairbairn's next objection is, that the acts specially associated with the Sec. Advent belong to an age *subsequent* to the Millennium.

Among these he specifies the general resurrection, the final judgment, and the *Bride's marriage* with the Lamb. But this remains *unproven*, and he *assumes* them to be thus future. See e.g. Props. 120, 121, 132, 133, 134, 137, 140, etc., for our scriptural evidence to the contrary. The reference to the Bride's marriage will be answered in Props. 169, 150, 146, etc. But we may well put against Fairbairn's *unwarranted* postponement for one thousand years of the Marriage announced in Rev. 19, the simple Pre-Millennial announcement of the Spirit, Rev. 19 : 7, "Let us be glad and rejoice, and give honor to Him ; *for the marriage of the Lamb is come.*" This to us is authoritative, and we reverently receive it *as crushing* to all such theorizing built on a specious spiritualizing of Scripture. Our reasons, as the reader must have observed, lie deeper than mere inferences from isolated passages, or mere deductions from a portion of Scripture stripped of its grammatical meaning ; *they are founded in the solemnly, oath-attested Covenant, in the plain, grammatical meaning of the Word, in the general analogy of the Scriptures, and in the accredited faith of the apostolic churches.*

The objections urged have only force when a single passage is considered isolated and pressed to the exclusion of others explanatory of order, time, etc. They do not sufficiently discriminate between the work that Jesus now performs and that which is attributed to Him at His Coming. They also forget that they themselves admit that when Jesus comes His enemies will be judged and overcome ; that He now exercises forbearance and mercy, which shall give place to wrath ; that such an overcoming and exhibition of vengeance is associated with a Pre-Mill. Coming ; that even when He comes, such is His union with the Father, "the right hand of power" ever pertains to Him ; that in thus Coming He does not forsake, as God, the Divine Sovereignty lodged in Him, etc. Such admissions and approximations certainly should largely conciliate objectors. Our whole argument indicates that when David's Son, as the Son of Man, comes, God Himself in and through Him condescends to rule in the determined Theocratic manner ; but this does not interfere with the Divine Sovereignty (which Luther meant when he said : "The right hand of God is everywhere," and Dr. Seiss denotes when affirming : "The Son of Man is as much at the right hand of God in Coming to judge the world," etc.). In this discussion it is highly important to observe the connection that one passage sustains to others. Thus, e.g. Heb. 1 : 8 is sometimes quoted as if in opposition to our views, but this is incorrectly done. This application of Ps. 45 : 6, 7 to the Messiah indicates *how* the entire Psalm is to be taken, and which, as will be shown hereafter, relates to the future, when "thy right hand shall teach thee terrible things," etc. (comp. Rev. 19, etc.). Besides this, in the very same epistle, ch. 2 : 5-9, the dominion is not yet given to David's Son (but will be. Comp. Props. 81, 82, 83, 84), thus showing us not to press one passage to the exclusion of others.

Obs. 7. Some (esteemed brethren) who frankly admit and earnestly advocate the Pre-Millennial Personal Advent, still express themselves timidly, illogically, and unscripturally in reference to *the personal reign of Christ here on the earth.* Some few advocating, after His Sec. Advent, His withdrawal to the third heaven, *from whence* He reigns (some stating that He may occasionally visit the earth and appear to men) ; others have a withdrawal into the air or upper regions, or into the New Jerusalem, also located in the air or above the earth. This is done by some under *a misapprehension of the Covenant*, and to whom the Kingdom is specially promised, and with the idea of honoring the God in Christ ; while others do it under the supposition that such a view will make our doctrine *more palatable* to others—that such a concession is harmless and will induce others the more readily to embrace a Pre-Mill. Coming. But allow us here to enter our *earnest, solemn protest* against all such diluting processes which

only weaken our doctrine ; all such adulteration of truth to render it more acceptable to others, which only are hailed as evidences of weakness and illogical connection. This subject is too sacred, too precious, too intimately related *to the honor* of Christ to be either lightly esteemed or made the sport of mere conjecture. Every position assigned to Jesus in this Kingdom ought to have a "*thus saith the Lord*" for its support, and not the play of human fancy about the propriety of this and that spoken concerning it. We esteem this *continued personal presence of Christ the crowning glory* of our system, *an essential element* of its strength. If the reader has carefully noticed the Covenant promises over which we have passed he must have arrived at the conclusion that, *if the grammatical meaning is retained*, the promises of God *require* that the reign of Christ and of His saints should be *a continued visible one*. Bickersteth and many writers assign, as reasons for our belief, passages of Scripture which, if ever fulfilled, demand such a personal presence. These indeed apply forcibly, but with the Apostolic Fathers we ground our belief even on, if possible, a surer, stronger foundation (because plainer), when we say that the utterances *of the Covenant* are all based on the idea *of a personal presence*. The central point of the Davidic Covenant is this : that Christ, *as David's Son*, the promised seed, shall reign *on David's throne and in David's Kingdom ;* and therefore the very language on the face of it conveys the important notion, that in consequence of this, *He, as David's Son and Lord, must be and is visibly present*. Such a presence is even taken for granted, is assumed as *a self-evident* fact, needing no special demonstration. For *how* else is Abraham's seed to inherit the land, or David's seed to inherit his throne? *To transfer* David's throne or Christ's inheritance to the air or to the third heaven is simply to make the Covenant and promises *null and void*, seeing that that inheritance, throne, and Kingdom is *here on the earth*, and *not* in the air or the third heaven. And when the Bible represents this Inheritor and King to come to this earth to claim His covenanted right, and leaves Him here in possession of it, that man certainly takes *a great liberty* who places David's Son *elsewhere than in* His inheritance and Kingdom. No one, that we have thus far read, pretends even to give a single passage to prove such a return, but simply infers it from considerations of his own. *How* could such a return to heaven, or withdrawal from the earth, *possibly* be a fulfilment of the Covenant to David that His Son should reign on His throne forever? And would this fulfil the Prophets, who, with one voice, declare that David's Son shall reign gloriously *in Jerusalem, the seat of David's throne*, in the midst of the Jewish nation, over the nations of the earth? No ! we *dare not* thus neutralize the precious promises of God. This perversion of Covenant and promise arises from not clearly apprehending *what* Kingdom is promised to Jesus *as Son of Man, as David's Son*, and that the humanity of Jesus is to sustain this Kingship, the Divine being united with Him in this Theocratic relationship (see Props. 81, 82, 83, 200, etc.). The Divine in Christ, whatever it may perform in the exercise of Divine Sovereignty in the universe, is associated with "*the man ordained*" to exhibit *a perfect, visible Theocratic government*. Let us repeat : Christ is not to come again simply as the Son of God (that relationship to the Father is indeed indispensably requisite to make provision for salvation, to perfect it, and to establish the Theocracy in a permanent form), but pre-eminently and significantly (as the repeated promises to and name of Son of Man fully

indicate) *as the Son of Man*, for the latter is the relationship specifically demanded *in the Covenant to be visibly shown and acknowledged to be such by all.* Does the Covenant and its promises remain satisfied by a mere visit, as it were, to the predicted inheritance? Such theories, refined to suit the taste of unbelief or weak faith, were *utterly unknown* to the early Church, whose *strong faith* firmly grasped and clung to the Covenant in this particular, believing that the underlying idea in it embraced *a continual personal presence.* We confess an admiration of the men, who, now the objects of witticisms and ridicule from infidels and even professed believers, thus accepted, with Abrahamic and Davidic faith, *of the Covenant as it reads*, and received the voice of the Prophets *as they also read*, and boldly and unequivocally avowed their belief in such *a precious presence;* enforcing it by the predictions that Christ should return and dwell and reign in Jerusalem, having rebuilt the ruined tabernacle of David in majesty; that He shall rule in it gloriously, making it the place of His throne; that the restored Jewish nation, as well as the saints, shall see Him in His glory; that all nations shall *at* Jerusalem acknowledge His supremacy, etc. In all this, no matter what man may say, there is, at least, *a regular and consistent* fulfilment of the Word of God. With them we regard this very presence as *a necessary adjunct* to redemption, inasmuch as redemption is to be perfected by the Second Adam in this Theocratic relation. While He is carrying on the Divine Purpose intended by this Theocratic-Davidic government, viz., to redeem the race as a race from the curse, He should also, at the same time and in the same place *where man fell*, exhibit in Himself, as the Head and in a corporate body of His brethren, *perfected salvation.* By Christ's salvation is not meant that He is to be saved from sin (for He was without sin, otherwise the sacrifice of Himself would have been imperfect and unavailing, and death also would have had dominion over Him), but that as Abraham's seed, assuming flesh for our sakes, with its weakness, imperfections (i e. natural, subject to disease, sleep, etc.), liability to the corruption of death, He now exhibits in Himself as man *a complete deliverance* from all those evils voluntarily assumed, and thus a triumph over our enemies, an impressive representation of the power of holiness united with the love of the Father, *a Second Adam*, in whose person incarnation is glorified. For we must ever keep in mind that Christ is not only "the Second Adam," because a similarity is implied between Christ and the redeemed, resembling that between Adam and his descendants, in that, as death is transmitted by the first Adam, so life is bestowed through the Second Adam ("As in Adam all die, so in Christ shall all be made alive," etc.), but He is also designated such because in Himself, as man, is to be exhibited "*the image of God*," defaced by the fall of the first Adam; and hence, as a necessary connection with that image, the dominion originally granted to the first Adam is also in Him restored. Theologians, of almost every class, *concede such a restoration.* Therefore, it is eminently proper and requisite that *in the person* of Christ, through whom the race is to be redeemed, should be shown, as that Second Adam, *the complete restoration of all* that the first Adam forfeited; among others, including the restoration and retention of the forfeited inheritance (which led to those covenant promises that Christ should inherit the land, etc.), the restoration and retention of the dominion or kingly power, which was forfeited as well as moral rectitude, the immortality of man, and the perpetuation of the race in a state of innocency and purity. However, to do

and manifest this requires the personal presence of the Second Adam in His restored inheritance and dominion, in order that not only the promises may be verified, but that the most ample, actual, experimental proof may thus be afforded in the person of the Redeemer, the Head of the body, that in Him, our second living Head, we have attained unto all (not a part) that the first Adam (and we through him) forfeited by sin. This Second Adam thus stands forth in our system a revealed representative of God, such as the first Adam was designed to become had he not fallen. This David's Son, crowned with greater glory because of His unbroken union with the Divine, occupies, as Restorer, Adam's place ; and if so, *how can we, how dare we separate His presence from the place thus restored?* This is shadowed forth in Ps. 8 and Heb. 2, and is justly claimed by us as *the crowning feature* in redemption. For without a personal Second Adam present, redemption itself is *incomplete, imperfect.*

Seeing what completed redemption requires, and that Jesus the Christ is the one through whom, at His Sec. Advent, it is to be perfected, we cling to those promises relating to the future with earnest faith, believing that all things relating to the Christ, as recorded in Moses and the prophets, will be as literally fulfilled in the future as they have been in the past (Luke 24 : 44 ; 18 : 31 ; 22 : 37, etc.). The student, of course, will understand that our argument does not imply that Jesus Christ is constantly visible to all, i.e. continually seated in regal state, receiving homage. For His Rulership constantly exerted, His Majesty visibly manifested in enduring enthronement may (as now witnessed in earthly rulers) require stated periods when He shall publicly exhibit Himself on State occasions. We only mean that His Kingship is exerted on earth, and the place of central power and manifestation (Prop. 168) is on Mt. Zion, where David's throne was located. This King may even, for aught we know, frequently visit other parts of the universe, but without diminishing His earthly Theocratic relationship. To our brethren, who are so reluctant to admit Christ's personal reign *on* the earth, but insist that it is *over* the earth, we, once for all, say that the Messianic Kingdom is *the restoration of an overthrown but covenanted Theocracy,* in which the personality of the Ruler and His visibility and accessibility to the nation was an essential factor. The highest element of a Theocracy (such as covenanted to David) is that God condescends, in perfect union with David's Son, to act here on earth as earthly Ruler, and if this, the chiefest, most important feature, is stricken out, it is no longer *the tabernacle of David* restored in his Son, or *the covenanted, predicted Theocracy,* and God has failed to set up a Theocracy as announced. (Comp. Props. 82, 122, 201, 202, 206, and 207.)

Obs. 8. Our argument is cumulative, and to avoid undue repeating we pass by the prophetical reasoning to be drawn from Dan., chs. 2, 7, etc., that the outward, external, visible world-dominion which the Chaldean monarch contemplated was to be realized fully in the Messiah. We also leave unnoticed the numerous predictions which emphatically declare the visible reign of Jesus here on earth, for they will all be brought forth under various following Propositions. It is in the very nature of *a manifested* Theocracy that there should be (as already foreshown in the past Theocratic arrangement), not simply faith, but sight. Dr. Brown (*Christ's Sec. Com.*, P. 2, ch. 5) emphatically declares that there is " no Millennial mixture of faith and sight." He takes to task Brookes's saying, that " in the Millennial state there will be *an open vision* of Christ," and that " it will be a dispensation in which the saints will continually have *personal access* to Christ." He censures Elliott for teaching a " *visibly manifested*" conjunction of the earthly and heavenly Jerusalem ; he condemns Lord for saying that the nations have access to the glorified (symbolized by the open gates, etc.), and that " they are never to be without *the visible presence* of God ; that its gates are never shut, and that the nations are to enjoy *un-*

interrupted access to the glorified." He ridicules Birks, McNeile, Bickersteth, and Maitland for teaching such *a visible* revelation and such *an access* to the city, such a "*seeing* the Lord of Hosts manifested in the human nature of Jesus reigning in Mt. Zion," such a visible manifestation of glory that impresses the nations, and such a change in dispensation that sight shall also be introduced. Of course any one who denies that the sight of Jesus (Zech. 12 : 10 ; Ezek. 20 : 35) will influence the future conversion of the Jews ; who rejects the seeing of Matt. 23 : 39 ; Zech. 14 : 1, etc. ; who finds *no place* in his system of theology for the everlasting Covenant of David ; who spiritualizes Jerusalem, Mt. Zion, etc., and denies a future incoming dispensational change—can find nothing of sight, no matter *how plainly* presented.

Do not men, in their bitter attempt to disparage this visible reign of Jesus, *run some danger* of being ultimately found to degrade God's own appointments? In such a case can ignorance be pleaded, *when* they fully admit that the grammatical sense indeed teaches it, but claim that another (spiritual) sense is intended. The whole matter depends, as our entire argument shows, on the system of interpretation adopted. This reminds us how recent efforts are made to weaken our claim to a literal fulfilment of prophecy. The editor of *The Luth. Observer* (Feb. 28th, 1879) says : "*The Methodist* makes this remark : 'The Pre-Millenarians say that the prophecies of Christ's First Coming were *literally* fulfilled.' It would be more accurate to say that they were *exactly* fulfilled. This will admit of a little amplification. The prophecies of Christ's First Coming were *not literally* fulfilled in the sense in which the Jews understood them, which was that He would set up a temporal Kingdom when He came. They were, however, actually and really fulfilled in their *true spiritual* sense, that He would establish a spiritual Kingdom. This is now *universally* accepted as the true sense of the prophecies respecting Christ's First Coming. Why should we not, therefore, predicate from this, that the prophecies concerning the Second Coming are *also* to be understood in a spiritual, and not in a literal and material, sense? Especially, since the predictions and expectations of all who have believed in a *literal* Second Coming and temporal Kingdom, during more than eighteen hundred years, have been proved by events to be erroneous." We reaffirm that the prophecies pertaining to the First Advent, birth, life, sufferings, crucifixion, death, resurrection, and ascension were *literally verified*, and this *exact* literal fulfilment is used against unbelief to identify the Messiah. We reaffirm that the reason *why* the Messianic Kingdom was not set up at the First Advent was owing to the non-repentance of the nation and its rejection of the Messiah, and that consequently (as we have shown in detail) the Kingdom *was postponed to the Sec. Advent*, with which the prophecies agree. We reaffirm that this postponement holds good, as the general analogy teaches, *until* the Second Advent is realized, and that the alleged "spiritual Kingdom" does not meet *the conditions* either of covenant and prophecy. We reaffirm that this spiritual application is *not universal* (as the history of the doctrine incontrovertibly proves), but is now generally held by the professing Church, thus fulfilling the predicted lack of faith. We reaffirm that the expectations based on chronological data (even given by our opponents) has *nothing to do* with the grammatical or spiritual sense of the prophecies, which must stand on their own merits, and that if it were otherwise, and *The Methodist's* assertions were correct, *then* there can be no future literal, personal Advent at all. And we affirm (1) that the prophecies relating to the First Advent brought *a literal Coming* of the Messiah, and not a spiritual one ; and (2) that the predictions relating to the Second Advent, being given in the same intended sense (for no discrimination is made), will also bring us *a literal, personal Coming* of the Messiah. Simple consistency demands such a faith.

A few words in relation to Barbour's theory (*Three Worlds*) of Christ's necessary invisibility because He has a spiritual body. Admitting fully, because a spiritual body is one under the complete control of the Spirit, that Jesus can be visible or invisible at pleasure, and that He can be visible to some and invisible to others (illustrated in Paul and his company, Elisha and his servant), yet Barbour goes too far when he says that no other but saints shall see Him as He is, i.e. glorified. He appeared in His glory to *mortal* man (e.g. Paul and Daniel and Stephen and John), and the prophets and New Test. unite in predicting that He shall come in His glory, and it is this very glory, tremendous majesty of appearance, that shall confound His enemies, prove irresistible to

the Jews, and secure the allegiance of the nations. The Jews *in the flesh* see Him "face to face." In His thief-like Coming this glory is veiled, for the intention of this stage of the Coming is one hidden from the world. But even in this stage He comes glorified, as His glorification is essential to the work that He then undertakes to perform—as we shall hereafter describe in detail. It is at the open Parousia that the glory—hitherto revealed only to the saints resurrected and translated—*is manifested in transcendent power.* The spirituality does not forbid *the visibility* of Jesus, as is plainly seen in His Coming being likened to *the visibility* of the lightning itself. While thus visibly manifesting Himself, it is also true that this very majesty may be veiled to some extent from mortals, and that the glorified saints are alone capable to behold His *full* glory. Some attempt to particularize, but we must be satisfied with the glimpses obtained, which indicate that *the reality* will exceed the fondest anticipations of believers and impress with profound reverence the nations of the earth. We think that Barbour is misled by his spiritualistic theory (which practically *ignores the Kingdom as covenanted and predicted,* and substitutes for it a spiritual one, which is a refinement of the Church-Kingdom view) and by his harvest theory (which, as we shall show in another place, is untenable and violates the plainest Scriptures). It is sufficient to say that his making the present time the period when "the Son of Man" is actually personally present, is *a perversion* of the phrase "Son of Man" (which is expressive, not of a spiritual presence, but of His humanity), and of the phrase "day of the Son of Man" (which, e.g. Luke 17 : 22, is expressive of a visible presence), and of "the days of Noah" (making the Coming to be equivalent to the same, when Jesus only makes those days expressive of the conduct of men preceding His own Coming, likening His Parousia to the suddenness of the flood), etc. The fact is, that this forcing a meaning out of passages which they do not bear on their face, is met by the simplest declarations concerning the visibility of this Jesus at His Sec. Advent. Take e.g. "the times of refreshing (reanimation) from the presence of the Lord," Acts 3 : 19, and after noticing (see Prop. 144) how this is linked with the sending of Jesus, etc., "the presence" or "face" does not simply mean that the Lord is the author of the same "refreshing," but that it results from His actual, visible presence, for the usage of "face" in the New Test. (as instanced by Barnes, *Com. loci*) in Mark 1 : 2 ; Luke 1 : 76, and 2 : 31, denotes a real, visible presence. It is frequently thus employed, as e.g. Matt. 11: 10 ; Luke 7 : 27 ; Matt. 18 : 10 ; 1 Cor. 13 : 12, etc., and the context evidences that this usage of the word is to be observed. We confess that the simple faith of the early Church, as previously expressed by us, is far more consistent with covenant and prediction than such refined interpretations.

The Origenistic, spiritualistic interpretation finds one of its extremes in the Swedenborgian theory (e.g. in *Apoc. Revealed,* vol. 2, s. 664, and index, or Hayden's Art. "New Jerusalem," in M'Clintock and Strong's *Cyclop.*), making the Kingship of Jesus to "signify divine truth," His Sec. Advent to be a revealing of truth, and consequently all, including the Kingdom itself (now even claimed to be manifested), is "spiritual." To make out such a theory, and others somewhat similar, everything pertaining to covenant and prophecy must be spiritualized. We protest against such a perversion of the grammatical sense, adopting the language of Dean Alford (*N. T.*, vol. 2, p. 362), who thus writes against spiritualizing the promises and departing from the Primitive Church view : "But I have again and again raised my earnest protest against evading the plain sense of the words, and spiritualizing in the midst of plain declaration of fact. That the Lord will come in person to this our earth ; that His risen elect will reign with Him here and judge ; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment ; this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of the His. Primitive Apostolic Church before controversy blinded the eyes of the Fathers to the light of prophecy." We conclude, therefore, with Dr. Schmucker (*Exp. of Rev.*), that (in view of this Messianic Theocratic Kingdom following on the territory, etc., of the four universal monarchies of Dan. 2 and 7—comp. Prop. 160), "Now as the preceding *four* are *temporal* monarchies, *homogeneity* compels us to consider the *fifth* empire one of *the same* nature ; or otherwise these prophecies would appear an impenetrable riddle, and the words without a certain signification, of no use to the Church." Many writers, who fail to fully grasp the covenanted force of this Kingdom and its Theocratic-Davidic nature, still hold to this "glorious reign of Christ on earth with His saints, so often promised in Scripture" (so e.g. Milton, *Prose Works,* vol. 4, p. 484, who applies Dan. 7 : 13, 14 ; Ps. 2 : 8, 9 ; Rev. 2 : 25–27 ; Ps. 110 : 5, 6 ; Isa. 9 : 7 ; Luke 1 : 32, 33 ; Matt. 19 : 28 ; Rev. 20 : 1–7, etc., to this period), and take the accessibility and the visibility of the King as something inseparable from the reign.

PROPOSITION 132. *This view of the Kingdom confirmed by the Judgeship of Christ.*

The Judgeship of Jesus establishes our doctrine of the Kingdom, the Pre-Mill. Advent, and His continued personal presence as the King. Intending to show that Judgeship and Kingship are in Scripture *equivalent* terms, it follows that if they are such, then, since the Kingship is specifically promised to Jesus Christ as the Son of Man, made thus necessary by the covenant, *so also the Judgeship ought to be expressed.* This is done. He is *the Judge* because He is "*the man ordained,*" Acts 17 : 31.[1] Some theologians tell us that the reason why the Father thus constituted Jesus the Judge is (Knapp's *Ch. Theol.*, p. 542) "because He is man and knows from His own experience all the sufferings and infirmities to which our nature is exposed, and can therefore be compassionate and indulgent." But the reader can see a far deeper reason, *grounded on the Covenant.* It is said, "*The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father,*" John 5 : 22, 23, and in verse 27 it is added : "*and hath given Him authority to execute judgment also, because He is the Son of Man.*" Why the Son of Man? Because to this Son of Man as David's Son *is promised* the Kingdom, and Judgeship being *included* in the promised Theocratic-Davidic government, the Father only judges *through* this Son. The promises based on the covenant *require* such authority to be given to and to be manifested through *the Covenanted Seed.* Hence, as the second Adam recovering the dominion lost by the first Adam ; as the woman's seed who is to crush the serpent's head ; as the promised seed of Abraham who is to inherit the land, possess the gate of His enemies, and make all nations blessed ; as the Son of David who is to reign so gloriously over the earth ; as the God-man who perfects salvation through a Theocratic ordering—it is *indispensably necessary* for Him to occupy such a position to meet the predetermined plan of Redemption.

Obs. 1. Before entering into a discussion of this interesting and delightful subject it is proper to say that no single doctrine is perhaps so greatly misapprehended as this one ; for which we are indebted to the originators of monkery and to the schoolmen. Multitudes, embracing even talented and able divines, instead of confining themselves *to scriptural representations* to ascertain the mind of the Spirit, are content to accept of the interpretations drawn from the writings of monks, mystics, etc., or from

false systems of philosophy, human imagination, heathen mythology, descriptions of poetry, paintings, modern definitions of Judge, etc.[1] The early Church, and that band of witnesses which taught the Pre-Mill. Advent and the personal reign of Christ here on earth, have assumed *the responsibility* of explaining the Judgeship of Christ in one way; those who reject that Advent and reign have taken *the responsibility* of teaching it quite differently. In view of our accountability in handling the Word, we shall endeavor carefully to base every step in our examination of this important matter upon that infallible Guide, and each one is required, as Luther so forcibly taught, to exercise the right of judgment in determining whether the Scriptures contain what we assert.

[1] It is painful to notice in reading history how the promises referring to the Judgeship of Christ have been even prostituted to the basest of purposes; men, and bodies of men, arrogating to themselves the prerogatives of Christ or His work. Thus to illustrate: How blasphemously Pizarro and his followers used the Scripture, "Arise, O Lord! and judge thine own cause," on the memorable Saturday, Nov. 16th, 1532, preparatory to the horrible massacre of Peruvians. Such extremes, unfortunately, are not rare.

Obs. 2. It seems to the writer that a simple striking fact, frequently repeated in the Scriptures, ought to be sufficient of itself to cause the student to reject the prevailing *Popish* notion of the Judgeship, or at least to induce him, if an advocate of it, to a renewed examination. It is this: the Prophets describe this Judgeship—the exercise of it—as a matter of *congratulation and rejoicing*, and not, as it would be if it *only denoted* judicial investigation of character, a subject of dread or apprehension. Thus e.g. Ps. 67 : 4, "*O let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.*" Comp. Ps. 96 : 10–13; Ps. 98 : 5–9, etc. It is represented as *a joyful event* by the Spirit; one which will cause exultation and happiness, and this only becomes apparent if we understand it to embrace the reign, Kingdom of Jesus.

For the very best of men, assured of ultimate salvation, have reason to apprehend a judicial investigation lest, owing to sinfulness, unworthiness, neglect, etc., their reward, to say the least, be proportionally lessened. See how scripturally Bh. Heber has expressed himself in the familiar hymn "Lo He comes with clouds descending;" so also Charles Wesley, Baxter, and others. When the judgments of Christ are manifested, and (Ps. 68, etc.) "the wicked perish at the presence of God," then "*let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice.*"

Obs. 3. Jesus Christ is the Judge, Acts 17 : 31; Matt. 24 : 30; Rom. 14 : 9, 10; John 5 : 22; Acts 10 : 40; Matt. 25 : 31, etc. The question that we are to propose and answer is this: Are we to understand by this Judgeship that Christ *only* sits in a judicial capacity to determine cases; that as Judge He *only* presides in a tribunal of justice to decide respecting the innocence or guilt of men; or, is far more embraced in this term, *such as judicial, legislative, and executive action, a supreme power, Kingly rule?* If we take *the Bible idea* of Judge, instead of the restricted, more modern sense engrafted upon it, there is no difficulty in replying that *the latter* is intended. By reference to the Judges that God raised up to "*judge Israel*" (such as Gideon, Samson, Jephthah, Eli, Samuel, etc.), it is found that their office consisted *in enforcing the Theocratic rule*, in executing the laws, subduing enemies, punishing evildoers, and promoting the prosperity of the nation. They were *rulers, ruling over* the nation in order to advance

its interests (Judges 2 : 16–19, etc.). When Moses *judged* the people he acted as *a Ruler*, making known and executing the laws of God ; and when he followed Jethro's advice to make other Judges, it is expressly said that he "made them *heads* over the people, *rulers* of thousands, *rulers* of hundreds, *rulers* of fifties, and *rulers* of tens, and *they judged* the people," etc. (Ex. 18 : 14–26). Dr. Clarke, *Com.* Pref. to Judges, says : "The persons called Judges, 'shophetim,' were *the heads or chiefs* of the Israelites *who governed* the Hebrew Republic (Theocracy) from the days of Moses and Joshua till the time of Saul. The word Judge is not to be taken here in its usual signification, i.e. one who determines controversies and denounces the judgment of the law in criminal cases, but one who *directs and rules* a state or nation with *Sovereign power*, administers justice, makes peace or war, and leads the armies of the people over whom he presides.[1] Horne (*Introd.*, vol. 2, p. 42) says : "The authority of the Judges was *not inferior* to that which was afterward exercised by *the Kings ;* it extended to peace and war. They decided causes without appeal, but they had no power to enact new laws or to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes." The same idea is noticeable when the Jews requested a King, they called his ruling *a judging.* In 1 Sam. 8 : 5, 6, 20, "all the elders of Israel" said "*make us a King to judge us.*" "We will have a king over us, that we also may be like other nations, and that *our king may judge us*, and go out before us, and fight our battles."[2] Judgeship was therefore regarded as the equivalent of rulership, of kingly rule ; and how largely this idea is incorporated with Scripture will appear in the quotations that will follow. From the use of the word already stated, it is a just conclusion, drawn by the early Church and many eminent writers,[3] that when Jesus is represented to be *revealed as the Judge*, we are not to understand that He *only* presides as a Jurist to pronounce innocent or guilty, as the case may be, but that He rules in *a princely manner*, exercises *a kingly office*, is revealed as *King of kings*, *Sovereign* of the world, and that His Judgeship, *being Theocratic*, consists in exercising *all the powers of a Supreme Governor*, legislative and executive as well as judicial, so that the acts of His Judgeship shall be manifested in *issuing* His decrees, *executing* His laws, *punishing* offenders, *rewarding* the faithful, and *carrying on* the Divine Theocratic ordering of His Kingdom. In other words, the Judgeship is identical *with the predicted reign of Christ*, commencing with the Millennial era—an age inaugurated and carried on by the most astonishing manifestations of *Sovereign power*, judicial, legislative, and executive.

[1] He adds : "Officers with the same powers and nearly with the same name were established by the Tyrians in New Tyre. The Carthaginian Sufetes appear to have been the same as the Hebrew Shophetim ; as were also the Archons among the Athenians and the Dictators among the ancient Romans," etc. Kurtz, *Sac. His.*, s. 64, obs. 3, after giving them through life judicial and magistratic power, allies them with the prophets, and adds : "They were prophets in action ; they, consequently, merely resemble in name, but not in other respects, the Suffetes of the Carthaginians and the Dikastai of the Tyrians." See Calmet, Kitto, Watson, *En. Relig. Knowledge*, Smith's *Bib. Dic.*, M'Clintock and Strong's *Cyclop.*, Herzog, etc. Grotius compares the government of the Hebrews under the judges to that of Gaul, Germany, and Britain before the Romans changed it. Godwin, in his "Moses and Aaron," compares them to the Roman Dictators. Prof. Bush (*Mill.*, p. 129), after referring to Scriptures which show that *judging* is equivalent to *ruling*, applies the same to the phrase in Rev. 20 : 4, "that by judgment being given to those that sat on thrones is meant that they received authority to reign and govern, or the right of exercising judgment according to the Hebrew sense of the word 'judge,' which is

equivalent to that of reigning, or putting forth the judicial and executive acts of the governing power." So also Wines (*Com. on the Laws*, p. 538) remarks: "Upon the whole, there can be no reasonable doubt that, as the Lacedæmonians had their Kings, the Athenians their Archons, and the Romans their Consuls, so, according to the constitution of Moses, the Hebrews were to have their general judges or governors of the whole republic." Compare Michaelis (*Com. on Laws*, art. 53), who makes a similar declaration.

[2] The student will notice that when Absalom (2 Sam. 15 : 4) conspired to become a king, he said, "Oh that I were *made Judge* in the land," etc.; that Paul (Acts 24 : 10) called the Governor Felix a *Judge*, and that Daniel (9 : 21) uses the phrase "*our judges who judged us*," to denote the magistrates, rulers, and kings of the nation.

[3] As e.g Mede, Bickersteth, Brookes, McNeile, Noel; in brief, nearly all Mill. writers have excellent remarks. Among these Dr. Seiss gives an admirable discourse, in *Last Times*, on the Judgment. D. N. Lord, Winthrop, Shimeall, Duffield, and others give clear conceptions of Judgeship, etc.

Obs. 4. To confirm this position there are numerous converging arguments. 1. It is linked with His Advent and His Kingdom, as in 2 Tim. 4 : 1, "*who shall judge the quick and the dead at His appearing and His Kingdom.*" After His appearing is His Kingdom, and judging is connected with both. 2. The Coming of the Lord to judge is *united* with the Covenant and made *synonymous* with reigning, as in 1 Chron. 16 : 14–19 and 31–33. 3. The "*judgment seat*" of 2 Cor. 5 : 10, upon which Christ sits, is translated, Acts 12 : 21, "*throne.*"[1] And in comparing Scripture, it is found that when the Son of Man does this judging, He is represented as seated, not on the Father's throne, but His own throne—that is, the one He inherits in virtue of being David's Son. To indicate how the Spirit so accurately distinguishes between those thrones it is only necessary to consider Matt. 25 : 31, "*He shall sit upon the throne of His glory*," compared with Rev. 3 : 21, where the Father's throne in heaven is distinguished from "*my throne*"—a distinction made requisite by the Covenant to David. Whatever of Sovereignty may be displayed by the Divine on the Father's throne, we must bear in mind, as constantly essential, that as the throne covenanted to Jesus Christ belongs to Him *as the Son of Man*, those allusions to "My throne," "His throne," etc., have undoubted reference to His humanity, and therefore must be, in the nature of the case, understood as separate and distinct from the throne in the third heaven.[2] The references must correspond *with* the covenant and predictions of the prophets. 4. Many prophetical passages unite this Judgeship with the general one *of government*, as Ps. 9 : 7, 8; Ps. 96 : 10, 13; Ps. 82 : 8, etc. So that, as a multitude of predictions of this kind evidence, reigning, ruling, governing, and judging are regarded as synonymes, so that all our concordances give as one of its distinctive meanings, "*to rule, govern*, or *reign.*" 5. This judging, as our argument demands, is united with predictions of Christ's *sitting upon David's throne.* Thus e.g. Isa. 9 : 6, 7; Isa. 16 : 5; Jer. 33 : 15. The prophets plainly declare that when the revealed King, David's Son and Lord, re-establishes the covenanted throne and Kingdom, He is manifested as *the Judge* of Israel and of the nations. 6. This Judgeship is also united with the restoration of the Jewish nation, with which the Davidic throne is united, as e.g. Jer. 23 : 5–8, etc. 7. Saints are co-heirs with Jesus in this Judgeship, for they are to judge with Him on earth. But the passages explanatory of this Judgeship (comp. Prop. 154) represent it as equivalent to the possession of authority, rulership, or kingship. 8. There is no act ascribed to this Kingly office of Christ, but what is *also identified* with this Judgeship,

both in Coming and Kingdom. In the delineation of the Mill. era, the latter forms a prominent feature of it. We give a few illustrations: When the majesty of God in Zion is declared, the gathering of His saints, and the issuing forth of a tempestuous fire is announced, Ps. 50, it is added: "He shall call to the heavens from above and to the earth, *that He may judge His people*"—i.e. re-enter that Theocratical predicted relationship—"and the heavens shall declare His righteousness, *for God is Judge Himself.*" That this refers to Christ is evident from Micah 5 : 1, where Jesus is designated "*the Judge of Israel,*" from the delegating of this judging to Him by the Father, from the Oneness of Father and Son, and from the same things being pointedly ascribed to the Son. In the light of this, many passages present a forcible meaning, as in Ps. 94, "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show Thyself. Lift up Thyself, *Thou Judge of the earth.*" Reading on, we ascertain that this revelation of this Judge is desired, that the wicked may not triumph, that the righteous and the inheritance may be delivered, and that the throne of iniquity may be overthrown and His own be substituted. So in Ps. 7, where prayer is offered for deliverance from enemies, and a firm trust is expressed that God will arise and save the upright and punish the wicked, it is said: "*the Lord shall judge the people,*" "*God judgeth the righteous.*" And what this denotes is apparent from Ps. 9, for, after evincing the desire to praise and rejoice in God, the reason is assigned: "when mine enemies are turned back, they shall fall and perish *at thy presence.* For Thou hast maintained my right and my cause (i.e. the covenanted); *Thou satest in the throne judging right.*" Notice, too, that this is done when the Psalmist is "*lifted up from the gates of death* (res.), *that I may show forth all thy praise in the gates of the daughter of Zion,*" etc. The student can readily find an abundance of such allusions, a rich golden vein in the prophetic mine. As e.g. in that class of Psalms (96, 97, 98, etc.) which begin with "*the Lord reigneth,*" and then describe the exaltation of the saints, the utter removal of wickedness, etc., and generally incorporate or conclude with expressions referring to the Coming of the Lord "*to judge the earth; with righteousness shall He judge the world, and the people with equity,*" etc. The same strain is found in Jer. 23 : 5–8; Isa. 30 : 18, 19, etc., so that, as ancient and modern writers have correctly observed, the Millennial descriptions either contain or are preceded or followed by representations of *this Judgeship.* His judicial power shall be especially exercised, when this age is to be ushered in, against the nations of the earth; His legislative, executive, and judicial power in the restoration of His own people and establishment of His Kingdom, in the complete subjugation of all nations to His supremacy, and in the binding of Satan; all the attributes of Judgeship will be exhibited in the administrations of His government in that era, so that all the righteous shall, as the Psalmist predicts, *rejoice and be glad in His Judgeship;* and at the close of this age the Judge's power will, in a striking manner, be manifested in the raising of the wicked dead, the confirming of their sentence, the final and eternal overthrow of all wickedness, and the continued everlasting security and blessedness of His people. 9. The word "*judgment*" is employed, as concordances show, to designate "*the governing power of Christ,*" and in this light many passages become significant of the future rule of Christ, as e.g. Isa. 42 : 4; Ps. 76 : 9; Ps. 94 : 15, etc. This arises from the fact that "judgment" itself is derived from

"determined"—this kingly office of Christ being covenanted, predetermined.[3] 10. Christ is revealed as King and as Judge, the terms being convertible, at the time of the Pre-Millenial harvest. Compare the parable of Tares and Wheat with Rev. 14, Joel 3, Rev. 19, etc. 11. In Rev. 11, at the time (under last trumpet) the Sovereignty of the world is given to Christ, as part of His Kingly office, *judging* is announced. 12. A variety of additional reasons will be given under the judging of the saints, the Judgment Day, the Day of Christ, etc., so that we must conclude that the phrase "*the Judge of Israel*" is equivalent to "*the King of Israel;*" "*the righteous Judge,*" to that of "*the righteous King,*" or "*a King shall reign in righteousness,*" to that of "*He shall judge the world in righteousness.*"

[1] Storrs (*Bible Examiner*, Aug., 1862, p. 427, etc.) makes "the Judgment seat of Christ" equivalent to "the form of administering the government and laws ordained." This is correct (it being the Theocratic-Davidic ordering, etc.), but when he afterward makes it equivalent to "the word of Christ" by which (John 12 : 48) we are judged, he mistakes. That word, indeed, is included, but this judgment seat or throne includes far more, viz., the form of Theocratic government then instituted under the rulership of Jesus. The word previously spoken only qualifies or condemns for participation in this Kingdom of Christ. The idea connected with the judgment seat or throne is simply that of authoritative utterance and ordering.

[2] R. Maton (*Israel's Redemp.*), in reference to the Kingdom specifically promised to Jesus, says: "We may justly doubt whether our Saviour hath as yet executed the office of King." Admitting His rule in the Church, etc., he adds: "Yet, that He doeth *not now* reign in that Kingdom which He shall govern *as man*, and consequently in that of which the prophets spake, His own words in Rev. 3 : 21 do clearly prove: 'To him that overcometh I will grant to sit with me in my throne,' etc., from whence it follows that the throne which He here calls His own, and which He hath not yet received (Heb. 2 : 8, 10, 12, 13), must needs belong to Him *as man;* because the place where He now sits is the Father's throne, a throne in which He has no proper interest *but as God.* Again, it follows that seeing He is now in His Father's throne, therefore neither is this the time nor the place in which His own throne is to be erected." The critical student need not be reminded that in addition to this throne, which He inherits *as David's Son*, there is also *the Theocratic* relationship, which makes this throne *the Father's* as well as that of the Son, for *it is God* ruling in and through this Son. The Scriptures only distinguish between the general Divine Sovereignty over the universe and this special, particular rule here on earth. Comp. Props. 80, 81, 82, 84, and 85. Also Props. 199, 200, etc.

[3] This is indicated in Rom. 14 : 9, "*to this end Christ both died and rose, and revived that He might be Lord* (or exercise Lordship over both dead and living ones) *both of the dead and living*"—Luke using the same word, ch. 22 : 25, to denote the exercise of *royal authority* by Gentile kings. With this is to be united the idea presented by Gesenius: "The ideas of ruling and judgment are *closely allied*, not only in Oriental practice and policy, but also in their languages." Dr. Clarke, *Com.* on Lev. 26, remarks: "Judgments 'shephatim' from 'shapat,' to distinguish, regulate, and determine—meaning those things that God has *determined* that men shall pursue," or that He Himself will execute.

Obs. 5. The modern usage of the words "Judge" and "Judgment" have *misled* many in comprehending this subject, so that some assert, as Priest, that they cannot see how the Millennial period and judgment *can be blended.* A reference to any concordance would explain the matter, for those words are used in a variety of ways, as in trying a cause, discerning, reckoning, as well as in ruling, governing, etc., and the meaning to be attached to the word in any particular case must be determined by the context, general analogy—in brief, by the laws controlling language, giving the preference in all cases *to scriptural usage.* Because "judge" is employed to designate judicial action, that is no reason for discarding *the additional meanings* attached to it by the Word of God. In this discussion it is sufficient to notice that Judgeship is ascribed to the Kingly, Sovereign

power of God and of His Son, and that whatever of judgment there has been in the past or is going on now, or attends us at death, or at the resurrection, or in the Coming Kingdom, etc.,[1] it does not affect our line of argument, but *confirms* it, because all this is represented as an exertion of Divine Sovereignty. The question that we are to decide is *not* whether judicial action belongs to the station of a judge—this is admitted by all—but whether, when Christ *is revealed as Judge*, this Judgeship is not *an equivalent* to His Kingly rule. This we think is already conclusively proven, and therefore those writers who fail to discriminate in this particular make *a serious mistake* which materially concerns the interpretation of a large portion of Scripture. The Judgeship of Christ is not only perfectly consistent with the glory and blessedness of the Millennial period, but *indispensably necessary* to secure it. And in this connection it may be added, that the proof of Christ's Judgeship as given by Paul, viz., Acts 17 : 31, "*whereof He hath given assurance unto all men in that He hath raised Him from the dead,*" is precisely the identical proof required by the covenant to show that *David's Son is to reign* as "*the man ordained*" *in the immortal manner predicted.* The *duration* of this Judgeship is of such a nature that it cannot be predicated of mortal man; whereas in His glorified humanity, never more subject to death, He is abundantly able to verify the promises relating to His Judgeship or Kingship.[2]

[1] There have been judgments in the past of Jewish and Gentile nations and individuals, judgments in acts of condemnation or of justification, judgments at death, and there will be judgments at the resurrection, at the translation, at the awarding of positions, etc., but all these of a judicial nature affecting nations or individuals, past or present, do not remove *the extent of judgeship* ascribed to Christ, and which is to be specifically exerted in His Coming Kingdom. The theories of national, individual, and believer's judgment, however they may be incorporated, do not lessen the force of *this future specific* judgeship of Jesus. Our argument is only concerned with the latter, and hence the view respecting the destiny of man being fixed in this life or in Hades, etc., does not alter the force of our reasoning.

[2] This enables us to appreciate the definitions that are usually given to the Day of Judgment. Thus, e.g. in the *Relig. Encyc.*, Art. "Judgment" (Day of), it is asserted that this "is that important period which shall terminate the present dispensation of grace toward the fallen race of Adam, put an end to time," etc. This needs no special remark, seeing that it confines judging exclusively to judicial action, misconceives the object and tendency of judgment (which is to bless the race of Adam), and boldly limits time when the Scriptures extend it (comp. next Prop. and e.g. 140, 152, 159, etc.). This writer, however, presents a singular inconsistency that may be noticed : in the same art., Dan. 7 : 10, is quoted as then fulfilled, viz., at this limited Day of Judgment, but in sec. 3 the saints are carefully placed "not on earth, but forever in heaven," thus flatly contradicting Daniel's statements that *after* the books are opened, the judgment has set, etc., the Kingdom of the saints is here *on the earth.* The plainest predictions must bend before this Popish theory. This position of ours enables us with ease to refute the objections urged against our doctrine. Thus, e.g. Dr. Lindsay (Art. "Mill." in *Ency. Brit.*), entirely overlooking, or not understanding, our doctrine, asserts : "That, on the Millenarian hypothesis, there can be no judgment of the righteous whatever, for they, having been once admitted to reign with Christ can *never after that* be placed for trial at His bar." This objection is based on the supposition (unproven) that there is only one limited manifestation of judgment at the close of the Millennium. We prove, however, a Pre-Mill. Coming of the Judge, a Millennial judging, and a Post-Millennial judgment. It is Lindsay's theory that really produces the grave objection, viz., that saints that have been thousands of years reigning in heaven, etc., shall at the end of the Millennium be subjected to a judicial investigation. We have no long interval between the Advent and judging as he incorrectly ascribes to our doctrine, and hence his objections have no force against us. In reference to the judicial judgment of the saints, who are co-heirs with Christ, and the intermediate state, see Props. 135 and 136.

Obs. 6. The concessions made by writers when not directly opposing us are decidedly in our favor. Thus, to illustrate from a popular Commentator: Barnes, *Com.*, is unwilling to admit that Christ's ruling with a rod of iron (judging), Rev. 19, denotes His Sovereign power exerted at His personal Coming. He refers it rather to providential movements, spiritual power, by which all things shall be subdued, etc. In Rev. 2 : 27, however, when coming to the same promise given to the saints, a difficulty presents itself, viz., that it would be unreasonable and against fact to ascribe such power *now* to the saints. He therefore correctly applies this ruling with a rod of iron to the period of the judgment. After showing that the phraseology denotes "*a power that is firm and invincible*," that "*no power can oppose His rule*," and that "*the enemies of His government would be destroyed*," he adds: "the speaker does not intimate *when* this will be, but all that is said here would be applicable *to that time when the Son of God will come to judge the world, and when His saints will be associated with Him in His triumphs.*"[1] Taking this admission given by an opponent, it follows that the Son of Man and the saints enter upon this ruling with a rod of iron *personally* at the beginning of the Millennium, for at that period the Spirit locates it in Rev. 19, and in Ps. 2 it is also associated with the manifestation of "*the King*" in Zion.

[1] Barnes, realizing that he was making a concession fatal to his own theory, endeavors to gloss it over by asserting that "the rewards promised refer *to heaven*," and then adds: "*If so*, then this passage should not be adduced as having any reference to an imaginary personal reign of the Saviour and of the saints on the earth." To this we reply: It cannot be referred to *an imaginary* ruling of the nations, breaking them in pieces, etc., *in heaven*, for (1) this ruling with a rod of iron, etc., is expressly located *here on earth* and not in heaven; (2) the nations broken, etc., are *on* the earth and not in heaven; (3) Jesus and the saints are represented (as e.g. Zech. 14) as being *on* earth and not in the third heaven *when* this work is accomplished; (4) he himself admits as much in the extract given, when applying it to the Sec. Advent, which takes place *on* earth; (5) that he added the gloss above, well knowing that his theory, in view of such an interpretation, required such bolstering to give it an appearance of consistency; (6) our doctrine requires no such vain support, being entirely dependent on the unmistakable analogy given by the Spirit. For the fact that the ruling with the rod of iron is stated to occur under the last trumpet, to precede the Millennium, etc., is amply sufficient for our faith, without our attempting, for the sake of opinion, *to change* the locality and time designated by the Spirit. The reader will notice, too, that Barnes's expression "the Son of God will come to judge the world," while true of Christ, is not the scriptural usage, as can be seen in Props. 81, 82, 83, 84, 85, 89, etc.

Obs. 7. This judging is connected with the casting out of Satan. This might be argued from Rev. 19 with the following context, and the general tenor of Millennial descriptions indicating freedom from evil, etc., but we confine ourselves briefly to John 12 : 31. When Christ came to suffer and die under the provisions made for Redemption, He did *not assume* the character of Judge or King. Yet He says: "*Now is the judgment of this world; now shall the Prince of this world be cast out*," and this is stated in connection with His death, by which this would be brought about, and He (as David's Son), by the accompanying resurrection, would become the one of whom "*we have heard out of the law that Christ abideth forever.*" Here the *future* is spoken of as *present* (Prop. 65, Obs. 9), His death being merely provisionary, for Jesus expressly declares in the same chapter that *He came not to judge the world;* down to the present time there has been no such judgment, and Satan has *not yet* been cast out. That a meaning is not forced out of the passage is evident from what Barnes, *loci*, says of it:

he referring its fulfilment to the Future Day of Judgment and explaining its reference to the death as follows: "Now is approaching the decisive scene, the eventful period—the crisis—*when it shall be determined who shall rule this world.*" The reader, however, is reminded that this judgment and this casting out of Satan thus linked together, the Spirit informs us, is fulfilled at a Pre-Mill. Advent, when Satan himself is bound and confined. *Then* the Sovereignty, justly claimed by the Son in virtue of covenanted relationship and obedience unto a triumphant death, is publicly assumed. What the Spirit has *thus joined together* and located in fulfilment, it is daring for us to separate.

Obs. 8. It is no wonder that infidels treat this subject with scorn when it is handled, wildly and outrageously, by otherwise able Christian writers, such as e.g. Reuss. In Reuss's *His. Ch. Theol. of the Apos. Age*, he frankly admits that the Evangelists clearly teach the views that we entertain, such as the personal Coming of Christ, the idea of judging, saying of the latter, "the Apostles especially, as a recompense of their devotedness, shall sit as judges judging the twelve tribes of Israel, and *then* the Kingdom shall commence," etc. He emphatically declares that "these representations are *clear and simple;* they have *nothing equivocal* about them," etc. "It is evident that the narrators, who serve as our guides, took every word *literally*, and had not *a shadow of doubt* in reference to the matter." Then Reuss adds that, because of their *Judaistic, Rabbinical* correspondence, "grave doubts arise, and *it seems impossible* that Jesus should have repeated that which the most ordinary Rabbi *had long preached* in the synagogue." The result to which Reuss comes, after traducing the faith of the Evangelists and the sense grammatically expressed by Jesus, is to reject the plain "unequivocal" teaching, and search out and fasten upon it "*a meaning different from that which at first suggests itself.*" This meaning he finds in death, resurrection, etc., opening a wide door for mystical applications, thus manufacturing a pliant mortar to daub over the promises; for he remarks under this meaning: "the seats of honor may well *be dismissed* from the dogmatic explanation of the Gospel prophecy," etc. In this total misapprehension of judgment he places Jesus above "*the delusive imagination of the prophet,*" etc., not seeing that he is actually pulling down most precious material with one hand while endeavoring to build up inferior stuff with the other; that he is engaged in destroying *the credibility* of the narrators; in making Christ's language, knowing their views, an accommodation, deception, etc. If we understand the utterances of Jesus in their true grammatical relation, *then*, according to Reuss, He "seems here suddenly to give expression to *the most visionary hopes* as to the immediate future—hopes based not upon an estimate of the natural progress of events, but upon *the wildest dreams* of fanatic patriots among his countrymen Do we really find, side by side, with predictions ratified by the event and signally proving the exactness of His knowledge of the future, *an error so monstrous that the lie direct* is given by history to the most solemn promise of the Saviour?" The "lie" is all in Reuss's imagination, and arises from his basing all fulfilment upon his own "estimate of the natural progress of events," and *overlooking* the postponement of the Kingdom. Leaving the discussion of the particular promise alluded to by him to the Prop. (154) on the Reign of the Saints, we may say that Christ will *take care of the fulfilment* of His promises respecting judging, and that His

promises are not to be measured by past fulfilment, but left to the period *indicated* by the Spirit. Alas ! *how painful* to meet such unbelief in such men—unbelief which, perhaps honestly intends to exalt Christ, but virtually *condemns* His language and *belittles* the faith of His followers. The whole theory of this class is this : we are not to understand the Word *as it reads*—if we do it leads to "*Judaistic*" notions—but we must "*spiritualize* the letter" and "*idealize* the picture of the coming age." Spiritualizing even covenants, it causes no surprise to see the mystical results.

The student is reminded that, although our doctrine has been held by the Primitive Church and many eminent men, works devoted to systematic theology, and which profess to enter *into details* of opinion, never enter into a discussion of this Judgeship of Christ so as *to include* the Millenarian view. This omission is noticeable even in the most recent (as e.g. Hodge's), and this *evident ignoring* of it seems to indicate *a fear* to place it in juxtaposition to their own theory. To say the least, it is misleading to many of their readers. It is allowable to point out a serious inaccuracy into which so careful a writer as Hagenbach (*His. of Doc.*) has fallen. In sec. 77, speaking of "the general judgment," he writes just as if all believers from A.D. 70 to A.D. 254 held to it in *a modern* sense. An uninformed reader would be left by this statement under a wrong, unhistorical impression. The fact is just *the reverse*—the immense majority believed in the manner of judgment as delineated by us in this and following propositions. These are only specimens of the injustice done to our view in professed scholarly exhibitions of doctrine, sometimes the result of misinformation, and sometimes that of prejudice.

PROPOSITION 133. *This view of the Kingdom is confirmed by "the Day of Judgment."*

If the monkish view of the day of judgment, now so prevalent even among Protestants, is correct, *then* it follows that, it being deemed the period of the winding up, or ending, of all sublunary things, no place can be found for such a Kingdom after it. But, on the other hand, if *it can be conclusively shown* that this day of judgment is connected with, enters into, and follows through the Millennial era, *then* it materially aids in supporting our view of the Covenanted Kingdom. That it does this is already evidenced by preceding Propositions, but the Spirit affords us in the Word additional reasons to sustain our belief.

Obs. 1. Again the reader is reminded that the Jewish and Early Church doctrine of the Judgment Day is something *very different* from the Popish doctrine now so generally entertained. The notion of an assize, a universal gathering of dead and living, pious and wicked, before a tribunal at which character is to be tested, etc., was developed in the Church several centuries later, in the form *now* held by many writers. On all sides are to be found utterances concerning the judgment utterly unknown, and completely antagonistic to the doctrine *once held by the Church.* The modern writers, with here and there an exception, express the same hostility to the ancient view. Take a recent author, Dr. Bascom, in his *Sermons*, 1 series, sec. 11, "The Judgment," most eloquently indorses the Popish view, calling it "a day *concluding the world's existence*," "a day which shall wrap *the universe* of man in writhing distortions and dash to pieces *the structure of nature*," etc., and adding: "This day *terminates* alike the dispensations and dealings of heaven *in relation to our fallen planet.*" Such quotations might almost be indefinitely multiplied, as evidence of the widespread and falsely extravagant representations of the Word of God on this point; but they are not needed, as every reader must be more or less acquainted with their sad existence.

Obs. 2. Our views (Millenarian) respecting judgment are almost invariably misrepresented (with some honorable exceptions, as Barnes, Brown, Fairbairn) by our opposers; and in *no* work specially written against us is exhibited *a candid statement* of our scriptural position.[1] Some writers, as one in *Presby. Quarterly Review*, 1853, so pervert our doctrine as to make it imply that we hold Rev. 20 : 11–15 *to precede* the Mill. age, which no one does. In a recent commentary, only so much, and that incidental, of our argument is given that the writer felt able to refute, while *the leading reasons* presented by us were totally ignored. Even so ignorant (will not say designedly) are some writers that our doctrine of the Judgment is

classed with that of the Millerites, when the fact is that the Millerite doctrine on the subject is *identical* with their own, and bears no resemblance whatever to ours. Another class of writers, more insidious, attack our doctrine under a professed harmony, which is a mere jumbling together of passages, without discriminating between *the time* of their fulfilment.[2] The truth is, that in looking over a large number of works opposed to us, not one (unless Dr. Brown's of Glasgow can be called an exception, which it is not) takes up our Scriptural reasons given and endeavors *to show* that these Scriptures are to be understood differently, as e.g. that our view of the Judgeship of Christ, of the Judgment Day, and of their connection with the Millennium, is erroneous. Instead of a comparison of Scripture, and founding an opinion on the mind of the Spirit as thus presented, the proof alleged is entirely *inferential and indirect.* Thus, to illustrate : Steele (*Essay on Ch. Kingdom, Bib. Sac.* Nov. 1849), Brown (*Ch. Sec. Coming*), Beattie (*Dis. on Mill. State*), Waldegrave (*Lec. on N. T. Mill.*), Barnes (*Com.*), etc., all without exception take it for granted (without meeting and answering our arguments concerning the passages quoted), that e.g. Matt. 25 (and Scriptures which simply allege the Coming of Christ to judgment and which affirm that all men shall be judged without assigning the order or time), must necessarily mean to judicially judge "all mankind," "the entire race," *at the same time,* so that "*the whole number of the saved and the whole number of the lost, in two vast assemblies, meets our eyes,*" "*the generations of men cease,*" etc. Leaving the reader to consult Mill. authors who have reviewed those works in detail (as Lord's *Lit. and Theol. Journal,* etc.), for a minute consideration of each passage assigned, it is only requisite to give an illustration of this mode of handling the Word of God, seeing that the main objection urged by them (viz., that all the righteous and all the wicked will be judged together at the same time) is fully answered by our adopted line of argument. In illustration we select 2 Cor. 5 : 9–21 : "*For we must all appear before the judgment seat of Christ, that every one,*" etc. Now it is affirmed that this teaching, that "all appear," etc., it includes *all at the same time.* But this is not contained in the passage ; and this Scripture itself must be interpreted in the light of others. To put on the words "all" "every one" an emphasis to include the time, if applied to other Scripture, would be absurd, as e.g. 1 Cor. 15 : 22, etc.* All shall appear before His Throne (judgment seat is translated throne, Acts 12 : 21), but at different periods, as e.g. before the Mill. age and at its close—(we leave the proof in our regular order of argument). Without discussing what critics tell us the words here denote, implying not merely a standing, etc., before the throne, but a being manifested to receive the stations, positions, rewards, proportionate to their deeds, etc., the attention of our opponents is called to a certain weakness in their argument. They frequently censure us for bringing the saints back before this very throne to receive stations of honor, kingship, and priesthood, that they may reign, pronouncing it *derogatory, degrading,* etc., after the honor, bliss, and glory enjoyed. They evidently forget this objection, when they bring *those same saints before this same* throne to

* Such a pressure put upon the word "all" reminds us of the destructive critical remarks on Luke 2 : 1, etc. Credner pushed the "all flesh" of Joel to the extreme that it must mean all beasts as well as men—even locusts (quoted by Fairbairn, *On Proph.*, p. 100).

undergo *a judicial* investigation. Our view surely entails nothing *so derogatory* upon them, for the very fact of the resurrection of the saints, thus counted worthy of it, and the non-resurrection of the wicked at the time of the first resurrection, counted unworthy of it, proves to us *a pre-existing judgment*. Our opponents have much to say, and truthfully, that the condition of the individual is determined, in some way even at death, and that his future destiny is shaped by the moral character then sustained, and that this must be the result of judgment exercised. If so, the question arises, Why subject these same parties—especially taking Brown's, Barnes's, etc. idea that the saints have been, many of them for centuries upon centuries, in the third heaven enjoying a development of glory indescribable, etc.—to be brought before a tribunal *to undergo a scrutiny* of character? This difficulty and others vanish only if we allow the legitimate meaning given to the original by commentators, which involves our idea, that the saints are manifested before that throne to be assigned their position *as rulers* in the Kingdom, which apportionment is *only done* at the manifestation of the Kingdom itself, and is proportioned to the deeds done in the body. Such a manifestation is one that we are led to expect. If the objection is raised that Paul included in the word "all" also the wicked, it can be readily granted, for they too at a certain period shall have their final condition awarded by Him who sits on that throne. If it can be shown that *all are judged*, whether at one time or at different times, *the affirmation* of the passage is amply sustained. All are raised from the dead, but each in his own order; so also all shall stand before His throne, but each in his order.

[1] Every writer, without exception, opposed to us, conceals as much as possible *our scriptural argument*—based on the meaning of Judge, Judgment-day, etc. A reader of such works alone could not possibly obtain *a correct idea* of our scriptural proof. Many such opposers totally ignore our scriptural reasons, as if they did not exist, and ascribe to us views that we do not entertain. Alas! when controversy is so one-sided that it will not properly notice the arguments and reasons of opposers. Many works, as the candid student must allow, present *a mere caricature* of our doctrine. This lack of candor is evidence of weakness.

[2] Dr. Keith, who has given us many admirable things relating to prophecy, presents us a very unsatisfactory chapter (15) on "the judgment of the dead" (also on resurrection) in his *Harmony of Prophecy*. It is one thing to string together passages which may in some respects have a resemblance in phraseology, and it is quite another to prove that they are correctly taken, and relate to *the same* event or time. This is readily seen by his quoting things that *precede* the Mill. age, and linking them with things that *follow* that age, and then pronounce them as identical; and it is also seen in his refusing to quote in the same connection passages which would conflict with the conclusion that he desires to arrive at as e.g. "the rest of the dead lived not again until the thousand years were ended," etc. The *Harmony* is, after all, Dr. Keith's and not divine; evincing an ignoring of judgeship previous to, during, and at the close of the Mill. day. Surely, the passages referring to judgment preceding the Millennium cannot without unwarranted license and violence be located at its close. Indebted as we may be to the author for valuable suggestions, it is simply duty to protest against so misleading a perversion.

Obs. 3. The Judgment Day is inseparably linked with *the personal presence* of the Judge, and therefore, as we proceed, it is unnecessary to repeat what all admit. It is very essential to our doctrine to find the judgment united with the Coming of the Son of Man. Mede (*Works*, B. 3, p. 762) long ago observed[1] that Dan. 7 contains "*The mother text of Scripture, whence the Jews grounded the name and expectation of the Great Day of Judgment.*" In following Propositions the Jewish view of "the Day of

Judgment" and "the Day of the Great Judgment," will be given, including and associated with *the personal coming* of the Messiah and of "His day." Is it not singular, to say the least, that if the Jews were mistaken in identifying the Day of Judgment *with* the Coming of the Son of Man in Daniel, and *with* the reign of the Messiah, that Jesus and the Apostles, by adopting and using *the very phraseology* current among the Jews, should *thus confirm* the Jewish usage of the phrases? Our opposers, as Stuart, Barnes, etc., concede that in the N. T. the phrases "the Day of Judgment," "the Judgment of the Great Day," embraces this personal Coming of the Messiah; and this concession, as far as it goes, is important, and may well cause us to ask, Does it not include *much more*, even the association with the reign of David's Son during the blessed Mill. period described by the prophets and believed in by the Jews? The facts (1) that the phrases *originated* with Jewish believers, and (2) that they are employed without the least intimation that they are to be understood *differently*, certainly ought to have *some weight* with the student.

[1] Mede's argument is the following: "The Kingdom of the Son of Man and the saints of the Most High, in Daniel, begins when the Great Judgment sits. The Kingdom in the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the Kingdom of the Son of Man and the saints of the Most High in Daniel. *Ergo*, it also begins at the Great Judgment." After fortifying this by various reasons, he thus concludes: "Now, if this be sufficiently proved, that the one thousand years begin with the Day of Judgment, it will appear further out of the Apocalypse, that the Judgment is not consummate till they be ended; for Gog and Magog's destruction and the universal resurrection are not till then, therefore *the whole thousand years are included in the Day of Judgment*." "Hence it will follow, that whatsoever Scripture speaks of a Kingdom of Christ to be at His second appearing or at the destruction of Antichrist, it must needs be *the same* which Daniel saw should be at that time, and so, consequently, be the Kingdom of a thousand years, which the Apocalypse includes between the beginning and consummation of the Great Judgment. *Ergo*, That in Luke 17, from v. 20 to the end. And that in Luke 19 : 11–15 inclusively. And that in Luke 21 : 31. And that in 2 Tim. 4 : 1." "By these we may understand the rest, taking this for sure ground, that this expression of the 'Son of Man coming in the clouds of heaven' so often inculcated in the New Test., is taken from, and hath reference to, the prophecy of Daniel, being nowhere else found in the Old Test." (*Works*, b. 4., epis. 15).

Obs. 4. The Judgment Day is designated, Acts 17 : 31, "*He hath appointed a day wherein He will judge the world in righteousness*," etc.[1] By this is evidently meant that a fixed, determined time has been set apart, which, by way of eminence, is called "*the Day of Judgment*," in which Christ shall be revealed as the Judge. It is variously presented, as in Rom. 2 : 16; 1 Thess. 5; 2; 1 Cor. 1 : 8, etc. It is called "*a day*," which in the largeness of prophecy does not indicate an ordinary day, or even a brief period of time, but may include *a long, extended time*. The word is employed to denote time *indefinitely*, as "the day of trouble," "the day of adversity," "the day of prosperity," etc. Again, it is used to designate *definite periods*, either short or long, as e.g. the *six* days of creation are called "day" Gen. 2 : 4; the *forty* years in the wilderness are named, Heb. 3 : 8; Ps. 95 : 8, "the day of temptation;" the *times* of the Messiah are called by the prophets "that day," "the day of the Lord," as Isa. 24 : 25, 26; Zech. 14, etc.; "the day of salvation," 2 Cor. 6 : 2, "the day," Heb. 3 : 7, 13; Ps. 118 : 24, etc., are admitted to embrace *an entire dispensation*. It is well known that prophecy speaks of events occurring "in that day," which the fulfilment shows occupied *hundreds of years* in fulfilling. Reference might be made to other passages, such as John 8 : 56;

1 Cor. 5 : 5 ; Deut. 33 : 12, etc., all showing this usage by the Spirit. Therefore, in approaching a subject like this, the student's attention should at once be directed to the applicability of this feature to the Day of Judgment, especially since it was thus understood by the pious Jews.[2]

[1] Some (as Universalists, Swedenborgians, etc.) are anxious to make out that this refers to the present dispensation, saying that the word "appointed" means "to establish, ratify, confirm," etc. But this view is opposed to the decided opinion of eminent lexicographers, Schleusner, Bretchneider, etc., who render it "to appoint or fix beforehand, to ordain," etc. Even if the attempted meaning would be substituted, it would not materially modify the idea, for then it would indicate that God has already ratified, confirmed, or established this day, predicted by the prophets, by raising Jesus Christ from the dead and by the bestowal of the power of judgment. Then a great future event would, in view of its certainty and the preparation made in its behalf, be spoken of as present. For a specimen of spiritualizing and application to the present, see Art. "Agapemone, or Abode of Love," in Appleton's *Cyclop.* Swedenborgians (as e.g. Noble's *Appeal*) hold that "the last Judgment" has taken place in the spiritual world in the year 1757, and Swedenborg (*Works* "On the Last Judgment") asserts that "it has been granted me to see with my own eyes that the last judgment is now accomplished." But misled by *the ecclesiastical* term "last judgment," he forgets in his alleged seeing to weave in to his vision the necessary adjuncts, forerunners and accompaniments pertaining to judgment as delineated by Scripture. Pressense (*The Early Days of Christianity*, p. 286, foot-note) incorrectly affirms : "The judgment is called *parousia*, 1 Thess. 2 : 19 ; see 2 Tim. 4 : 1, where it is said that Christ will judge the quick and dead at His appearing." The parousia *introduces* the judgment and many other things, including the Kingdom, and is never called the judgment, as Popish and some Protestant theology take for granted.

[2] Even so, as various authors have noticed, the Spirit employs the word "hour" to denote extended time, and our translators have rendered it "season" and "time" as in John 5 : 35 ; 2 Cor. 8 : 8 ; Philem. 5 : 15 ; 1 John 2 : 18. Comp. Abdiel's *Essays*, p. 83, and Sirr's *First Res.*, p. 74, etc. Sirr notices how the Scriptures speak of "a day of judgment" and of "the day of judgment," and presents some interesting remarks. Augustine (*City of God*, b. 20, c. 1) long ago said : "No one who reads the Scriptures, however negligently, need be told that in them 'day' is customarily used for 'time.'" Oosterzee (*Ch. Dog.*, vol. 2, p. 798) gives the Millenarian, ancient, and modern view, when, after specifying the Pre-Millennial Sec. Advent, he remarks : "*The whole Dispensation*, which now begins, is *a Dispensation of Judgment* ; and if this dispensation is spoken of as a day," it is self-evident that here a prophetic day (Ps. 90 : 4 ; 2 Pet. 3 : 8) is to be "thought of, a day *of undefined duration.*" The reader will find additional reasons for our position under Props. 134, 137, 138, 139 and 140. Lange (*Com.* on "Parable of the Net") says : "From the circumstance that those to whom the process of separation is intrusted, are said to sit down on the shore and to gather out the good, we infer that the day of judgment will be *a season* of judgment, or *an æon* (*age*) *in the appearing of Christ.*" In the "Bremen Lectures" (p. 244), Lange writes of "the One Day which is *as great as one thousand years.*" Richter's *Erklarte Haus Bibel*, tom. 6, p. 1134, says : "The Universal Judgment begins with the return of Christ, and *continues during the one thousand years*, until the Lord proclaims the final decision. There are, therefore, not two Universal Judgments, one before and one after the one thousand years' Kingdom, but *the whole* is one Universal Judgment." Many such references from commentators and others might be quoted, but these illustrations will suffice. One other, given by Dr. Craven in his excellent paper on "The Judgment" (read before "The Proph. Convention"), may be profitably repeated, since it shows that our opponents fully concede the force of our reasoning. Prof. Dr. Glasgow (*The Apoc. Transl. and Explained*, pp. 511 and 514) receives Mede's interpretation making the judgment a thousand years. Speaking of the Judgment Day, he says : "Now in the text (Rev. 20 : 12) there is nothing said whatever of the length of time to be occupied ; but popular thinkers, with a presumption equal to their ignorance —*a sinful presumption*—fix it down to a human day of twenty-four or twelve hours. Learned theologians, expositors, and enlightened preachers are more cautious. Of these, I cannot find one (and I have searched libraries) making the time a human day or any brief human period." "There seems much more rationality in the interpretation given by Mede, that *the time of judgment is a thousand human years*, than in that of those who, without a shred of scriptural authority, restrict it to a human day, or some such little space of secular time. 'One day,' says Peter, 'is with the Lord as a thousand years.'

Whitby quibbles idly about the word 'as.' The very minimum of meaning that can be taken from this is, that a day in God's reckoning of His own works is as a thousand years of human reckoning." He appeals to the scriptural usage of "day," and adds: "The other terms—a season, a harvest, etc.—render a human day impossible, and it appears equally impossible when we consider the work and the means." Surely, such statements, from such a source, ought to have weight.

Obs. 5. The scholastic or eccles. terms "*the Last Judgment*," Dr. Knapp (*Ch. Theol.*, p. 542) frankly says is not employed in the New Test., and that the phrases "the last day" or "last days" are not "used exclusively with reference *to the end of the world.* They often designate merely the future, coming days—e.g. 2 Tim. 3 : 1; 2 Pet. 3 : 3. They sometimes also denote the last period of the world, or, *the times* of the Messiah, e.g. Heb. 1 : 2; 1 Pet. 1 : 20," etc. Such concessions could be multiplied, but are unnecessary. The Jewish and Early Church view is abundantly sustained by the opinions of eminent writers of various classes. To illustrate: John Wesley, *Ser.* on Rom. 14 : 10 (*Works*), says: "The time termed by the Prophet '*the great and terrible day*' is usually in Scripture styled *the Day of the Lord.* The space from the creation of man upon the earth, to the end of all things, is *the day* of the sons of men; the time that is now passing over us is properly *our day;* when this is ended, *the day of the Lord will begin.* But who can say *how long* it will continue? '*With the Lord one day is a thousand years, and a thousand years as one day,*' 2 Pet. 3 : 8. And from this very expression, some of the ancient fathers drew that inference, that, what is commonly called the Day of Judgment would *indeed be a thousand years;* and it seems *they did not go beyond the truth; nay, probably they did not come up to it,*" etc. He affirms that what is done at the Judgment Day could not possibly be confined *to less than* a thousand years. Bh. Newton (*Diss. on Proph.*, vol. 2, p. 377), speaking of the Seventh Millenary, remarks: "According to tradition too, these thousand years of the reign of Christ and the saints *are* '*the great Day of Judgment;*' in *the morning* or beginning whereof shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist and the first resurrection; and in *the evening* or conclusion whereof shall be the general resurrection of the dead."[1] Now let us proceed to ascertain the correctness of such inferences, and see whether they are not *abundantly sustained* by the direct testimony of the Word.

[1] The reader is referred to works of Farmer, Bickersteth, Seiss, Cunningham, Goodwin, Lord, McNeile, Noel, Cox, Brookes, Taylor, and others for additional opinions all favoring this view.

Obs. 6. Peter certainly knew the Jewish view of the Messiah's Judgeship, the Day of Judgment,[1] etc., and yet he in the plainest possible manner *confirms* the truthfulness of it. In 2 Pet. 3 : 7, 8 he introduces the Coming of the Saviour and the reservation of the heavens and earth unto fire "*against the Day of Judgment* and the perdition of ungodly men," and then adds: "But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years and a thousand years as one day.*" Having just mentioned "the *Day* of Judgment," he guards the expression by the words following, lest it should be limited to a short period, or even to a literal day. Foreseeing, by the Spirit, this very error into which multitudes have fallen, he cautions us that this "*day*" of which he writes, may include, at least, *a thousand years.* The expression quoted,

in its twofold application to time, certainly conveys the idea that we are not to limit its duration to a brief period ; and when the same Spirit includes, in what the Prophets call "the day," the thousand years of Rev. 20, *then* the amplitude of "the day" is verified. In accord with this, in Heb. 4 : 1–11, the great *Sabbatism*, the Rest or Sabbath day remaining for God's children, is called "*a day.*" And in Rom. 13 : 12 it is said, "the night is far spent, *the day* is at hand," in which the nature of the two ages is described, the one of trial and the other of light and glory ; and the duration of time is embraced, the night being this dispensation, and the day the coming age or dispensation.[2] Now if we turn to the Prophets they with one accord term "the day," "His day," "that day," etc., the very period of time in which the Lord comes to judge or reign—to inflict judgments on the nations as well as to sit as "*the Judge of Israel*"—the *entire* Millennial era being thus designated.[3] From all this, we are *fully warranted* to conclude that "the Day of Judgment" simply denotes *a time* of judgment, and embraces within its limits the Millennium, *a long period of time.* This is corroborated by the Judgeship of Christ being equivalent to His Kingly rule ; by the Millennial era being frequently designated "the day" in which the Judgeship of Christ is to be manifested ; by the acts of the King at the commencement, duration, and close of the period, and by the reasons assigned in the Propositions following.[4]

[1] This subject is so fruitful that we add another testimony : Joseph Mede, whom our opponents, as Prof. Bush, pronounce to be "one of the profoundest biblical scholars of the English Church," says : "It is to be remembered that *the* Jews, who gave to this time the title of Day of Judgment and from whom our Saviour and the apostles took it, never understood thereby anything but *a time of many years' continuance.*" See Rabbinical references given by Wetstein, *loci.* Lederer (*Nathaniel*, Jan., 1871) shows that the Jews entertained the doctrine of a coming day of judgment, and that Paul and the New Test. incorporated the idea, it being taught in the Old Test., from whence they derived it. This was done in opposition to a view entertained by some (in Mishna) of an annular judgment, which last, as other Rabbis asserted, was not to be found in the Old Test.

[2] Commentators generally admit this distinction of time ; so e.g. even Barnes *loci*, when he makes the night the time under the Gospel and the day "the glory of redemption in heaven," etc. The reader may notice how such an admission of "the night" is directly opposed to his theory of the Millennium, for that, too, then would be "night." In Ps. 89 : 4 (Sep.) and Ps. 90 : 4, a thousand years are represented as a watch in the night, and if we take that view of time given by the Holy Spirit, we may well call the entire period of the world's existence, from the curse down, the night (comp. Prop. 139).

[3] Take, e.g. Isa. 2 : 12, and Alexander, *Com. loci*, renders it "an appointed time for the manifestation of His (Jehovah's) power." So Cocc., Jun., J. D. Mich. "has it appointed" or as Hitzig "hold a day," or as Gesenius, "hold a judgment day." The student will observe the connection, "the Lord alone shall be exalted in that day," not for a brief period, certainly.

[4] It is interesting to note how Mede (*Works*, B. 3, p. 611) paraphrases 2 Pet. 3 : 8 : "But whereas I mentioned *the day* of judgment, lest ye might mistake it for *a short day* or a day of few hours, I would not, beloved, have you ignorant that one day is with the Lord as a thousand years and a thousand years as one day." Then remarking that the style and sentiment is that of the Jewish doctors, he adds : "The words are commonly taken as an argument why God should not be thought slack in His promise (which follows in the next verse), but the first Fathers took it otherwise, and besides it proves it not. For the question is not whether the time be long or short in respect of God, but whether it be long or short in respect of us, otherwise not only a thousand years but an hundred thousand years are in the eyes of God no more than one day is to us, and so it would not seem long to God if the day of judgment would be deferred till then," etc.

Obs. 7. A few additional illustrations may be in place to strengthen our position, and to show *the general analogy* of Scripture. In Zech. 14, in

"the day" that the Lord and His saints come, when His judgments are poured out upon the nations, and Christ is "*King over all the earth*," the phrase "*in that day*" includes not only *the entire age*, but the acts of Christ preceding and during its continuance, the overthrow of His enemies, the deliverance of His people, and the reign with its results. Joel 3 informs us that "*in the day of the Lord*" the nations shall be gathered, the mighty ones come down, the nations are to be judged, the people of God to be delivered, Jerusalem to be exalted, etc. The revelation of Christ as Judge embraces both wrath and mercy—wrath to His enemies, mercy to His saints and Jewish nation, and through them to the spared of the nations. This period of time, called "*the day of the Lord*," which the Spirit afterward (as we shall show) more specifically names "*the day of the Lord Jesus Christ*," embraces this Judgeship, exhibiting in its acts not merely the exercise of judicial power, but all the attributes of a Sovereign. Zeph. 3 designates "*the day*" when the Lord shall "rise up to the prey," when He shall "gather the nations" to pour upon them His anger. "*In that day*" His "holy mountain" shall be established; "the remnant of Israel" shall be restored and become holy; "*the King of Israel, even the Lord, shall be in the midst of thee*;" and blessedness and glory are promised "*at that time*" and "*in that day*," such as we find alone in Millennial predictions. Thus the Spirit joins together the Judging and the Day; and we do not feel at liberty to *disconnect* what is thus *united*. Finding Jesus revealed as the Judge at the period of the harvest (which is proven to be Pre-Mill.); at the time the last (seventh) trumpet sounds (which is also Pre-Mill.); at the time His Kingdom also comes; at the time His enemies are to be destroyed and His people enjoy a glorious deliverance, etc.; and when we find that to this Judgeship is ascribed the blessedness of that Kingdom and dominion which is to follow; that that Judgeship is described as continuously exercised; that the period of time in which it is exerted is designated according to prophetical usage "*the day*," etc.—it is simply to be *incredulous and illogical* to ascribe to "the Day of Judgment" the ordinary Popish view. We are forbidden *to limit and degrade it* in this manner, seeing that the results of *a continued judging* are witnessed in the glory of the Millennium; that the most triumphant (however terrible to the wicked) declarations respecting it, as the means by which all evil shall be rooted out and happiness be restored, are given; that it is the instrumentality by which all the events, so tremendous to the ungodly and so blessed to the righteous, shall be accomplished. This imparts to it *a higher, nobler aspect*, befitting the descriptions of it, than that of the opposite, prevailing view. In this day the kingly power of Christ is exerted, not in a day of assize, apprehension, terror, awful solemnity arising from mere judicial investigation of character, but *in behalf* of His own people. This is the testimony of the Prophets, that this day comes *for deliverance, for glorious redemption*. It is true, that in it the enemies of God shall perish (hence fearful to them), but it is equally true that in it God's people shall be delivered from those enemies, and be rewarded with peace, joy, etc. In brief, this judgment day or period manifests *the Divine Rule* of David's Son and Lord, on David's throne, and the judgment or rule bestowed upon the saints of the Most High. The Spirit thus gives *a sublimity to the administrations of the Judge and of the Judgment Day, making it an object of desire and hope to the righteous*, meeting and verifying the predictions concerning it, and binding the promises of God identified with it in *a con-*

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sistent, harmonious union. Our faith accepts of the simple fact that the government in this Coming Kingdom of King Jesus and His saints, which is to subject all to the predicted Theocratic rule and dominion, is designated as "*the judgment*," and the period of its exercise is called "*the day*," the time, etc. Our faith too receives the additional fact, that it is a covenanted, "*appointed*" period in which David's Son is to exhibit both His majesty and power. It is promised to Him *as David's Son, as Son of Man*, and if we desire to know *when* it will occur, *what* events will transpire, *what* results will be worked out, *what* its duration is, etc., we have only to open the Prophets who predict and describe it, without largely drawing on monkish imagination or old paintings to make out a picture of it. The announcement comes to us in the simplest form, that *a period of time is appointed* in which Jesus will be revealed as the Judge, the King, assume the visible Judgeship or Rulership of the World, and the events connected therewith, such as the resurrection of the saints, the overthrow of enemies, the restoration of the Jewish nation, the subjugation of all people, the binding of Satan, the rewarding of the righteous, the fulfilment of Mill. predictions, etc., indicate *a lengthy period*. To this opinion the Early Church, which received its interpretation of the prophets from inspired men, bowed, and we find abundant reasons for doing the same, and thus remaining in "the old paths." It is a precious truth that Christ judges for purposes of *Redemption*, and that the Judgment Day embraces *Redemption in its highest form.*

This enables us to appreciate the reason why the early Church so earnestly and gladly looked for "the Day of Judgment," as a means of release from all evil, and of exaltation in power. Thus e.g. Archb. Tillotson (*Ser.* on "The Day of Judgment," Mark 13 : 32, 33) notices that the early Christians constantly looked for it, insisted upon a continued preparation for it, in order that blessed deliverance might be experienced. Their views of Christ's judging, the Apostles' judging, the saints' judging, and of the day or time of judgment, necessarily made it an object of delightful faith and hope, and they could literally receive and say, Ps. 96 : 10–13 ; 67 : 4, and 98 : 4–9. Alas! how perverted has all this become under the vain substitutions of men. (Comp. e.g. 2 Pet. 3 : 12.)

In conclusion, it may be well to reply to an objection urged by Dr. Brown (*Ch. Sec. Com.*, p. 267) as follows : "At what part of the great Judgment Day do the myriads of mankind who live during the Millennium come in to be judged? *Nowhere.* They were not in being to be included in the acts of *the morning*, and share in the resurrection-glory then awarded. The *mid*-day acts of government and rule are no judicial trial of and decision upon their personal character for eternity ; and the closing act of all, at the end of the Millennium, which is *the evening* of the day, cannot take them in—the saints among them at least—for it is a judgment of *the wicked* only. The scheme, in fact, makes *no provision for their being judged at all.*" The doctor evidently overlooked the opinion of many Pre-Millenarians *expressed* in their works, and of those quoted by himself. If nothing were intimated in the Scriptures whatever on the subject, it would have *no weight* in deciding the question respecting such judgment, for the simple reason that we anticipate entering a new dispensation, in which there will be an expression given of the Divine Will (see Prop. 167) on many points now either obscure or not broached. But we have sufficient intimations, finding judicial judgment *in* the Mill. age, and every Millenarian nearly speaks of it as found e.g. in Isa. 65 ; Zech. 14 ; Isa. 60, etc. Then again we have judicial judgments inflicted at the end of the little season, Rev. 20. Then again, as stated in the conclusion of Rev. 20, we have a general raising of the dead, including those who died in the Mill. age, embracing the righteous and wicked, with the exception (as we have shown) of those who may have been translated without death, for it is the expressed view of Millenarians that such translations will be far more extensive in this incoming dispensation than in preceding ones (and this necessarily includes judicial judgment). Such an objection could not be urged if the objector would observe *the nature* of the Kingdom introduced, *the Theocratic* form, which, of necessity *includes* in its ordering and practical form not only the legislative and the executive, but likewise *judicial* action.

Lange, *Com. Rev.*, 20 : 4, 5, expresses himself thus : " In general, however, *the entire æon* is to be conceived of as an æon of separations and eliminations in an ethical and a cosmical sense, separations and eliminations such as are necessary to make manifest and to complete the ideal regulations of life. Of judgments of damnation between the judgment upon Antichrist and the judgment upon Satan, there can be no question ; the reference (i.e. to judgment) can be only to a critical government and management, preparatory to the final consummation. The *whole æon* is a crisis which occasions the visible appearance of the Heaven on earth ; the *whole æon* is the great Last Day."

PROPOSITION 134. *Our view of Judgment (and as a consequence that also of the Kingdom) is fully sustained by the passage of Scripture, Matt.* 25 : 31–46.

This passage, employed by our opponents to prove a general, universal assize (the Popish view), is supposed to be the strongest, and wholly incontrovertible. Our argument, therefore, would be incomplete, if we did not bestow upon it special attention, and conclusively show that it forms an *irresistible* evidence in our favor. Let us take this very Scripture (so much relied on, as hostile to our doctrine) and compare it with other passages referring to God's *revealed* purposes at the same period of time, and it will be found in *complete harmony* with our teaching. To avoid misapprehension, it may be proper to repeat that our doctrine firmly accepts of the truth that all men are to be judged, and that their eternal condition (saving that of the heathen) will depend on their acceptance or rejection of the commands of God in Christ (and their personal application), but we reassert that such a judgment is not necessarily *simultaneous*, for part of it is Pre-Millennial, part Millennial, and part Post-Millennial. *Pre-Millennial*, as it affects the righteous, the overthrow of the living wicked, and the carrying into postponement the non-resurrection of the wicked dead until the close of the one thousand years ; *Millennial*, as it affects the establishment of the Kingdom, the restoration of the Jews, the apportioning of positions, the execution and progress of the divine government ; *Post-Millennial*, when " the rest of the dead," and Satan himself, are judged.

Some announce this passage to self-evidently teach a great " Day of Assize," " a Judicial Day of Judgment," in which all that ever lived on earth down to the Sec. Advent (so e.g. Edwards's *His. Redemp.*, and others) are brought before Jesus Christ (who acts in the capacity of a jurist) to be tried, either to be justified or condemned, and their destiny for eternity to be determined. But if so self-evident they overlook the historical fact that for several centuries it received an interpretation exceedingly antagonistic to this claimed obvious opinion. The Primitive Millenarianism (Props. 71-75) never entertained such an inconsistent view, and it was only in opposition to its direct teaching that the prevailing notion respecting it arose. Some recent commentators profess to give the Pre-Millenarian interpretation, but very carefully *leave out* our main, leading reasons for applying it as we do, and *then*, with this multilation before them, undertake its refutation !

We have called this a " Popish view." We give a recent Roman Catholic interpretation : Dr. Rutter, in his *Life of Jesus*, ch. 126, affirms that the Son of Man shall " sit upon a bright cloud as the seat of His majesty ;" that the " all nations" include " all mankind ;" that this gathering " will probably take place near Jerusalem in the Valley of Josaphet," where will be separated " the elect from the reprobate, the sheep, i.e. the just" will " be taken up into the clouds to meet Him as described by St. Paul, 1 Thess.

4 : 16 ;" the reprobate, i.e. the goats, will be left on earth to receive their eternal doom ; that the inheritance is given in view of good works, and that the wicked are cast to hell for neglect of such works ; both conditions are eternal. Now compare with this numerous Protestant versions (as e.g. Pres. Edwards's view, *His. of Redemp.*, Barnes's *Com. loci*, and hundreds of others), and they are identical in spirit and application. Dr. Rutter applies it but mildly in comparison with many of his predecessors and their followers in Protestant churches.

Obs. 1. Those who apply this passage to a general assize can only do so by taking for granted two *suppositions*, which are, in order to make out their sense, engrafted upon it. (1) It is supposed that the "*all nations*" mean "*all the generations of men* that ever existed ;" but this is a mere inference, and, being unproven, is a mere begging of the question. (2) In order to sustain the first supposition, it is conjectured that this necessarily implies *a previous resurrection of all the dead ;* but this also is mere inference, unsupported by a particle of proof.

Some (as Thomas, *Homil. Com. loci*) not only thus locate the fulfilment at the Sec. Advent in a general assize with a previous general resurrection, but make out of it a continuous judgment, now progressing, becoming more "intensely conscious" at death, and "intensified" at the day of judgment. A supposition advanced by some is the following : The Parable of the Virgins is fulfilled at the beginning of the one thousand years ; the Parable of the Talents following, at the beginning and during and at the end of the one thousand years ; and this passage, referring to the sheep and goats, at the end of the one thousand years. But this needs no refutation, being self-contradictory, as appears under this and various Propositions. Another view entertained by a few may be briefly dismissed, viz., that this Scripture was fulfilled at the destruction of Jerusalem. Such a gathering, separation, assignment of reward and punishment, was not there witnessed and experienced. It is only those who strive to rid themselves of a personal Sec. Advent, etc., that present it. We only now say that in ch. 24 we have the conclusion presented of *the Second Advent*, and warnings given to urge to faithfulness and watchfulness for *the same*. Then follow three parables in reference to *the identical* Sec. Advent mentioned in the context ; and these are presented to illustrate and enforce *the same*. We have *three distinctive peculiarities* pertaining to that Advent pointed out and impressed, viz., 1. The Parable of the Virgins, indicative of the judgment (separation) of the Church at the thief-like Coming (first stage—see Prop. 130) of Jesus ; comp. Prop. 181. 2. The Parable of the Talents, enforcing the idea of the judgment of believers in order to the bestowment of reward, station, rank in the Kingdom ; comp. Prop. 135. 3. The judgment of the nations at the open manifestation of that Advent. Thus a strictly logical and chronological order that unites these descriptions is preserved.

Obs. 2. Observe the various particulars of the passage, and its *harmony* with our position.

1. The context. The intimate connections with the preceding statements of chs. 24 and 25 must be noticed, embracing a series of events from the tribulation of the Jews during the times of the Gentiles down to the Sec. Advent, without giving the slightest hint of a Millennial era prior to the Advent. The shading of trial, the continued and culminated wickedness, the waiting, the probation, the mixed condition of the Church, the prolonged absence of the King, the Advent at a time of unbelief as in the days of Noah—all in this epitome of history is opposed to the notion of *a previous* existing Millennium. Hence the interpretation given to this Scripture must *correspond* with the context.[1]

2. The interpretation must naturally connect itself with the preceding thought, for a glance will show that v. 31 is closely allied with it. Now what is that leading idea *with which* this passage stands associated? It is that of rulership, kingship, an inheriting of a Kingdom ; the position in

the same being dependent on the use of talents committed to us, bringing more or less of station or complete rejection. Now this kingship, as *the analogy* of Scripture shows, is Millennial, and therefore any application to Post-Millennial times is certainly erroneous.[2]

3. This Coming of the "Son of Man," all (excepting a few) admit, refers to His personal Coming (comp. Props. 82 to 84, and 121 to 130). There is only one future Advent of Jesus delineated in the Scriptures, and that is *Pre-Millennial.*[3]

4. This "Son of Man" shall come in His "*glory*" (with which compare e.g. Matt. 16 : 27 and 26 : 64; Mark 8 : 38; Luke 9 : 26). This "glory" is asserted in Mill. descriptions, as e.g. Isa. 60 : 1, 2, 19; 2 : 19, 21; 35 : 2; 40 : 5; 62 : 2, etc., and therefore fully accords.

5. At this Coming "*then* shall He sit upon *the throne* of His glory," or "upon His glorious throne." The stress of "then" is indicative that He then—now, at that time—assumes His throne. In the consideration of this throne, *then* occupied, certainly the *covenanted* throne belonging to Him as *the Son of Man* should be regarded. Having passed over this in detail (Props. 49, 81–83, 122, etc.), it is amply sufficient to direct attention to such passages as Matt. 19 : 28; Rev. 3 : 21, and to the Millennial predictions which declare that David's Son shall reign on David's throne, etc. We only now desire to show that the language is *in harmony* with our position on covenanted ground.

6. At this Coming, a Kingdom is also exhibited for, v. 34, the righteous *inherit a Kingdom* (comp. 2 Tim. 4 : 1; 2 Thess. 1 : 5; 2 Pet. 1 : 11). After the delineations of this Kingdom in the Millennial period (demanding the Supernatural to be directly exercised in order to secure its establishment and blessings), and such references as Luke 22 : 28–30, there should be no difficulty, provided the general tenor of the passage admits, to identify the period indicated.

7. At this Advent, "before Him shall *be gathered all* nations." The question before us is this: Does the "all nations" include "*the dead,*" or only *living* nations? In deciding this point we have the following: (1). Nothing is said of "the dead." To say that they are denoted is inferred from the fact that this passage is made—wrongfully—to synchronize with Rev. 20 : 11–15.[4] (2) The word translated "nations" is *never*, according to the uniform testimony of critics and scholars, used to designate "*the dead,*" unless this be a solitary exception. This fact, certainly, ought to influence the student to hesitate in accepting such an alleged exception, without the most *positive* proof that it really forms one. (3) The word is employed to denote living, existing nations, and almost exclusively "Gentile" nations.[5] (4) The Spirit gives us abundant testimony that precisely *such a gathering of living nations* shall take place *just before* the Mill. age commences, and that there shall be *both* an Advent and judging. Let the reader compare "*the beast and the kings of the earth and their armies*" of Rev. 19 : 17–20, "*the kings of the earth and of the whole world*" gathered of Rev. 16 : 13–16, the "*all flesh*" of Isa. 66 : 15–21, "*the nations gathered and kingdoms assembled*" of Zeph. 3 : 8–20, "*the mighty men, all the men of war, the Gentiles, all ye heathen gathered*" of Joel 3 : 9–21, etc., and he will find *this identical period of time fully presented.* (6) National judgments are only poured out upon living, existing nations, and not upon the dead who are devoid of any organization belonging to the idea of nation or state. Nations are punished or rewarded

here on the earth Pre-Millennial, as seen e.g. Zech. 14. (7) As there is no statement that any of these nations arose from the dead, so there is none that any part of them descended from heaven to be judged ; the language, provided no previous theory is made to influence it, simply describing nations *here on the earth*, in some way, gathered together at the Sec. Advent. (8) The phrase "*all* nations" does not by any means include every individual, *much less* the generations past deceased, as is seen by the usage of Scripture, as e.g. Matt. 28 : 19 ; Luke 21 : 24 ; Matt. 24 : 9–14, etc.[6] (9) The *test* itself, as applied, certainly does not include "all flesh," much less "all the past dead," because it only is applicable to adults and not to children, to nations having access to the truth and to believers, and not to barbarous and ignorant nations.

8. The separation, as of sheep from goats, is the same figure used *in connection with* Millennial predictions, as can be seen in Ezek. 34 : 17, etc.; Zech. 10 : 3. That the Mill. era is ushered in by a previous distinguishing between parties and a final parting of them is abundantly shown. (Comp. e.g. Props. 65, 86, 90, 115, 123, etc.).

9. The *time* of inheriting the Kingdom gives us another decided reason for its Pre-Millennial interpretation. It has been shown in detail, under various Props. (90, 121, 154, etc.), that *when* the Son of Man comes according to Daniel and others (which is Pre-Mill.), that *then* the actual possession—the inheritance—of a Kingdom is given to the righteous. We read of no inheriting the Kingdom *after* the 1000 years, and for the simple reason that the inheritors of a Kingdom have all been previously secured. (Comp. Props. 86, 118, 130, 142, 153, etc.)

10. The inheriting of a "*Kingdom prepared for you from the foundation of the world*" again favors our position (comp. Prop. 2). For, if it refers to a Kingdom designed for them in the beginning, it must correspond with *the covenant and the promises* based thereon ; or if it applies, that this world when formed was designed and appointed for this Kingdom, then the Second Adamic reign is introduced by this overthrow of wickedness and elevation of the righteous here on the earth. In either case it is a Kingdom over living nations, after a restoration of the Jews, etc., making it a Kingdom just the reverse of that portrayed by those who insist upon a general assize. (Comp. Props. 81–105.)

11. He judges as a King, as a Shepherd ; and these things are asserted of the Mill. reign, as e.g. Zech. 14, Ezek. 34 : 23, etc. (Comp. Prop. 132.)

12. The Pre-Mill. judgment, as we have shown, is not one of barbarous, heathen nations who have *not heard* the Gospel, as is seen e.g. in Isa. 66 : 19. If this passage teaches *the same* judgment, it must *correspond with* it. This is decisively given in *the test of worthiness*, for it can only apply to those who had *an opportunity* to know Christ, and manifest their regard for Him practically *through* His members. Now all this *most accurately corresponds* with the condition of the persecuted church, and the character and position of the nations represented to be confederated against Christ, *just previous* to the Millenium.[7]

13. The *test* itself is irresistibly in favor of a Pre-Millennial judgment, and under the circumstances advocated by us. Observe the following particulars : (1) The connection (see preceding 2), *with* the parable of the talents is obvious, and, without a change, we have *a continued* illustration of the assignment of rewards in rulership in the future Kingdom. Now

the apportionment of stations, rank, authority, is not dependent on appropriating Christ by faith, but as *a resultant* of such faith, faithfulness in the use of the talents committed to us—every one being judged according to his deeds (comp. Prop. 135). The Saviour, therefore, *in accord* with *the general analogy* of the Scripture on the subject, declares that when He comes with His saints in glory to set up His Kingdom, out of the nations those who exhibited *a living faith by active deeds of sympathy and assistance* shall—with those that preceded them (for the time here delineated is not connected with the first or secret stage of the Advent, but with the last or open Parousia)—inherit (i.e. be kings in) a Kingdom. It is a direct lesson of encouragement *to those who live during the period of Antichrist* in the persecution of the Church, to exercise *charity*, for which *they shall be rewarded.* Hence it follows that the test presented is *precisely the one needed* to ascertain, not who would be saved (for that is not the train of thought, although connected with it), but who would inherit a Kingdom or gain an actual, real rulership in it.[8] (2) He tells us who at that time, viz., the living "righteous" (for those who died in the tribulation under Antichrist as martyrs, also obtain Kingship or inherit, Rev. 20 : 4–6), shall thus inherit (not unbelievers, but "sheep" and "righteous," expressions employed only in behalf of believers). And this inheriting results from their believing in His promises and appropriating them in practical obedience, as e.g. Matt. 10 : 40–42 ; Mark 9 : 41, etc. (3) The "my brethren" (whether it apply to living and dead, i.e. those who survived, or perished in the persecution) shows that saints were ministered unto by fellow-believers, as enjoined e.g. Heb. 6 : 10. "For God is not unrighteous *to forget* your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister."[9] (4) This exhibition of practical charity is *obligatory* upon the believer, and the entire absence of it, as evidenced in mere professors and unbelievers, results not merely in loss of rulership, but in sad punishment and the cutting off from "eternal life," because it forms the most positive proof that a living faith in Jesus, which produces "the mind," etc., which was in Him, is lacking. (5) This divine utterance being designed for instruction and to urge to deeds of charity, the idea is prominently and forcibly set forth that anything thus done to a believer is done *to Christ Himself.* The manner of presenting this only enforces His previous teaching, Matt. 10 : 40–42.[10] (6) The saints, true believers, who bring forth good deeds, are the only ones who inherit this Kingdom. Outside of this passage this is uniformly taught (as e.g. Rom. 8 : 17 ; James 2 : 5 ; Col. 3 : 24 ; 1 Thess. 2 : 12 ; 2 Thess. 1 : 5 ; 2 Pet. 1 : 11 ; 1 Cor. 6 : 9, etc.), and, therefore, we must interpret to maintain a proper unity—viz., that those who inherit are saints. This inheriting is true of the past saints, the martyr saints, the living saints, who shall be accounted worthy of it.[11] (7) We are not at liberty, in order to remove supposed difficulties, to make a variety of classes or introduce other parties than those expressly mentioned. The passage brings before us the living nations, and *these* (Gentile nations) are divided into two parties by the divine test. The "brethren" referred to, as the usage (e.g. John 20 : 17 ; Heb. 2 : 11, etc.) of the word uniformly teaches, with the additional emphasis on "My" (Luke 8 : 21 ; Matt. 12 : 50, etc.), are, not the Jews (as Kelly, etc.), but Christians, believers in Jesus, and may refer to martyrs, deceased saints, and living believers before Him.[12]

14. Our position is confirmed by the condition in which the children of God are found just previous to, and at, this open Parousia, viz., *one of sore trial and severe persecution* (comp. Props. 160, 161, and 162). It will indeed be a time in which "the righteous," "the sheep," the "brethren" of Christ, shall, under the terrible pressure of Antichrist, be "*a hungered*," "*thirsty*," "*strangers*," "*naked*," "*sick*," and "*in prison.*" This is a judgment of believers under trial and of their persecutors (as other passages when compared unmistakably show), and Jesus selects it as a salient illustration how the principle in the Parable of the Talents will be evidenced at that period. Many of our opponents freely admit this Pre-Mill. persecution of the Church, with which we, however, link the personal Sec. Advent, and thus introduce *the requisite harmony* between the predictions.

15. The wicked are removed ("*depart from me*") from the presence of the King. This accords with Pre-Mill. predictions, that the wicked *shall thus be rooted out*, etc. (thus e.g. Rev. chs. 14 and 19, Mal. 4, Ps. 37, etc.). Besides this, although Edwards, and others, have Jesus only to appear in the air, and not on the earth (with which only compare Zech. 14 : 4, etc.), and are very positive in asserting that the King immediately after this general assize *returns* to the third heaven, yet we find nothing in the passage (and nowhere else in the Bible) of such a return. The Scriptures leave, at His Sec. Advent, David's Son here, just as the covenant demands, removing the wicked from Him.

16. The wicked are represented as cast into "a fire." Now *precisely this* will occur at *the Pre-Mill. Advent* of Jesus. The reader is urged *to compare* e.g. on this point, Rev. 19 : 20 ; Dan. 7 : 10, 11 ; Isa. 66 : 15, 16, 24 ; Mal. 4 : 1–3, etc. Fire, as indicating the vengeance of God, is frequently predicted as belonging to the introduction of the Kingdom or the Mill. blessedness.

17. The student will especially notice, what *inevitably decides* this Scripture to be an *irresistible argument* on our side, viz., that this fire is "*prepared for the devil and his angels.*" At this Advent of the King, the fire is only "*prepared*" for them, and while *some others* are cast in, they (the devil and his angels) are *not then* cast into it. This *extremely and intentionally guarded* expression of the Saviour most fully corroborates our Pre-Mill. application, since in Rev. 20 : 10 Satan is cast into *this very fire* (*thus "prepared" for Him*), in which the wicked *were placed before* the one thousand years ; for attention is called to the fact that it is *the same* fire by adding, "*where the beast and the false prophet are.*" With which period (Pre- or Post-Mill.) does the language of Jesus correspond? The *only consistent answer* is, certainly, that *the Pre-Mill. one* must be denoted ; for *after* the Millennium only does Satan and his angels bear company with those accounted worthy of being cast into "*the lake of fire*" *a thousand years previously.*[13]

18. The destiny is unalterable. At the close of the Mill. era, these representatives of wickedness *continue* in "the fire" (under the vengeance of God) into which they were cast, as is seen by comparing Rev. 19 : 20 with Rev. 20 : 10. The non-inheriting of the Kingdom, their doom, is irrevocably fixed.

19. The reward of "the righteous" is *eternal.* Thus, in the Mill. predictions, immortality, perpetual freedom from evil, continued Kingship, never-ending glory and blessedness, are predicated of the saints.

Thus in *every particular* a remarkable correspondence is found between this passage and the Pre-Mill. prophecies, so that, on the strength of *analogy, perfect accordance* with all the utterances of the Spirit, we can justly claim it *as corroborative* of our doctrine—essential, in fact, for the introduction of the Kingdom. The saints that come with Jesus, as other passages show, *participate* in this judgment, for they have obtained *a priority* of rulership or Judgeship, and the intended dealing of King Jesus with the nations, as preparatory to the establishment of His Kingdom, is thus briefly and powerfully stated in the line of thought suggested by the manner in which rulership is secured in it.[14]

[1] This is an important feature, and is violated by able men. Milton (*Prose Works*, vol. 4, p. 487, Lange, *Com. loci*) locates its fulfilment after the one thousand years, after the reign of the saints. But there are insuperable difficulties in its reception. Alford, *N. T. loci*, justly sees that this judgment cannot possibly be applied to the dead saints of the past, and hence—unable to locate it properly in time—he also applies it to a general judgment after the one thousand years, after the Millennial Kingdom, making it parallel with Rev. 20 : 11-15. (The concession made by Alford in the 3d ed. of the N. Test.—and perverted by some of our opponents—that he declined full confidence in his exegesis of portions of Matt. 25, is readily explained by the simple fact that his own exegesis does not fit into his continuously expressed Pre-Millennial Advent of Christ and its results. Unable to meet the difficulties, he does not discard—as some suppose - his Millenarian views, but expresses his inability to reconcile the prophetic facts. This concession, instead of deterring others, should only stimulate us to renewed research and study.) In this opinion several Pre-Millenarians concur (comp. Lange, *loci*). Olshausen, Steir, and others present the same ; but this is a grave mistake, for, as we shall show, the dead are *not* mentioned, the fire *is* Pre-Millennial, the inheriting is Pre-Millennial, the nations gathered *is* Pre-Millennial, the entire representation, as contrasted with other Scripture, *forbids* it, as well as the duration of the reign and Kingdom when once established. It may also be remarked that *during* the Millennial age "the brethren" are *not* "in prison" or "naked," etc., because then the saints possess the Kingdom, and privation and suffering are excluded, Satan also being bound. "The little season" also does not bring forth such results as to effect the continued happiness of "the saints." Even such a judicious writer as Judge Jones (*Notes*, p. 323) is somewhat in doubt as to the location of this passage, for, after a reference to Matt. 25 : 31-46, he says : "Not that we suppose the judgment of the nations described in the latter passage will immediately succeed upon the Advent described in the former of these passages (Matt. 24 : 30, 31 ; Mark 12 : 26, 27 ; Luke 21 : 27). On the contrary, there may be a very long interval between them, to be filled up with the greatest imaginable events. All the things predicted by the Apostle John, from Rev. 19 : 11 to the end of the 20th chapter, even the judgment of all the dead, may intervene. On this point we affirm nothing." This, however, only introduces confusion, and *unnecessarily* creates difficulties.

[2] This applies to several classes of interpreters. (1) To those who hold the Whitbyan theory, admitting a Mill. era, but locate the fulfilment of this passage after the same, and have this rulership, inheriting of Kingdom, in the third heaven (with which comp. Prop. 158). (2) To some Pre-Millenarians (e.g. mentioned in preceding note) who locate this judgment scene after the one thousand years, although they have a reign of the saints to precede during the Mill. era. (3) To all others who locate the fulfilment at the destruction of Jerusalem, or who spiritualize it, or who ignore the inheriting of the Kingdom, etc. For the context shows us that this inheriting is the resultant of conduct during the personal absence of the Master, and must—as other Scripture teaches—be realized as a reward of services at *the return* of the Lord. Logical consistency demands and enforces our position.

[3] Many affirm that after Jesus comes for and with His saints, He then *returns* to the third heaven, but this also is inferred. It is *nowhere* taught, and the passages from which it is deduced (as e.g. Rev. 21, 1 Thess. 4 : 17, etc.) are shown, under appropriate Props., to be opposed to it. It is simply adding to the Word that which is *not directly* taught, just as if the inheritance and reign of David's Son and of the saints was in the third heaven and not on the earth.

[4] The student who is advanced in our doctrine sees a reason, a remarkable fitness, why Jesus does not say a word respecting "the dead." The period here described synchronizes with Rev. 19 : 15-21, and applies, therefore, only to living nations. The righteous

"dead" have been *previously* raised up (Rev., chs. 11 and 14. Comp. Props. 125-129) being in the armies—the saints—who come with Him to this scene of judgment; afterward the holy dead who endured the tribulation are raised, but the rest of the dead not until the one thousand years are ended. Hence the righteous dead and the wicked dead are not included in this prediction (it being an exact parallel with Zech. 14, Rev. 19, etc.), which is to be verified at the open Advent of Jesus and His saints, the latter participating in the judgment. Thus no contradiction between the predictions, but harmony exists. Besides, in Rev. 20 : 11-15 the *dead* and *not* the living are specifically mentioned, which is intentional in order to preserve unity.

[5] Lord (*Lit. and Theol. Journal*, July, 1851, p. 38), in his reply to Brown, remarks : "It is used in two relations : first, to denote the Gentile nations in contradistinction from the Israelites ; and next, to denote the inhabitants of the world without consideration to which of those classes they belong." We add, for the consideration of the advanced student, that the Spirit purposely here gives the word applicable to "Gentile" nations, because these are the very nations arrayed against the Jews and against the Christ just previous to the Mill. era. A striking consistency, so requisite to the truth, is thus maintained. Comp. e.g. on the usage of the word *ethnos*, Bush in *Anastasis*, p. 295 ; Dr. Cooper in Essay *The Judgment*, etc., who show in detail that it is rendered "Gentiles," or "nations," or "heathen," or "people," and applied to the living.

[6] It is a matter of surprise that scholarly men should so persistently insist upon the literal universality of "all," when it is so frequently used in Scripture (and all languages) to denote generality or many, a large number, etc., as e.g. Matt. 3 : 5 ; Ex. 9 : 6 ; Zeph. 2 : 14 ; 1 Chron. 14 : 17 ; Matt. 21 : 26, and 10 : 32 ; John 3 : 26 ; 2 Tim. 1 : 15, etc. The same men, however, when pressed by Universalists in this direction, are very ready to concede this meaning of "all," and plead in its behalf with vigor.

[7] It is here in *the test itself* that writers and commentators involve themselves in so great difficulties, that they are utterly unable to locate its fulfilment without either doing violence to unity of prediction or presenting their views with extreme hesitation and doubt, or refusing to assign its order of realization. After laboring for years in doubt which application to receive, the clue (viz., the judgment of believers which is of works, see Prop. 135), which removes all the perplexities of the order of fulfilment was joyfully obtained and will be given under 13. Of course the Post-Mill. notion (as in Barnes *Com. loci*) including all the righteous dead and living, and also all the wicked dead and living, is utterly opposed to *the test*, and consequently must be rejected. But able writers who cling to the Pre-Mill. Advent, etc., are in a self-imposed embarrassment on this point. Olshausen, Steir, Alford, Keil, and others, looking *at the test*, cannot see *how* it is applicable to those who are justified and saved by faith in Christ, and in endeavoring to steer away from the Romish idea of being saved by works, fall themselves into erroneous interpretation. Some make these nations to consist of heathen unbelievers, some of whom, although ignorant, through kindness of heart and pity show mercy to believers, and through the exercise of Divine Sovereignty are saved. Others more specifically confine them to nations in contact with Christianity (professedly Christianized, but unbelieving) because such only have the opportunity of being tested by the standard of sympathy and assistance toward believers in their midst. Some make it partly, others wholly parabolic. A popular view is presented by Fowle (*Contemp. Review*, May, 1872, p. 730), who makes it to relate to all mankind and to present a test not "of personal relationship to Himself (Jesus), but of simple human kindness on the part of those who never heard His name." Now all the well-meant ideas of Olshausen, etc. in this direction only confirms the Romish and Humanitarian views, viz., that we can be saved either by works or the proper exhibition of sympathy and charity, and with all their efforts they raise up unbelievers, who (through the exercise of tender compassion, etc.) are elevated to a kingship with the saints who have appropriated and confessed Christ. (The gloss that some throw in to preserve theological consistency, that it is not "the sheep" *out* of those nations, but the saints who come with Him who inherit, is opposed, as we shall show, to the drift of the passage.)

[8] Notice the entire context : in Matt. 24 we have a direct reference to the personal Sec. Advent and cautions for watchfulness ; this is followed by a warning respecting the secret stage of the Advent in the Parable of the Virgins ; then a teaching concerning the determined ground on which rulership is bestowed ; and this is followed by stating what will take place at the open, revealed Advent. The principle thus enforced does not, therefore, give the slightest foundation to the opinion that man is saved solely through his works or exhibition of humanity, seeing that it leaves the teaching respecting the condition of faith in, and justification through, Christ untouched, directing attention *only to the reward* of those who already are believers or profess to be such, and the destiny of

those who evidence neither works nor faith in Jesus. Thus interpreted *in the line of thought*, its teaching is in consistency with all that is said respecting justifying faith, the necessity of good works, and the doom of the impenitent. It also does not interfere with the select and superior rank of "the first-fruits" (144,000) or with e.g. the special administrations of the apostles (on the twelve thrones judging the twelve tribes of Israel), because a variety of station and rank will be introduced into the incoming Theocracy.

[9] Some (Cooper, *Essay on Judgment*) think that by these "brethren" are meant the Jews, who are brethren according to the flesh (Rom. 9 : 5, etc.). This makes a good interpretation and application, seeing that at this very period just preceding the open Parousia in glory, the Jews will also be terribly persecuted. Hence any exhibition of faith in God's Word which leads to the extension of sympathy and aid to them in their dire distress will be acceptable to the King, and will be rewarded.

[10] Some commentators assume that enlightened Christians, true followers of Jesus, are not thus addressed, because none of them could be so ignorant as to forget the plain teaching of Jesus in ch. 10 : 40–42, and therefore they could not put in the plea of verses 37–39, or be unaware of the fact that their deeds of love have been actuated by love to and for Christ. But this takes it for granted that this *identical plea* will then be employed, and overlooks the fact that our Saviour—in view of the best believers forgetting the motives of action, etc.—only impressively *enforces the idea* of obedience to His previous teaching, especially *in doing good*, and illustrates how even the smallest thing (like a drink of water), which at the time might not be ranked by us as a very spiritual or pious act, will not lose its reward. The simple scriptural truth presented is this, that for everything done (even for every word spoken) we shall receive our reward, however forgetful of the fact we may be, and however unconscious at the time of its possessing any special merit. Our Teacher in the illustration shows this *effectively*, and the great truth brought out is the oft-repeated (but oft-neglected) one, that in honoring the least of His brethren we honor Him. The design of our Lord is not to exhibit His followers as "ignorant," but *to enforce* this truth in a most impressive manner, and thus encourage to a practical performance of duty and love, in order that the future station of the believer may be enhanced, and that he may "suffer no loss."

[1] This does not interfere with the extraordinary privilege and exclusiveness of the 144,000, Rev. 14, that precedes the harvest, who occupy a higher and nearer position and rank with the Christ, for in the Coming Theocracy—as Jesus Himself teaches and as analogy informs us—there will be gradations of rank. (Comp. Props. 118, 153, 169, 154.) We hold, therefore, with Lactantius, Euthymius, Grotius, and many others, that believers are thus rewarded agreeably to the general analogy, and reject that view which makes those rewarded to be unconverted persons. So we cannot receive the view that confines this to the Mill. age, because (aside from the completion of the inheritors Pre-Millennial) according to Mill. promises the saints are not thus distressed or persecuted, making sympathy and aid necessary. Besides, *the Pre-Mill. fire—see* 17—decides the matter.

[12] Some make the "sheep" to be the Jews (which makes a fair application, if no better existed), but we learn that the Jews then living do not inherit the Kingdom (they being converted under the sight and providence of the Christ), but, when restored, form a nation over which the twelve apostles rule. They are subjects, and not rulers, of the Kingdom, for, by their unbelief and rejection of the promised Messiah, they have put from them this high and tendered privilege. Others make the "my brethren" to be either the Jews or the saints that have come with Jesus, but the passage shows that the same class taken out of these nations and placed at His right hand are addressed, and not others. Swormstedt (*End of the World Near*, p. 181) correctly applies this to a judgment of living nations, but falls into an error when he makes these "righteous" to become merely "the earthly subjects of Christ during His Mill. reign," for it is expressly asserted of them that they—instead of being subjects—*inherit* a Kingdom. The fact is that all then living among the nations who—whether Jew or Gentile—are believers in Jesus and exhibit the same by the practical test applied, will be associated with the glorified saints that come with Jesus in the government of *the destined world-wide Theocracy*. That sympathy for and assistance tendered to the Jews when also suffering, shall likewise be remembered and rewarded, is clearly taught in other places, but this does not affect our interpretation.

[13] This peculiar and distinctive phraseology seems to be given to meet the prevailing unbelief on the subject, as well as the widespread erroneous application of the passage, and yet it is sad to see opponents *totally ignore* this scriptural reason for our interpretation, and repeat their suppositions about "all nations," etc., just as if it did not exist. This omission to meet our reasoning and at least to attempt an answer neutralizes the

argument (if it may be thus called) of our opponents, who (all of them down to Dr. Hodge in his *Sys. Div.*—the last repeating Brown's statements) quote Matt. 25 : 31–46, as if it presented *no difficulties* to them (for they refuse *to even look* at them) ; and then coolly appropriate it without e.g. the least attempt to show *what fire* (Pre- or Post-Mill.) is denoted, identifying it, without explanation or meeting our objections, with the latter portion of Rev. 20. If they deem this satisfactory or even scholarly, they make a grave mistake. This reason was presented by the writer to a number of Post-Millenarian ministers, and they conceded that it was *unanswerably* in our favor. Several were so impressed by the fact that they voluntarily promised to study the subject ; but that was the last of it, for they continue from their pulpits to give it, when referred to, the Popish explanation.

Loughborough (*Saints' Inheritance*, p. 65), to sustain the crude and unscriptural doctrine of the Seventh-Day Adventists respecting the saints possessing the Kingdom *after* the one thousand years (thus violating all order of fulfilment, etc.), says that the wicked cast into this fire cannot be consigned to it until *after* their resurrection, which Rev. 20 locates after the Millennial period. But this is to overlook the fact that the resurrection and the dead are not mentioned, that *living nations* are exclusively spoken of, and that, therefore, the Spirit (as if to guard against such error) *expressly states* the fact that the living (not resurrected, but mortal beings) are cast into the fire preceding the Mill. age, as the expression (Rev. 19 : 20) "*cast alive into a lake of fire*" positively teaches ; a confederation of mortal men, who are living at that time (and not after the one thousand years) experience this treatment.

[14] Thus explained, in accordance with the general analogy on the subject, we see how this view sets aside the following errors of interpretation and application. (1) The prevailing one which applies it to a general or universal judgment of all men, dead and living, although it is frankly admitted that the principle by which character is to be determined is one not applicable to multitudes that have died. (2) The Swedenborgian application of judgment, which does not allow this to be a future action here on the earth. (3) All other theories which locate this in the past, or make it representative of something else than the language plainly expresses. (4) The idea that it is future but not Pre-Millennial, being expressive merely of the Divine action and procedure during the thousand years, which ignores a comparison of Scripture that inevitably makes it Pre-Millennial. (5) The view entertained by some former able Pre-Millenarian writers, as e.g. Bickersteth, who, in his *Guide* and also *Promised Glory*, thinks that there is a continuous fulfilment, the judgment here being comprehensive, embracing both the judgment at the beginning of the Mill. age (the resurrection of the just) and the judgment at the end of the age (the resurrection of the unjust), but this describes a judgment which occurs at one and the same time, and precisely such an one as numerous parallel passages declare is Pre-Millennial. The inheriting of a Kingdom, the sentence of the wicked, the gathering of nations—in brief, every point of the prophecy is corroborated *as Pre-Millennial* by other predictions and the general order of events. Brown (*Christ's Sec. Advent*, p. 265) says that Mede (*Works*, p. 841) and Birks adopt the view that Matt. 25 : 31, etc. denotes a continuous judgment, one part consummated at the beginning, and the other at the end, of the Mill. age, i.e. "the sentence of absolution to continue all the time of the first resurrection, that is, all the thousand years long. That, once ended and finished, and not before, he shall proceed to pronounce the sentence of condemnation upon such as are to be condemned." But, as Dr. Brown justly observes, this is objectionable, as the impression left by the prediction enforces a contemporaneous judgment ; and this, we assert, is proven by the fact that these wicked ones are cast *into the Pre-Millennial* lake of fire, Rev. 19 : 20.

Obs. 3. If it be thought that the Parable of Tares and Wheat teach otherwise (a general, universal judgment), the reply is ready, that *the time of the harvest* (which we show to be Pre-Mill.) fixes the period of fulfilment, while the separation is not predicated *of the dead tares* or *the past* ripened wheat. Dr. Brown finds a defect in the parable because it is unable to express the idea of a universal judgment including the past dead ; we, on the other hand, find *no defect*, but accurate correspondence with the predicted realization. The parable informs us nothing of the tares and wheat of former dispensations, nothing respecting the heathen, nothing concerning the separation of righteous and wicked at death, but refers us

to the operation of the truth presented during the period between the two Advents, to a continuous intermingling of tares and wheat which shall be manifested when the harvest comes, and to the separation of *the then existing tares and wheat at the time of the harvest.* Neither Hades nor Heaven is harvested, but this world, as it shall exist at the open Advent of the great Reaper. There is no intimation that either former tares or wheat are raised up to be mixed and then separated, while the burning of existing "tares" and the elevation of then living "wheat" *coincides* with abundant Pre-Mill. prophecy. The consistency of our doctrine is seen in this: that *after* the one thousand years are ended the dead tares—"the rest of the dead," who "lived not again until the thousand years were finished," are *also* raised up and their destiny awarded.

Birks (*Lent Lec.* for 1843, No. 7, note at end, approvingly quoted by Brown, *Christ's Sec. Coming*, p. 270, note) has "three *decisive* objections to the view which refers it to the judgment of *living nations* before the Millennium begins. *First:* The judgment of the living has been described in the previous parables." (How this can be "decisive" we fail to see, because if an important truth and a warning, the Saviour can repeat, seeing, especially, that the preceding portions deal with the Church, and *this includes far more.*) "*Secondly:* The nations not included in the Church are not all gathered together at the opening of the Millennium." (How "decisive" this is will appear by noticing that it is based on two misapprehensions: (1) No nations are included in the Church, which is formed by a people gathered *out of all* nations—comp. Props. 60-65; (2) the scriptural and a very common usage of the word "all," in the sense of largely, generally, etc., is conveniently overlooked.) "*Thirdly:* The sentence on the wicked is plainly not the sentence of present death, but of everlasting judgment which follows the close of the Millennium." (But we affirm this fixture of eternal destiny, and hold to no change from *the Pre-Mill. entailed* condition—both for the wicked and righteous. Thus the "decisive objections" become very indecisive.) Brown's (*Com. loci*) objection that our reference to the Gentile nations because they are such as have not heard of God, is insufferable, has no force whatever, since we teach the reverse (e.g. Isa. 66 : 19), the entire narration evidencing that they are such as have access to the persecuted believers.

Obs. 4. Having thus a judgment of living nations, if the dead generally are to be also judged, we should have, to give completeness, a portraiture of such a judgment *of the dead.* Now the judgment of Rev. 20 : 11–15, *after* the one thousand years, is *not* one of living nations, but pre-eminently of "*the dead.*" The dead *only* are mentioned, and who ever adds "living nations" to it (in order to make out a universal judgment) is *most certainly adding* to the prophecy. Precisely such a judgment is required to fill out in due proportions what otherwise would be lacking, *the order of the Divine procedure in the administration of justice.* For, if we had no such direct prophecy of the judgment of "*the dead*" at the ending of the Mill. era, it would justly be regarded as a grave defect in our system of faith. With it, we have a consonant whole.

Not even "all" the dead of past generations are thus included, but all "the rest of the dead," for the priority of the latter resurrection of the righteous (Prop. 127) and the exclusion of "the rest of the dead" until after the one thousand years, evidences this. It is sufficient for the student only to refer to Rev. 11 : 15-18 and he will see that under the last and Pre-Mill. trumpet such a judgment is exercised, and *some* of the dead rewarded, while in Rev. 20 : 11–15 the remainder are judged.

Obs. 5. The disciples to whom this passage was addressed, preachers of the Kingdom and specially instructed, held to the Jewish views of the Judgment at the Coming of the Messiah, to be followed by a glorious Messanic reign under the restored Theocratic-Davidic throne and Kingdom.

The modern Popish view of judgment, followed by a winding up of all sublunary affairs, was something that *they did not believe*, and, impelled by covenant and prophecy, could not possibly credit. Now the language of Jesus—corresponding with the language of the prophets respecting the gathering of the nations and judgment at the Coming of the Lord—is admirably adapted *to confirm them* in their Jewish views, being in strict accordance therewith, introducing no element to discredit the same, or to render it doubtful. That it put no hindrance to their belief, but confirmed it; that it only strengthened them in the hope of a following Messianic Kingdom, is self-evident from their expressed faith (as e.g. Acts 1 : 6). Surely if the prediction is such as many moderns contend for, it ought to have had an opposite tendency. Then again, if the modern prevailing view (which we oppose) is the correct one, and is so easily adducible (as affirmed) from the passage, how comes it that all the early churches, East and West (Props. 75, 76), entertained our doctrine and rejected this one? Surely the Popish notion ought to have had very early advocates, if it be the correct one, seeing that the doctrine of the Judgment was *a familiar one* with the Primitive Christians, so that Polycarp (*Epis. Phil.*) appeals to it: "Who of you are ignorant of the judgment of God? Do we not know that the saints *shall judge* the world, as Paul teaches?" This question suggests the difficulty to our opponents, which none of them have answered, viz., if all the saints are to assist in judging the world, how can they be judged *simultaneously* (as they infer from this passage) with the wicked—all men? The Early Church doctrine involved no such glaring inconsistencies.

Russell (*Our Lord's Return*, p. 27) locates the judgment of Matt. 25 : 31-46 in and during the Millennium, but this is an erroneous innovation upon ancient and modern exegesis. While it is true—as we advocate in detail—that judging involves frequently more than mere judicial action, yet the scene and action here described are utterly opposed to his idea, as seen (1) in the gathering of the nations, which is Pre-Mill.; (2) in the inheriting of the Kingdom, which is the same; (3) in the location of the fire and the judgment pronounced, which also is the same; (4) in the test applied, which is sustained by *the condition* of the Church at that period. "The first-fruits" participate in this judging, and come with Jesus—Pre-Mill.—in order to partake in its honor.

Obs. 6. At the conclusion (Props. 132 and 133) of a subject so important, it is proper to suggest what is requisite to neutralize the comparison of Scripture thus instituted, and indisputably prove the position of our opponents. 1. A *specific* passage, which teaches that there is but one general judgment. 2. A passage which *directly affirms* that all men, both the dead and living, will be judicially judged at *the same* time. 3. To show that the Bible statement, that all men will be judged, is not consistently met, if a judgment at various times *includes* all men. 4. A passage which asserts that the judgment of all men, dead or living, is *after* the Millennium. 5. To show that the judgment unto eternal life (resulting from faith in Jesus) is *identical* with a judgment according to works. 6. To prove that a Pre-Mill. resurrection (which some of them, as Prof. Stuart, fully admit, while others affirm a slight precedence in time of the righteous) does not necessarily *include* a prior judgment. 7. To show that the Jewish and Early Christian view of *the Judgeship and of the Judgment Day* is erroneous, and inconsistent with the prophets. 8. To indicate *how* it came to pass, that under the immediate teaching of the Apostles and the teachers appointed by them, the Primitive Church, almost universally,

taught our doctrine. 9. To point out the Scriptures which affirm that God has revealed *no order of time* in the judgment of mankind, as prophecy predicts. 10. To explain *how* the saints (being included in their "all") are both judged, and, according to promise, judging others at the same time. 11. That, according to their theory, the righteous are judged and rewarded at death, and then, after a long interval, *must again* be judicially tried; which requires confirmation from Scripture. 12. How passages simply affirming a judgment, or stating that Christ will deny, be ashamed of, and disown the wicked, or alluding to the rewarding of righteous and wicked at His Coming, or implying the certainty of judgment, or teaching, without expressing the order, the several destinies of the good and bad, *are sufficient* to invalidate our position, seeing that all these are firmly held by us. Such are some of the things which, we think, have not yet been met in *the spirit of fairness and candor;* and our opinion is amply confirmed by the record found in books, articles, etc., written against us, which *assume* their doctrine proven by quoting an abundance of passages relating to the judgment (which we also receive), and containing no manner of specifications *how or when* they shall be verified.

The following are the passages quoted against us by Brown (*Christ's Sec. Coming*, ch. 11) in advocacy of *a simultaneous* judgment of all the righteous and wicked, and to ascertain their relevancy, the reader may refer to them: Matt. 10 : 32, 33; Mark 8 : 38; Rev. 21 : 7, 8; 22 : 12–15; Matt. 16 : 24–27; 7 : 21–23; 25 : 10; 25 : 31–46; 13 : 38–43; John 5 : 28, 29; Acts 17 : 31; Rom. 2 : 5–16; 2 Cor. 5 : 9–11; 1 Cor. 4 : 5; 2 Thess. 1 : 6–10; 1 Cor. 3 : 12–15; Col. 1 : 28; Heb. 13 : 17; 1 Thess. 2 : 19, 20; 1 John 2 : 28; 4 : 17; Rev. 3 : 5; 1 Tim. 5 : 24, 25; Rom. 14 : 10, 12; 2 Pet. 3 : 7, 10, 12; Rev. 20 : 11–15; 2 Tim. 4 : 1. This array of Scripture *utterly fails* to sustain his inferences drawn from them, as the reader can readily see by comparing his deductions from them with the statements made by us. Lord and others have met these passages in detail, but the illustrations and reasoning presented by us are amply sufficient to explain them. We call attention to Brown's *Com.* on Matt. 25, where the reader can see for himself *how unfairly* he presents our views, leaving out the main reasons for our decided opinions. In his controversial work he deals largely in conflicting individual opinions (as if they did not exist, even more largely, on his side), and by an appeal to an alleged almost universal application, which, however, he fails to trace up to its true origin, the apostasy, and in view of various theories, suggesting difficulties instead of establishing his own doctrine and clearing it of embarrassments. We thus specially select Dr. Brown because he has been so highly eulogized as the ablest writer against us, whom Barnes (*Com.*), Hodge (*Sys. Div.*), and others confidently follow as authority. The reader will be interested in a concession may by Dr. Brown (*Christ's Sec. Com.*, p. 261), which our opponents try to conceal: "There can be no doubt that the words 'judge' and 'judgment' are used in Scripture, both in the sense of *exercising kingly rule* and in the sense of *inflicting public vengeance*," but denies that these senses are intended when "Christ will come to judge at the great day." The student will observe *how* the words are employed in reference to Christ in the Old Test., and then how suddenly, according to Brown, they change their meaning and must be limited in the New Test., although it is expressly said that He comes as King and judges as the King, etc.

PROPOSITION 135. *The doctrine of the Kingdom in full accord with the Scriptural doctrine of the judgment of believers.*

The Theocratic Kingdom contemplating for its rulers, associated with the Christ, the saints, must necessarily make provision for the same by *a present and future* judgment of believers. By this method the requisite qualifications for future kingship and priesthood are made manifest.

Obs. 1. It is self-evident that any one accounted worthy of the better resurrection"—that pre-eminent res. alone attributed to the righteous—and any one deemed holy enough for a translation at the Sec. Advent, must, in view of such a decided preference shown to them, be the subject of *an antecedent* judgment. How else can it be known that they possess the qualifications requisite for such honor and blessedness? Both the resurrection and translation are represented as a sudden, instantaneous change, and demand *a previous* preparedness for the same. The same is true of the saints coming with Jesus at His open Parousia, for "all the saints" (Zech. 14 : 5) come with Him. To attain this honor, *an antecedent* estimate of character must have preceded. So also the saints are to be associated with Jesus in the judgment of the world (1 Cor. 6 : 2), for "this honor have all the saints" (Ps. 149 : 9). This Judgeship necessarily implies *the previous* judgment of these saints in order to evidence their fitness for so high and responsible a position.

It is a matter taken for granted in every system of theology that judgments are often manifested even in this world, and that an antecedent judgment determines the status of every one at death and in the intermediate state. The principle, therefore, is one fully recognized, and should consequently excite no surprise when thus applied by ourselves.

Obs. 2. Pre Millenarians firmly hold that all men, both the righteous and wicked, will be judged, not only in this life but in the future. The passages teaching this are numerous and emphatic, such e.g. as Heb. 9 : 27 ; Rom. 2 : 2–16 ; Matt. 12 : 36 ; 1 Pet. 4 : 4, 5, etc. But, as already shown, there is *an order* in this judgment, just as there is an order in the resurrection. Take the expression "As it is appointed unto men once to die, but after this the judgment," and we have the universality of judicial action asserted, but nothing as to the order after death, the length of time elapsing, etc. To obtain a correct view of the latter, there must be a careful comparison of all the Scriptures relating to the subject.

Obs. 3. Such a comparison reveals to us a singular statement, which at first thought might be deemed contradictory, but really presents a wonderful harmony, viz., it is said that believers shall not be judged hereafter, and again it is asserted that they will be judged. Now if we comprehend concerning what things they are not judged or are judged, a beautiful

consistency runs through the language, deeply impressive. Let us turn first to the declarations that they are not judged. Jesus positively declares, John 5 : 24, "*Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" A multitude of critics and writers point out the fact that the original word rendered "condemnation" is "judgment," and, therefore, properly translate, "shall not come into judgment." The context shows that the bestowment of eternal life through the resurrecting power given to the Son, was the immediate subject discussed, and this most emphatic reference to believers then is, that they are not to come into judgment in order to decide whether they are worthy or not of eternal life. That is *already decided* when they hear and believe, for every believer is at present "*justified*" (e.g. Rom. 5 : 1, 2 ; Acts 13 : 39 ; Gal. 2 : 16, etc.), which term is indicative of *judicial* action. This, of course, requires a continuing life of faith, evidenced by its fruits (Rom. 2 : 7, and 6 : 22 ; Rev. 2 : 7, etc.), for perseverance *evidences* the sincerity of faith and the justification experienced. The resurrection of the sheep belonging to Jesus' fold unto eternal life is secured (for e.g. John 10 : 26–29), for they follow Him, He knows them, gives to them eternal life, and they shall never perish, for no one is able *to pluck them out of His hand.* The power of bestowing eternal life is lodged in Him (John 17 : 2, 3), "and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Being *justified* by faith we are assured of eternal life ; the fruits of the Spirit, the work of the spirit, the abiding of the spirit (Rom. 8 : 11), is a testimony of its bestowal, for in Christ Jesus there is (Rom 8 : 1) *no condemnation.* He has said, John 6 : 37–40, "All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of Him who sent me, And this is the Father's will which hath sent me, that of all which He hath given me *I should lose nothing, but should raise it up again at the last day.* And this is the will of Him that sent me, that *every one* that seeth the Son, and believeth on Him, *may have everlasting life; and I will raise Him up at the last day.*" The multitude of assurances respecting the safety and salvation of the believer, the deep self-consciousness of personal religious experience confirmatory of this, and especially the dying grace and hope inspired in the believer at the most solemn and trying crisis of his career—all testify to his justification and his right, through Christ, to eternal life.

Indeed, if it were otherwise Christianity would be weak and unequal to the task imposed upon it. It could not then impart *solid comfort and hope.* But, thank God, it is vital, life-giving in its power. By faith such a union exists between Christ and the believer, evidenced by a proper fruitage, that the believer is conscious of sins forgiven (a judicial work) through the atoning sacrifice, of a marvellous peace bestowed, of an extraordinary change of heart experienced, of a supreme love inspired, so that he has *the assurance* that having the Son he hath also life.

Obs. 4. In reference to the ultimate salvation of the true believer there can be no doubt, for has it not been said, Rom. 8 : 31–34, "*If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justi-*

fieth. Who is he that condemneth?" And this culminates in the positive declarations that *nothing* can separate us from the love of Christ; that we are "more than conquerors" through Him. Now assuredly this constant abiding in the love of God, in union with His Son, is indicative of a justified state, and becomes thus the most reasonable evidence that such are not to be brought into judgment *to ascertain whether they have accepted the terms* (e.g. John 3 : 16, 18, 36) which entitle them to everlasting life. For, Acts 13 : 39, "*By Him, all that believe are justified from all things.*" The "Book of Remembrance" (Mal. 3 : 16, 17) has recorded their names, and God "*will spare them, as a man spareth his own son that serveth him,*" because they are His "*jewels*" or "*special treasure.*" Such are written or enrolled in heaven (Heb. 12 : 23), in "the Lamb's Book of Life" (Phil. 4 : 3; Rev. 13 : 8), and in the consciousness of their "names" being thus inscribed (Luke 10 : 20), they are to "rejoice." All this, of course, is based on *an antecedent* judgment.

The converse of this is true: the wicked man, the unbeliever, is *not justified*, but is (e.g. John 3 : 18) "*condemned already.*" "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6 : 23, and this gift becomes ours owing to the forgiveness of sin by faith in Him. Here let it be remarked that this forgiveness of sin, this cleansing of sin by the appropriated blood of Jesus, demands—reasonably and scripturally—that such sins forgiven and cleansed should *no longer* be called up *in judicial action* for the purpose of condemning the believer as unworthy of eternal life. This is *impossible*, being a believer; and every *believer* is assured of ultimate salvation. Yet, as we shall explain, sins—even every idle word—are recalled, *not to condemn the believer as unworthy of salvation*, but to indicate *his worthiness for position, honor, rank in that salvation.*

Obs. 5. On the other hand, believers are also represented as judged in the future, not as to their worthiness to receive "*eternal life,*" not as to their forming *a co-heirship* with Jesus (for all this, owing to their union with Christ and subsequent justification, has already been decided), but to ascertain *the exact position* of rulership, Kingship, and priesthood, to which *they are justly entitled.* No intelligent writer on Eschatology exists that does not fully admit that numerous passages (such e.g. as Luke 19 : 17, 19; Matt. 25 : 21, 23; 1 Cor. 15 : 41, etc.) distinctively teach *a gradation* of rank, power, authority, etc., even among the saints in the world to come. Aside from the reasonableness and justice of the same, *the Theocratic ordering* necessarily entails such differences among the redeemed. Now such distinctions are *not* based upon faith in, and union with, Christ (for all believers possess these, which entitle them to the blessed eternal life), *but upon* the works, actions, conduct, life brought forth by this faith and union, "knowing that of the Lord ye shall receive the reward of the inheritance," Col. 3 : 24. Let the following points be observed: (1) "Every one of us shall give account of himself to God," Rom. 14 : 10, 12, "for we shall all stand before the judgment-seat (or throne) of Christ." This includes, of course, all believers. (2) This scrutiny extends to "every idle word that men shall speak, they shall give account thereof in the Day of Judgment," Matt. 12 : 36, and "the secrets of men," Rom. 2 : 16, shall be judged, etc. This evidences the real state of heart, for "the judgment of God is according to truth," Rom. 2 : 2. (3) The reward shall be *proportionate* (which is not eternal life, for all attain unto it) *to the works.* Thus e.g. "God, without respect of persons, judgeth *according to every man's work,*" 1 Pet. 1 : 17; "God will render

to every man *according to his works,*" Rom. 2 : 6 ; "Behold I come quickly, and my reward is with me, *to give every man according as his works shall be,*" Rev. 22 : 12 (with which compare Rev. 2 : 23 ; Eph. 6 : 8 ; Gal. 6 : 7 ; 2 Cor. 5 : 10 ; Matt. 16 : 27, etc.). Surely on the common principle of justice, apostles, martyrs, reformers, men eminent for labors and sufferings for Christ, men abounding in good works, should possess *a distinction above* those who were less fruitful, less devoted, less engaged in service.

But we must not lose sight of a principle here which is of vast encouragement to the weak and less gifted, showing how in the bestowment of rewards they may stand *as high* in God's favor as the most talented. The principle is this : A faithful use of *the ability and power* committed unto us. This is forcibly illustrated by the two Parables of the Talents and of the Pounds. In the Parable of the Talents (Matt. 25 : 14-30), the one that received five talents gained other five, and the one that obtained two gained other two ; the talents were bestowed "*to every man according to his several ability,*" and we learn that the one with two accomplished *just as much* as the one with five, i.e. he doubled what he had, and consequently we find *the terms of divine approval are identical* in expression to both : they receive the same reward. But in the Parable of the Pounds (Luke 19 : 11-27), each one receives a pound, and to make the divine approval to apply equally to all (as evidenced in the other Parable), every one should show forth the same gain. But what are the facts illustrated by the Saviour? They all started with the same resources, but the gain being *diverse* one from the other, the rewards *are also different.* The one gaining ten pounds receives "*authority over ten cities ;*" the one gaining five pounds obtains rule "*over five cities.*" The lesson that this affords is the following : No one with limited capacities, education, etc. *need to be afraid* that, owing to his lack of gifts, he must necessarily occupy a very subordinate position in the Coming Kingdom. If he diligently uses what God has given to him, *his increase will be just as proportionate* as that of men of greater gifts and ability. Indeed, it may be safely asserted that in the final award, when this principle will be carried out, it will be found that many a layman comparatively unknown will stand *as high, if not higher,* as ministers of extended reputation and eloquence, simply because to the latter much was committed and much required, while of the former less was given and hence less demanded.

Obs. 6. The judgment then of *saints* in the future is *not* one unto eternal life, but one pertaining to *the position* to be occupied in the Theocratic Kingdom, a distinction which is often implied, as e.g. in Matt. 19 : 28–30, where we have judgment, already passed concerning the apostles that follow Jesus, when it is said, "*ye also shall sit upon twelve thrones, judging the twelve tribes of Israel ;*" and then, in reference to others, it is asserted that whatever sacrifices are made in behalf of Jesus such shall *both* "receive a hundredfold and shall inherit eternal life." So in the next chapter (20 : 21–28) the general principle is laid down that future greatness in the Kingdom will *be proportionate* to present labor and suffering for the truth. (Comp. Luke 22 : 24–30.) Even "a cup of cold water" (Matt. 10 : 42 ; Mark 9 : 41) shall be rewarded. And this view is fully corroborated by the fact that the Sec. Advent, which introduces this judging or assigning of positions in accordance with works, is spoken of as "*the blessed hope,*" something in which we should rejoice, comfort ourselves (e.g. 1 Pet. 1 : 7, 13 ; Tit. 2 : 13 ; 1 Pet. 4 : 13, etc.), which we could not do if a judicial trial, upon which our entire destiny depended, were before us. It is not for those who are accounted "heirs according to the hope of eternal life," Tit. 3 : 17, "heirs of salvation," Heb. 1 : 17, to be thus judged, excepting as it affects *the position* of the "heirs" in the inheritance.

In reference to Matt. 19 : 30, the principle is merely adverted to, for, taking Luke 18 : 30 and Mark 10 : 30, the parallel passages, it is asserted that for sacrifices thus made there is a proportionate recompense already bestowed "now in this time," or "in this

present time" (with accompanying persecutions) by the higher consolations of Christian union, sympathy, and blessing. For it is noticeable that *the highest* spiritual attainments and enjoyments are those resultant from devotedness in the service of the Master. It is well to notice the Parable of the Laborers in the Vineyard connected in the following chapter (Matt. 20), because some interpreters consider it to teach the exact reverse, viz., that the heavenly inheritance is bestowed upon all, without reference to their labor or amount of toil, as a free gift and not as a reward of merit, and that consequently the glory of all will be *identical*, just as every laborer, those who worked long and those who labored late, received his penny. But the preceding context, giving a specific reward to the apostles, and the declaration, "*But many that are first shall be last, and the last shall be first*," indicative *of degrees*, as well as other Scriptures, forbid such a conclusion. The equality is, when explained, referred to all laborers without distinction in the vineyard *inheriting eternal life*, and this is *a free gift* coming from grace through Christ. So also the rewards of station, etc., are represented as of divine favor, but distributed through grace to those *proportionately* whose works express the highest obedience to God and the most devoted service to the Master. The passage must, therefore, be explained so as not to conflict with other divine teaching. The explanation is found in the simple "*whatsoever is right, I will give you*," "*whatsoever is right, that shall ye receive.*" The householder reserving the right of giving proportionately whatever *he deems proper*, as a reward for the labor performed. But when the time of payment arrives he gives the last as much as he gave to the first, being satisfied with the labor performed, thus teaching that it is not merely the length of time employed (for e.g. believers have died young who in a few years have done far more for Christ than many who have lived long, etc.) that secures the highest reward. And this is corroborated by the last assertion : "*So the last shall be first, and the first last ; for many be called, but few chosen.*" Whatever truths may be deduced from the Parable, it must not, and does not, conflict with the clearly taught *degrees* of reward. Hence nearly every expositor fully admits our position. Thus e.g. Barnes says on the last verse : " This is the moral or scope of the parable. To teach this it was spoken. Many that in the *order of time* shall be brought last into the Kingdom, shall be first in the rewards. Higher *proportionate* rewards shall be given to them than to others. To *all* justice shall be done. To all to whom the rewards of heaven were *promised*, they shall be given. Nothing shall be withheld that was promised. If among this number who are called into the Kingdom, I choose to raise some to stations of distinguished usefulness, and to confer on them peculiar talents and higher rewards, I injure no one. They shall enter heaven as was promised. If amidst the multitude of Christians I choose to signalize such men as Paul, and Martyn, and Brainerd, and Spener, and Summerfield ; to appoint some of them to short labor, but to wide usefulness, and raise them to signal rewards, I injure not the great multitude of others who live long lives less useful and less rewarded. All shall reach heaven, and all shall receive what I promise to the faithful." " It (the parable) is simply designed to teach that in the Church, among the multitudes that shall be saved, Christ makes a difference. He makes some more useful than others, without regard to *the time* which they serve ; and He will *reward them accordingly*. The parable teaches one truth, and but one," etc. But the student must keep in view, as many writers have correctly insisted, that it is not merely the amount of labor that is performed in connection with time, that made e.g. the last receive twelve times as much as the first, but disposition, zeal, humility, etc., rendering the persons worthy or unworthy, must also be regarded.

Obs. 7. A passage most decisive and worthy of serious consideration is the one found in 1 Cor. 3 : 10–15. Here we have the following evidence corroborative of the correctness of our view. (1) This is a judgment *exclusively* of believers, who build upon the foundation laid, Jesus. (2) All who have this foundation and build upon it *are saved*. (3) But *some*, in securing this salvation, "*suffer loss*," while *others* "*shall receive a reward.*" (4) The reception of reward is *conditioned* on the fact that they build precious, enduring material on this foundation. (5) The endurance of *loss* is caused by the worthless material placed on the foundation. (6) "Every man's work shall *be made manifest*," for it will be tested "of what sort it is." This is only illustrating the principle previously (v. 8) announced, "every man shall receive his own reward *according to his own*

labor." Now, to receive a reward for building "gold, silver, and precious stones" on this foundation is not to attain simply eternal life, for those who also build "wood, hay, and stubble" on it secure the same, but, following the Scripture *analogy of faith*, it must relate to *position* in rulership and to a corresponding *loss* in rank. The only rational, consistent interpretation is that which here finds that one, owing to faithfulness, etc., obtains a more elevated rank, a higher reward than another. All obtain a glorious prize (1 Cor. 9 : 24), but not all the highest prize (Phil. 3 : 14); all obtain an entrance into the Kingdom, but one a more "*abundant entrance*" (1 Pet. 1 : 11) than others.

A few practical lessons may be derived from this subject. (1) The tremendous rebuke that this gives to that narrow spirit of exclusiveism—so apparent in some quarters—which considers its own body as alone building "gold, silver, and precious stones" on the foundation, and that others build upon it "wood, hay, and stubble" (although all such exclusive claims so ill harmonize with humility, etc. that they are open to grave suspicion) and will inevitably be damned while they alone are saved. (2) How guarded we should be in building, choosing the proper material, lest we suffer loss. (3) How we should strive, like Paul, to receive a *high reward* tendered to us by the grace of God. (4) That such advancement is open to all, and the reward proportionate to the use of talents committed to us. (5) That this building on the foundation, as the analogy of faith shows, includes doctrine and life, faith and obedience, love and its fruit—in brief, all that pertains to a Christian and is specially applicable to teachers. (6) The sweet assurance that this gives to the weakest, the most humble and diffident, that accepting of Christ and building—poorly it may be thought—upon it, they shall be saved, and that God's goodness will bear in remembrance every act, even the slightest, of piety and love. (7) That the best of us may have cause to regret that with precious things we have mingled inferior things. (8) That if such is the criterion respecting the believer, surely then the unbeliever who rejects the foundation itself can have no hope. (9) This gain or this loss is eternal; although all are happy in salvation, yet the superiority gained or lost will evermore remain. (10) No one can avoid this scrutiny, for it is essential to his future appointment. (11) That when this appointment is made we will be surprised to see (owing to the secrets, the motives, etc. of men being revealed) some suffer loss, be barely saved, whom we esteemed eminent in piety, and others receive with salvation a rich reward whom we regarded as low in the scale. (12) That we should strive to secure more than mere salvation, especially since the reckoning will be made according to the ability, means, etc. possessed. (13) Prayer and watchfulness are requisite.

Obs. 8. It is in virtue of this future judgment according to works, that believers are so urgently pressed to good works. God sees *how largely* their future glory and honor depend upon the character now formed, that repeatedly and perseveringly, yea constantly, this is brought to their attention. Take e.g. Col. 3 : 4, 5, 8, 9, 24; 1 Thess. 3 : 12, 13, and 5 : 4–8; Tit. 2 : 12, 13; 1 Pet. 1 : 7–15; 2 Pet. 3 : 11, 12, and many others, and they show God's *deep interest* in our future welfare, that as "little children, we may abide in Christ, that when He shall appear, *we may have confidence, and not be ashamed at His Coming*" (1 John 2 : 8); that "*our love may be made perfect, so that we may have boldness in the Day of Judgment*" (1 John 4 : 17). Good works now glorify God (Matt. 5 : 16), qualify for usefulness and happiness (2 Tim. 2 : 21; Tit. 3 : 8), etc., and they do not lose these essentials in the world to come; for, sanctifying unto honor and making us the more meet for the Master's use, they contribute to glorify the Father, Son, and Spirit. And no one can plead inability to perform them, since "*God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work*" 2 Cor. 9 : 8 (comp. Phil. 2 : 12; 2 Thess. 2 : 17; 2 Tim. 3 : 16, 17; Heb. 13 : 20, 21; Eph. 2 : 10, etc.). We may rest assured

that "*God is not unrighteous, to forget your work and labor of love*" (Heb. 6 : 10), but will abundantly, through His wonderful grace, verify His promises, "*glory, honor, and peace to every man that worketh good*" (Rom. 2 : 10). Therefore, Gal. 6 : 9, "*Let us not be weary in well-doing, for in due season we shall reap if we faint not;*" 2 John 8, "*Look to yourselves, that we lose not those things which we have wrought (gained), but that we receive a full reward.*"

This distinction in judgment gives us a clue to salvation by faith and salvation by works. *Both are truths.* The Protestant and the Roman Catholic sides have their foundation in Scripture. But the one is, as we have shown, a salvation unto eternal life (a judgment consummated in the justification and continued—until death—justified state, of the believer) ; and the other is a salvation unto special glory, honor, inheritance (a judgment to be decided in the Coming day of the Lord Jesus). The one *precedes* the other ; the one is *fundamental* to the other ; the one is ultimately *united and blended* with the other. The essential point is to be "saved by faith"—but it is also of the highest moment to be "saved by works"—for while the one secures admittance into the Kingdom, the other determines the lot, the reward in that Kingdom. To secure *the highest salvation, both* must be kept in view, and *both* must be in unison. The one being a resultant of the other—naturally flowing from it—they cannot exist independent, the one from the other. A living faith will inevitably produce works, and proportionate to that faith will be the product. The reality, strength, and perseverance of saving faith will be evidenced in its fruitfulness, in works of love. And the fruitage—such is grace—becomes the measure of reward, being indicative of loyal obedience and attachment. A man of strong faith will sow *bountifully*, and he shall also reap *bountifully* (2 Cor. 9 : 6) ; he will lay up *treasure* in heaven (Matt. 6 : 20), *abounding* in the work of the Lord, knowing that our labor is not *in vain* in the Lord (1 Cor. 15 : 38).

Whether the secret acts, etc. will be publicly revealed (as some hold, like the failings of Abraham, Moses, David, and Peter) or be privately taken cognizance of by the Lord (as others think), one thing is self-evident, that the lot or position assigned to the believer *evidences* to all others his past faithfulness in God's service. The *gradation or rank* will ever tell the story of devoted love, holy conversation, and godliness. Whether any of the saints will be rebuked and be made ashamed, on account of negligence, etc. (as some believe, basing it on 1 John 2 : 28 ; Col. 1 : 22, etc.), one thing is certain, that the consciousness of a time departed, in which the greatest honor was within their reach but unattained, will be vividly impressed. But such is the glory still attained by the lowest ; such the impression that it results from marvellous grace and far beyond desert ; such the supreme love to the Divine Master and the glowing affection for the fellow-saints who acted more prudently and wisely ; such their appreciation of "the workmanship of God, created in Christ Jesus unto good works ;" such their hearty acknowledgment of the justice of reaping in mercy the righteousness sowed ; such the fulness, joy, and blessedness of a soul in perfected redemption, that neither jealousy, nor envy, nor unhappiness can flow from such differences of degree in glory. While "There is *one glory* of the sun, and *another glory* of the moon, and *another glory* of the stars ; for one star *differeth* from another star in glory ; *so also is the resurrection of the dead*"—yet all this divergence of glory helps to swell the glory of God Himself. *Supreme love* to God is the controlling, all-absorbing passion of every saved and honored "vessel of mercy," and hence nothing—even that relating to his own inferiority in the corporate body of Christ, can dampen the unutterable bliss of being, after all, thus incorporated and glorified. The "*least*" and the "*greatest*" will have "*fulness of joy and pleasures forever more.*" All that we can justly say on this subject is the following : The judgment, in whatever form it is made, will manifest God's justice in assigning the reward ; and the self-consciousness of the individual (which, owing to the past forgiveness of sin, the efficacy of Christ's blood and power of His intercession, alone is requisite) will fully acquiesce in the same, and although of different degrees and ranks, every one justified through Christ and being fully redeemed is presented "*faultless before the presence of the Father with exceeding joy.*"

Obs. 9. A prominent doctrine of Pre-Millenarianism is the reign of the saints with Jesus when the Millennial Kingdom is set up (Prop. 154). The saints judge with Christ, inherit together with Him, etc., and for this purpose are raised up and translated ; then (as will be shown hereafter) the

Kingship and priesthood is assigned to them, and afterward they come with Jesus in the open Parousia. They are themselves "Judges" in the great "Day of Judgment" (e.g. 1 Cor. 6 : 2, 3), and this necessitates *a previous, antecedent* judgment of themselves. Hence, as already noticed, certain passages of Scripture exclusively refer to the righteous—to a judgment specially relating to the saints. This is not a judgment unto condemnation, but one relating to position, and will be a fulfilment of e.g. 2 Cor. 5 : 10. And yet, considering such passages as Matt. 22 : 11–14 ; Luke 13 : 23–30 ; Matt. 7 : 21–23, it may be true (what many affirm) that also mere professors will at the same time be rejected. But whether this includes professors of former ages or those then living is another question. As the dead in Christ are only raised at the Coming of Jesus (the rest of the dead not until the close of the thousand years), and then also only those accounted worthy, are translated, it is, perhaps, the most prudent and consistent to confine this rejection to living professors, as is fully illustrated e.g. in the warnings given by Jesus respecting the condition of parties at the Second Advent, as realized in the position of the Ten Virgins. We are told that there will be a judgment "of quick and dead," Acts 10 : 42, of "the quick and the dead at His appearing and His Kingdom," 2 Tim. 4 : 1 ; 1 Pet. 4 : 5. The "dead," as we have seen, follow an order : all the dead are ultimately judged, some preceding the Millennial age, the rest after that age. So with the living or "quick," some are judged at His appearing, others in His Kingdom ; for we have the judgment of "the quick" who are translated, of "the quick" under Antichrist, of "the quick" pertaining to the Jewish nation, and of "the quick" embracing the Gentile nations. The general affirmation of a judgment including "the quick and the dead" is thus carried out, and we must not forget that it also comprises the judgment of "the quick" existing in the Church at the time of the Advent. In the judgment of "the dead" there is a discrimination apparent in the order of resurrection, and in the judgment of "the quick" the same discrimination is manifested in the translation of some, in the delivery of the Church and the Jewish nation from the power of Antichrist, in the overthrow of all enemies, in the exaltation of the Jewish nation, etc., running in and through the Millennial age.

In so wonderful and comprehensive a subject as that of the judgment, we can only present the outlines which give a grander estimate of the vast scale upon which it is grounded than the common, narrow Popish limits usually urged in books and pulpits. It also prevents us from falling into an error on the other hand of extending the judgment of believers only to their death, and declaring that after death there is no more judgment concerning them, appealing e.g. to Paul's crown being determined, etc. Now this takes in only the one side of judgment, which is true so far as the justification of the believer is concerned, but totally overlooks another side, which declares *of* believers that they shall be judged according to their works and be correspondingly rewarded at the Sec. Advent. The judgment unto life is one thing ; the judgment unto reward is another thing ; the former is decided at death, the other at the Coming of the Lord. To unite those two into one is to do violence to the Scriptures, which discriminate ; for if you locate the fulfilment at death it ignores the passages relating to believers at the Sec. Advent, and if you confine judgment exclusively to the Second Coming, then it passes by the justification, etc. of believers in this life and their surety of eternal life. The only true and consistent method, therefore, is to accept of *both* truths, the one declaring a freedom from judgment unto condemnation, and the other declaring a subjection to a judgment relating to position in the Kingdom. Some writers who advance good ideas on the judgment mar the whole by failing to notice this discrimination, and apply (as e.g. Barbour, *Three Worlds*, pp. 62 66) passages describing a future reward of works at Christ's Coming, as not descriptive of the resurrected and translated saints, but of those

living in " the restitution age," when the whole tenor and spirit of the New Test. is to make them applicable to all believers, from the First Advent down to the Second. A theory that can misapply such passages is necessarily defective.

Various writers take substantially the same view expressed by us concerning the judgment of believers, as e.g. Dr. Cooper in his *Essay on Judgment* before the Proph. Conference ; Dr. Newton in *the Proph. Times*, vol. 1 ; Dr. Brookes in *Maranatha ;* Dr. Seiss in *Last Times*, etc. We append a specimen or two of utterances : " Greybeard " (Graff), in his *Lay Sermons* (No. 40), after saying that the river Jordan is a type of judgment, the word meaning " River of Judgment," remarks : " The more common assumption that the river Jordan is a symbol of the Christian's dissolution is erroneous. The Jordan is *not* a boundary-line at all, and the figure is as wrong in geography as it is untrue in theology. The feet of God's chosen people did *not* touch the waters of the river, and the secret of their protection was the Ark—the typical Christ. Neither will any of God's children ever come into or be touched by the waters of judgment. As it is written : ' He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, *and shall not come into judgment,* but is passed from death unto life.' They will pass *through* the judgment, but it will be *in* Christ, their Ark of safety, and they will be shielded from its billows." Brookes (*Bible Reading on Sec. Adv.*) says : " Of course by the judgment of the saints it is not meant that their persons will be judged, as if it were still uncertain whether they personally had been purchased by the blood of Christ ; nor is it meant that their sins will be judged, as if the question of their salvation were still unsettled ; but only that their *works* will be judged, and their *station* in the Kingdom be thus determined. As to their persons, our Lord expressly declares there is no judgment (see John 3 : 18, and 5 : 24, where the words *condemned and condemnation* should be translated *judged and judgment*) ; and as to their sins, the Holy Ghost often declares that they are cast behind God's back, cast into the depths of the sea, all forgiven, and never to be remembered " (Isa. 38 : 17 ; Mic. 8 : 19 ; Col. 2 : 13 ; Heb. 10 : 17). Many such confirmatory statements could be presented.

PROPOSITION 136. *The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.*

The intermediate state between death and the Second Advent is such as to confirm our doctrinal position, because the Scripture statements clearly and unmistakably teach *a detention* of the saints from the promised inheritance and reward.

Our argument is not concerned in the location or description of this intermediate state. Whether it be in the third heaven, or in some place specially set apart for the purpose, or in the grave, etc. ; whether it be a conscious state of high enjoyment, or a pleasurable dream state, or one of unconsciousness, etc.—these things, however interesting, do not fall within our line of reasoning. Whatever view may be held respecting the place or the actual state does *not affect* our doctrinal position, provided such a view places the period of recompensing, rewarding *at the future* resurrection of the just. Works specially devoted to this subject are accessible, in which these points are discussed by their respective advocates. Our concern is only with *one aspect* of the subject. For we hold that the principle announced by Calvin (*Insti.*, b. 3, ch. 25, s. 6), of incompleteness of redemption, must be maintained : "Since Scripture *uniformly* enjoins us to look with expectation *to the Advent* of Christ, and *delays the crown of glory till that period*, let us be contented with the limits divinely prescribed to us, viz., that the souls of the righteous, after their warfare is ended, obtain blessed rest, where in joy they wait for the fruition of promised glory, and that thus *the final result is suspended* till Christ the Redeemer appear." So again he says : "Christ is our Head, whose Kingdom and glory have not yet appeared. If the members were to go before their Head, the order of things would be inverted and preposterous ; but we shall follow our Prince then, when He shall come in the glory of His Father, and sit upon the throne of His majesty." (Comp. Tyndale's remarks, p. 324 ; *Works* by Fox, and his *Reply to Moore*, and the references by Brooks in his *El. of Proph. Interp.*, and in *Abdiel's Essays.*)

Obs. 1. The Propositions that have preceded show that any view which *unduly exalts* the intermediate state or condition after death must *correspondingly depreciate* the Second Advent as "The Blessed Hope," the resurrection as completed Redemption, the covenant as still to be verified, and the prophecies as realized on earth. The prominence heaped upon the condition of saints after death (so different from the Scriptural position, which says so little respecting it), and the extravagant eulogies attached to it, are practically leading multitudes to make little or nothing of the Advent, the resurrection, the covenant, and the prophecies. If we are to credit the many statements made, then the latter can make no improvement in the condition of believers, for *after* death such (we are informed) are crowned, rewarded, inherit, etc. Our doctrinal position enters *a protest* against this *perversion*, and to sustain such an averment confidently appeals to the Scriptural teaching and that of the Early Church. The postponement of the Kingdom *to* the Sec. Coming, the inheriting *only* at its manifestation, the *design* of the present dispensation, the Pre-Mill. *resurrection and its recompense*, the *rewards* connected with a restored glorious Theocratic Kingdom here on the earth, the time for *the ample fulfilment* of the Abrahamic and Davidic covenants, and other re-

lated points, only find a unity in supporting the same, if the condition of saints during this intermediate period is one in which they are represented as *not* crowned, as *not* rewarded, and as *not* inheriting, but that (whatever their actual state as to conscious happiness) they are still *imperfect as to realized* Redemption, and *waiting* for the Advent and resurrection for *a completed restoration* to forfeited blessings and exaltation to Kingship and priesthood. The reader can readily see that this is an important feature in the argument, and that if the Scriptures sustain us in the affirmation that they are imperfect and waiting, we add another link to our chain of evidence.

How perverted this doctrine in the hands of multitudes has become, so that death itself is *transmuted* into "the Prince of Peace," and the resurrection is associated with death itself (entire bodies of professing Christians holding to the same); how profuse the eulogies heaped upon the saints fallen asleep in Jesus, so that their blessedness is completed, *not requiring* a Coming of Jesus unto salvation—all this has been pointed out (see e.g. Prop. 121, Obs. 7, and 124, Obs. 2, and 125, Obs. 2 and 5, etc.). Our obituary notices in religious papers are full of *untruthful* sentences, and many works (like "Heaven our Home," etc.) are replete with *unscriptural* statements concerning the reward of the righteous. Things which *exclusively* belong to the period of the Second Advent—and so *expressly stated* by the Spirit—are misquoted and applied to the deceased in order to comfort the bereaved. Popery and Protestantism, professed Orthodoxy and Heterodoxy, are alike prodigal of *exalting* the present state of the dead. Very recently a prominent minister eulogized the death of a brother minister, and made, without reflection, the condition of the latter immensely superior to Paul's, for he had him "crowned," etc., when Paul still awaits his crown (2 Tim. 4 : 8). Rev. Dr. —— likewise had occasion to describe the blessedness of a brother divine deceased, as follows: "Yes! our brother is saved and *crowned* forever." "And to the bereaved family, the words of the pitying Saviour to weeping Mary are addressed in all their tenderness and sympathy: 'Why weep ye? He is not here, *but risen.*' He has already entered *the everlasting rest.*" Thousands of assertions similar to Thomas Gibbon's (*Ser.* noticed in *Crit. Review*, vol. 1, p. 566) might be produced as illustrations: "The moment a saint dies, or rather the moment that his veil of flesh drops off, that moment begins his blissful era of *perfect life and glory.*" Victor Hugo's picture of the reception of Louis XVII. into heaven (poem on—Van Laun's *His. Fr. Liter.*, vol. 3, p. 326), is matched (*Luth. Obs.*, March 1st, 1878) by Beecher's saying in a sermon that Pius IX. was carried by angels direct to heaven into Christ's presence, etc. (which Romanists must doubt, seeing that in many churches prayers and masses were said in his behalf). Our hymnology is overflowing with this perversion of promise, and the pulpits aid it on by quoting promise after promise without the least regard to its order of realization. The strong faith and hope, the anticipated triumph over death, the blessed and glorious consciousness of forgiveness, acceptance, and peace, the precious removal of the sting of death, the foretaste and earnest of joy, graciously given by God to many saints in the dying hour, is at once elevated to the standard by which to measure the intermediate state, and deductions are drawn of *so extravagant* a nature that it is amazing that any believer in the Word—which alone is capable of throwing light on the future—can accept of them.

Obs. 2. The Scriptures bearing on this subject are decided. Thus e.g. the glory with Christ is thus expressed: Col. 3 : 4, "*When Christ, who is our life, shall appear, then shall ye appear with Him in glory.*" (So "praise, honor, and glory *at the appearing* of Jesus Christ," 1 Pet. 1 : 7; "grace that shall be brought to you *at the revelation* of Jesus Christ," 1 Pet. 1 : 13; "glad also with exceeding joy," "*when His glory shall be revealed,*" 1 Pet. 4 : 13, etc.) The being fashioned like unto Christ is thus declared: "Beloved, now are we the sons of God; and it doeth *not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is,*" 1 John 3 : 2 (comp. Phil. 3 : 21; Rom. 8 : 17–23, etc.). The *time of inheriting* is thus speci-

fied : Matt. 25 : 31–34 ; Col. 3 : 4, 24 ; 1 Pet. 1 : 3–7, 13, *when* the Son of man is revealed in His glory. The *rest* is thus given : 2 Thess. 1 : 7, "God will give you rest, *when the Lord Jesus shall be revealed from heaven*" (comp. Prop. 143). The *mansions* are given, John 14 : 2, 3, when "*I will come again and receive you unto myself,* that where I am, there ye may be also" (comp. Prop. 170). The "*new heavens and new earth*" are still future, and linked with the Sec. Advent, e.g. 2 Pet. 3 : 13 ; Rev. 21 : 1 (comp. Props. 148–151). While perseverance unto death *secures* a crown (Rev. 2 : 10), yet the time *when the crown* itself is given is thus stated : 1 Pet. 5 : 4, "*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*" (comp. *when* Paul, and all others, receive their crown, 2 Tim. 4 : 8). The period of rewarding is thus explicitly described : Matt. 16 : 27, "For the Son of Man shall come in the glory of His Father with His angels ; and *then* He shall reward every man according to his works" (comp. Rom. 2 : 6, 16 ; Rev. 22 : 12, and 11 : 18 ; Luke 14 : 14, etc.). Thus the entire tenor of the Scripture is, as our position demands, *an overleaping* of the intermediate state, as if it were not worthy to be compared with the glory that is to be revealed at the Coming again of Jesus ; and a positive asserting of rewarding, crowning, inheriting, etc., *at that time.* We dare not *reverse the order* thus laid down, and any theory which requires such a transposition is most certainly defective.

Hence so very little is said concerning the intermediate state, because it is an imperfect state, i.e. with incompleted redemption. Dr. Poor in Lange's *Com.*, 1 Cor., p 349, refers to Paul's passing by the intermediate state and linking the hope (as e.g. in 1 Cor. 15) of salvation with the resurrection of the saint. He correctly argues that "the world to come" is not the state after death, but a definite fixed age or period in the future associated with the Sec. Advent and resurrection. Therefore there would be an impropriety to say that at death a soul entered into "the world to come," for, he adds : "That future world or age has not yet come in, and no one can be said to enter it until Christ appears to set up His Kingdom. It is then only that the earth will be in readiness for the reception of the risen saints. And inasmuch as the glory which they are waiting for is to be found here, it will be seen why a resurrection is necessary—why they want a body at all, and a glorified body, since it is in this as their organ that they will be fitted to dwell in a glorified earth and enjoy the felicity of that age. According to Paul's theory, man is not to be separated from this lower creation, of which he forms a part, and of which he is the lord," etc.

Obs. 3. Other Scriptures confirm the imperfect and waiting condition of the saints. Thus e.g. in Heb. 11 : 39, 40—after the apostle had enumerated a long list of ancient worthies, some deceased for many centuries and others more recent, but *all in this intermediate state*—he says of them : "And these *all*, having obtained a good report through faith, *received not the promise ;* God having provided some better thing for us, *that they without us should not be made perfect.*" Here it is positively asserted : (1) that not having received the promise (which refers to the promised inheritance, as shown e.g. v. 13, comp. with Gal. 3 : 18, etc.—comp. Prop. 49), it is still future to them ; (2) that in their present condition they are not "perfect," i.e. enjoy the blessings of a full Redemption as promised ; (3) that this perfectness or completeness of realization of faith in God's promises is to be attained in connection with believers in Christ (who also receive the promise by faith, but under increased light, divine teaching, etc.) ; (4) that all believers, ancient and modern, Pre- and Post-Christian, are to be made perfect or complete at the same time, i.e. experience the

completeness of salvation. (Some, as Barnes, apply this "perfect" to the completion of Revelation as a system, but this is *not* the subject discussed; the reference to the non-reception of the promise demands an interpretation of the "perfect" in a realization of the promise by themselves personally.) The saints after death are represented as hoping and waiting for greater blessings (Rev. 6 : 9, 10, 11, comp. with 20 : 4–6), and it is in view of this that the apostles, when comforting the bereaved, do not dwell on the intermediate state, but refer such for consolation to the period when Redemption is completed, as e.g. 1 Thess. 4 : 13–18. And it is because of this still imperfect and waiting nature of the period between death and the Advent, that the apostles, in the midst of trials and sufferings, overleap the intermediate, and exhort to patience *unto the Coming of the Lord*, e.g. James 5 : 7.

Nast (*Com.* Matt. 22 : 31, 32) justly observes : "That the Scriptures attach *more importance* to the resurrection of the body than to the mere self-conscious existence of the soul in its disembodied state, arises from the fact that the disembodied state of the soul is considered in the Scriptures as something imperfect, abnormal, so much so that even the souls of the just look forward with intense desire to their reunion (Rom. 8 : 11, 23) with their bodies." We have only to contrast the Scripture statements respecting death and its results with those of the resurrection and its results, to see that Nast, and many others who make similar declarations, *are correct* in affirming such an "imperfect, abnormal" condition.

Obs. 4. In the very nature of the case there must be an incompleted salvation during this period, because both soul and body constitute the person redeemed, and so long as "*the redemption of the body*," Rom. 8 : 23, is not experienced, an imperfect state must exist. Besides this, the forfeited blessings, such as the restored earthly Paradise, the dominion over the earth, the absolute victory over death, are not realized in it. And in the promised blessings of glorification, rulership on the earth, association with Jesus in His inheritance and glory, none of these are experienced, being, as we have seen, always combined, as a resultant, with the Sec. Advent.

Dr. Nevin (*Mystical Presence*, p. 171) says : "The whole argument in the 15th ch. of 1st Cor., as well as the representation in 1 Thess. 4 : 13–18, proceeds on the assumption that the life of *the body*, as well as that of the soul, is indispensable *to the perfect state* of our nature as human. The soul, then, during the intermediate state, cannot possibly constitute, in the biblical view, *a complete man*, and the case requires, besides, that we should conceive of its relation to the body as still in force ; not absolutely destroyed, but only suspended. The whole condition is interimistic, and by no possibility of conception capable of being thought of as complete and final." Dr. Brown (*Ch. Sec. Com.*, p. 24) concedes that death, or the condition after death, is not to be put in the place of Christ's Sec. Advent, and that the state of "the just is not only *incomplete*, but, in some sense, *private and fragmentary*, if I may so express myself. But at the Redeemer's appearing all His redeemed will be collected together, and *perfectly and publicly* glorified." (Comp. Prop. 121, Obs. 7 (4), and note, and Prop. 120, Obs. 4.)

Obs. 5. Another distinctive and remarkable feature corroborates our position. Every writer on the subject of the intermediate state confesses that no attempt is made in any place whatever to describe it. The various theories and descriptions respecting it are drawn from inferences, and the admission is fully made by writers of all classes (who hold to a future personal Sec. Advent), that the eye of faith and the heart of hope is fixed, *not so much* on the condition after death *as to the condition after the Advent.* Now why such a procedure? The key lies in this simple fact, viz., that

the intermediate state (whatever it may be) *has no relationship whatever to the fulfilment of covenant and prophecy pertaining to Redemption,* and consequently is not portrayed.

Thus to illustrate the utterances of many theologians, take e.g. Knapp (*Ch. Theology,* p. 518), who says : " Before this time (i.e. the resurrection of the body) shall arrive, the disembodied spirit will be in a certain intermediate state. The exact nature of this state is *not,* indeed, particularly described to us, and we are *unable* even to conceive of it distinctly ; but so much the Bible plainly teaches, that immediately after death the soul passes into that state for which, from the nature of its previous life, it is prepared." In what the rewards and punishments of this intermediate state will consist *cannot be determined,* nor whether, in addition to those which are natural—the necessary consequences of action and feeling—there will also be, even then, those which are positive and result from the free appointment of God."

Obs. 6. The Early Church doctrine, established under the direct auspices of the apostles, and the elders appointed by them, was, over against Gnosticism and other errors, *universally* held as follows : that the hope of the believer was in the Sec. Advent (expected speedy), at which period *the inheriting* of the Kingdom, *the crowning and rewarding* was located. In the intermediate state it was held that there was *a non-fulfilment* of covenant promises, the realization of which was allied *with the Sec. Coming of Jesus.* Much was made of the Sec. Advent, the resurrection of the saints, and the resultant glory, so that in Eschatology these things were *pre-eminently prominent*—a prominence unfortunately undermined by the Alexandrian school and overthrown by the Papacy. Now how can we possibly account for the Early Church view, given under divine auspices, on so important a matter, unless it be the correct one, sustained as it is by a consistent appeal to Scripture ?

Comp. Brooks' *Essays* (Abdiel's), and *El. Proph. Interpretation,* Bish. Taylor's *Liberty of Prophesying,* s. 8. We quote Taylor, charging the Romish Church with contradicting early Church doctrine, as follows : " That is a plain secession from antiquity, which was determined by the Council of Florence, ' that the souls of the pious, being purified, are *immediately at death received into heaven,* and behold clearly the triune God, just as He is ;' —for those who please to try may see it *dogmatically resolved to the contrary* by Justin Martyr, Irenæus, Origen, Chrysostom, Theodoret, Arethas Cæsariensis, Enthymius, who may answer for the Greek Church. And it is plain that it was the opinion of the Greek Church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins acted as their masterpiece of wit and strategem, the greatest that hath been till the famous and super-politic Council of Trent. And for the Latin Church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion that the souls of the saints are *in abditis receptaculis et exterioribus atriis* (in private receptacles and in more outward courts), where they expect the resurrection of their bodies and the glorification of their souls ; and though they all believe them to be happy, yet that they enjoy not the beatific vision *before* the resurrection." Some writers feel the incubus of the early Church view upon their modern conceptions, and try to make the impression that the fathers entertained the modern engrafted notions. Thus e.g. Pressense (*Early Years of Christianity ; The Martyrs,* etc., p. 250) attributes to Justin at his martyrdom the expressed belief of an immediate ascension to heaven when his head was cut off, saying, " I know it, yes, beyond all power to doubt, I know it." Now, when we ask for the authority of a belief which flatly contradicts Justin's own published faith, we are referred to Rinault's *Acta Martyrum Sincera,* a work, like similar ones, which largely draws on the imagination for professed details. When Pressense declares, " The details of the narrative correspond with all that is known of Justin," we beg to differ, and assert—from Justin's own writings—the contrary. In reference to this substitution of death for " the blessed hope," etc., the reader will find some excellent remarks by Gordon in his *Essay on the First Resurrection.*

Obs. 7. The Jewish view must be considered by the student. This, as stated by numerous authorities, was decided, viz., that the Patriarchs and their deceased descendants, that all who had died true Israelites, were *only to be raised to glory and covenanted promises* at the Coming of the Messiah. Whatever differences of opinion existed as the actual condition of dead ones, all were united in the common view that *at* the Advent of the promised David's Son, *then, and then only*, would the promises of God respecting a glorious Salvation be completed. The abundance of quotations already given under previous Propositions fully show this faith. But now observe that this *identical* Jewish faith *is incorporated* in the New Test. and in the Early Church, with this difference, that what the Jews attributed to the First Advent of the Messiah, the New Test. and Early Church applied to the Second Advent of Jesus the Messiah.

Take e.g. such a writer as Knapp, who endeavors to make as much as possible out of death, yet (*Ch. Theol.*, Lects. 149 and 150) he very fairly gives the Jewish view as materially different from the modern one of immediate entrance into heaven, and admits that an intermediate state was held " by many of the Church Fathers— e.g. Justin the Martyr, Irenæus, and Tertullian. The student need only refer to our Biblical Cyclops. and Dicts., in Arts. on " Sheol " and " Hades," as well as those on Jewish belief, and he will find abundant material in behalf of our position. Those who press the Parable of the Rich Man and Lazarus to a delineation of the bliss and suffering of the righteous and wicked after death, gain nothing after all but *an intermediate state* separate and distinct from the third heaven or from the rewards, etc., at the Sec. Advent. Whatever view we take of its teaching, this is the result. Thus e.g. Hudson (*Debt and Grace*, p. 257) remarks : " The Parable of the Rich Man and Lazarus, also, will not sustain the modern expectation of entering heaven at death. Borrowed from the Jews themselves, it simply illustrates their dramatic conceptions of the under world." So Van Oosterzee (Lange's *Com. Luke*, p. 256) on the same, says : " Paradise, which is here spoken of as the destined place of the blessed, must be carefully distinguished from the third heaven, 2 Cor. 12 : 4, the dwelling-place of the perfected righteous. The Paradise is, on the other hand, in the intermediate state a place of incipient, although refreshing, rest, in which the Jews conceived all the saints of the Old Test. as united in joy." Some Jews, however, as Hudson (above), notices, " did not consider the Patriarchs as living until the resurrection." But *all* united in the idea of a detention, an intermediate state.

Obs. 8. While it is true that our argument is not affected one way or the other, no matter what theory of the intermediate state is held (provided *only* that the non-fulfilment of the covenant promises, the inheriting, crowning, and rewarding, is conceded)—the third heaven theory of the multitude, the spheres of Origen, the intermediate state of Stilling, Hahn, etc., the underground world of Storrs, etc.—yet it may be proper, in this connection, to point out that if this intermediate state is one of detention, if it is intermistic and incomplete, a certain incongruity exists in locating it *in the third heaven.* Rejecting Romish Purgatory and Cameron's (*Future State*) prayer for the dead as unscriptural ; without attempting to explain the actual place and condition of the saints which the Bible leaves indefinite and unexplained (saving in general terms expressive of security of Redemption and blessedness), it may be sufficient to direct attention to the Primitive Church view as presented by Justin Martyr (Dial. Tryp. c. 80) : " If you meet with some who are called Christians" (i.e. Gnostics) " who . . . dare calumniate the God of Abraham and Isaac and Jacob, and who say that there is no resurrection of the dead, *but that at death their souls are received up into heaven*, do not regard them as Christians." This, as Hudson (*Debt and Grace*, p. 254) has well observed, is " the more remarkable because he had been a Platonist." Irenæus (Contra Hæres, l. 5, c.

31, § 2), thus opposes the Gnostics : " How shall not they be confounded who say that the Underworld (*inferos*) is this world of ours, and their inner man, on leaving the body here, ascends the supercelestial place?" " The souls of His (Christ's) disciples also, for whom the Lord did these things, go away into an unseen place appointed them by God, and there abide until the resurrection which they await. Then receiving bodies and rising entire, that is, bodily, as the Lord also arose, they come thus to the vision of God." Others, as Polycarp (*Epis. Phil.*), speak of " the place due and promised," and Tertullian (*On the Soul, On Paradise,* and *On the Res.*) asserts that the souls are " detained in safe keeping in Hades until the day of the Lord," " that all souls are compelled into the Underworld " (although the love of martyrdom and its eulogy made an exception as stated by Tertullian : " No one, on leaving the body, dwells immediately with the Lord, except he who, by the prerogative of martyrdom, shall go to Paradise instead of the Underworld." 'The only key to Paradise is your blood"). Such a doctrine of detention and of non-introduction to heaven itself, in view of the prevailing philosophy and the earnest desire of believers to secure Redemption, could not have arisen and become so extended unless it were derived from apostolic teaching. It is, therefore, the most prudent to avoid a dogmatic expression as to place, seeing how largely the Early Church, which one should suppose, owing to nearness to the apostles, ought to know the truth, if revealed, differs from modern conceptions.

Origen (comp. Prop. 169, Obs. 1) could not spiritualize this intermediate state away, and although somewhat contradictory (showing the change of view progressing) he positively (*De Principiis,* b. 2, ch. 11) places the saints after death " in some place situated on the earth, which Holy Scripture calls Paradise, as in some place of instruction," etc., but afterward, with his peculiar doctrine of progression added, has them when qualified to " ascend to a place in the air and reach the Kingdom of heaven, through those mansions, so to speak, in the various places which the Greeks have termed spheres, i.e. globes, but which Holy Scripture has called heaven," etc. The intermediate state was one always allied, more or less, with Millenarianism, and so e.g. Neander (*Genl. Ch. His.*, vol. 2, sec. on Mill.) notices how it was specially connected with our doctrine. Prof. Bush (*Anastasis*) quotes Justin, and remarks that the notion opposed by Justin is regarded by him as " a heresy," viz., " that immediately on death the soul is received up to heaven," but Bush (who denies a bodily resurrection, having a resurrection to accompany, or immediately follow, death, and making such an ascension to heaven a contingent proof of it) explains Justin's view to be owing to " *the prevalence of the Millenarian doctrine,*" and then adds : " That doctrine (Millenarian) has been from that day to this the grand support of the crass conceptions which have been entertained on the subject of the resurrection." This we accept as the *highest possible* praise (comp. Props. 125-28), seeing that our doctrine thus opposes the Gnostic corruptions introduced which make Redemption incomplete, and Christ's bodily resurrection unnecessary (if not a farce), especially when Prof. Bush has to turn away from the early Fathers and seek consolation in Cicero, praising the "*evangelical tone of Cicero,*" because the latter says in his Tusculan Questions : " *that souls may, when they have forsaken their bodies, come into heaven as into their own domicile.*" Gnosticism, as a reference to Church history (Neander, Kurtz, Mosheim, etc.) clearly shows, had a wonderful moulding influence on the doctrine of the intermediate state. The Papacy incorporated Origen's view, attaching to it the doctrine of purgatory, making the detention, the process of release, and final ascension to heaven a source of power and profit to the church. In the case of eminent or distinguished persons an immediate ascension to the third heaven was predicted (as e.g. when Louis XVI. was beheaded, his confessor exclaimed, " Son of Louis, ascend to heaven' '), but of lesser ones a purgatorial requisition was in place. This exaltation of the saints to the third heaven is really the foundation of the invocation and intercession of saints, who (according to the creed of Pope Pius IV.) are now " reigning together with Christ," having either been delivered from purgatory or directly ascended to heaven. This is seen e.g. in the difficulty of Pope John XXII. (Draper's *Intel. His. of Europe,* p. 394), who raised the

question of "the beatific vision," declaring that none of the dead saints would enjoy it until after the Judgment Day. He was accused of heresy, and of taking a course opposed to the interests of the church; for the question was at once raised: "If the saints stand not in the presence of God, of what use is their intercession? What is the use of addressing prayers to them?" It may be that owing to this usage of the Papacy (as well as to its former reception in the Church, and Scriptural support), it (Thompson's *Theol. of Christ*, ch. 13) "obtains especially in the Lutheran communion, but has able advocates as well in other communions." It is held by many, as can be seen in articles on "Intermediate State" in Herzog, and other Cyclopædias, in "Eschatology," in various Systems of Theology, etc. Thus e.g. comp. art. on in M'Clintock and Strong's *Cyclop.*, which rejects the idea of the saints immediately after death entering heaven, and declares that the long interval between the decease of Christians and the resurrection "is sufficient to prove that they do not instantly pass from the Church Militant to the New Jerusalem above." Rejecting the state of unconsciousness and of purgatory, the idea of locality, and passage of time, it maintains strictly "an intermediate state." It cites various authorities and quarterlies containing articles. Hudson's "Debt and Grace" has some valuable considerations, referring to the Fathers, Tyndale, Luther, etc., and explaining the passages (2 Cor. 5 : 8; Phil. 1 : 21-23) supposed to teach the contrary—holding that "those addressed in the Epis. to the Hebrews did not consider 'the general assembly of the Church of the first-born' as being already in heaven; their names *only* were written there" (to which we add that the distinctive mention of "first-born" is indicative of *a still future* resurrection—with which it is allied—not yet experienced). G. S. Faber in *The Many Mansions* has the spirits of men, good and bad, in Hades, where they are detained, neither entering heaven nor hell, until the resurrection. "Greybeard," in his *Lay Sermons*, No. 104, makes "the being with Christ," Phil. 1 : 23, 24, "present with the Lord," 2 Cor. 5 : 8, etc., a state of blessed repose with Christ in sleep, as though a night, preparatory to an awakening at the resurrection (Hudson, above, explains such passages as *an overleaping* the intermediate state by anticipation, and seizing *the ultimate result* at the resurrection). Dr. Smeltzer advocates "The Intermediate State" in *The Quarterly Review*, April, 1873, and so many who have no sympathy whatever with Millenarianism hold to the same. Even Macnight on Heb. 11 : 40-43 (*Com.*) is forced to lay down the doctrine that the righteous *are only rewarded* at the Sec. Advent, giving as proof John 14 : 3, Matt. 13 : 40, 43, 1 Pet. 4 : 13 and 5 : 4, 1 John 3 : 2. Van Oosterzee (*Dog.*, vol. 2, sec. 142) makes the departed saint "*only blessed in hope*," awaiting the Sec. Advent (with which comp. Martensen's *Ch. Dog.*, s. 276—advocacy of an intermediate state, and see Hagenbach's *His. of Doc.*, vol. 1, s. 77). Works having a discussion of the subject or references to the same are numerous, including such as Bickersteth's *Hades and Heaven*, Huidekoper's *Belief of the First Three Centuries Concerning Christ's Mission to the Underworld*, Sear's *Foregleams of Immortality*, Whately's *Future State*, Copland's *Mortal Life*, Alger's *Cit. His. Doc. Future Life*, Fiddes' *Doc. Fut. State*, Humphrey's *Transl. of Athanagoras on State of the Dead*, Blackburne's *His. View of the Controversy from Reformation to* 1772," etc.

It is only necessary to say to the critical student that whatever differences may exist respecting the meaning of "Sheol" and "Hades" (see Bib. Lexicons, etc.), whether it be taken in a most comprehensive or in a limited sense, one thing is self-evident, *that neither Sheol nor Hades ever stands for the third heaven*, and yet all the departed, both good and bad, enter there; and the simple fact that both classes enter the same designated place ought of itself to be *amply sufficient* to cause the current third heaven application to be seriously questioned. Every definition of these terms (e.g. by Stuart, Campbell, etc.) including under-world, the region of the dead, state of the dead, grave, etc., forbids its being connected with heaven, and it was evidently this usage that influenced Luther (*Table Talk*, "On God's Word," ch. 29) to say, as both the rich man and Lazarus entered Hades, the same place: "Abraham's bosom is the promise and assurance of salvation, and the expectation of Jesus Christ; *not heaven itself*, but the expectation of heaven." (So Trench on the Parables: "'Abraham's bosom' is not heaven, though it will issue in heaven; so neither is 'Hades' hell, though it will issue in it, when death and Hades shall be cast into the lake of fire, which is the proper hell;" comp. Knapp, *Ch. Theol.*, p. 526, saying of the early Fathers who held to "a state which is neither heaven nor hell:" "This intermediate state they call, taking the appellation from Luke 16, *Sinum Abrahami.*") A simple comparison of these terms and usage will alone decide *the cautious* student to avoid the popular application, especially when the few texts supposed to conflict must be controlled in interpretation by the general analogy on the subject. Nothing can be made out decisive by the usage of the word "Paradise," for the student well knows that it was employed to designate both a heavenly and an earthly Paradise—that it means

a pleasure or delightful garden, a blissful abode either in heaven or on earth, and that, therefore, the early and later Fathers used it simply to designate a place where the saints were happy. Another subject often blended with this one, viz., the natural or acquired immortality, or the intermediate nature of man, does not require any notice from us, for the reason that whatever view is held (and all these are most ably represented in works specially devoted to them) none of them demands, as a necessary sequence, the rewarding of the saints after death and before the Advent, or the rejection of a detention, imperfect state, or the elevation of the saints to the third heaven. Writers who hold to these several theories unite with us in asserting the incompleteness of Redemption in this intermediate state, the non-exaltation of the saints to heaven, and the necessity of the Sec. Advent to complete salvation. From those who advocate the highest blissful, active consciousness in a Paradise located in Hades, down through those who have gradations of bliss to a pleasant sleep, down to utter unconsciousness—all, whatever they may make out of this intermediate state, insist upon an imperfect state, outside of heaven, which imperfection is removed at the Second Coming of Jesus.

To illustrate how men hastily infer a doctrine and dogmatically assert it respecting the intermediate state, we refer to Dr. Clark's *Man all Immortal.* He correctly encounters various errors on the subject, as e.g. "that the saints of God enter upon the full realization of their everlasting felicity immediately at death, and independently of their resurrection bodies;" and he shows this to be unscriptural because "everywhere do the Scriptures teach us that it is in connection with his body man is to attain his highest destiny." But instead of leaving "Sheol" and "Hades" represent an intermediate place aside from the third heaven, he insists upon it that the intermediate place embraces for the saints the third heaven. The proof given for this positive declaration is the following: Jesus Christ is in the third heaven, and as dead saints are represented to be with Christ or Christ with them, they *must also* be in the third heaven. Unfortunately this is *pure inference* formed by combining two classes of passages, which combination is *not* given by the Spirit, for no passage exists which describes the intermediate state as located in the third heaven. We admit that Christ is there, but while there He is *also here* in the believer, in the sacraments, in the closet of prayer, in the Church, etc. God is everywhere (Ps. 139 : 7–12) present, and the presence, care, protection, etc., of Jesus over the departed in this intermediate state is affirmed. Dr. Clarke's argument proceeds on the assumption that if Jesus is in the third heaven He *cannot specially* be in the intermediate state if one of consciousness and blessedness, and if a place separate and distinct from the former. If Jesus *specially* appeared to Paul, etc., He can *specially* manifest Himself to others, wherever they may be located. Harbaugh in "*Heaven,*" etc., takes the same view that Clark does, based on the same assumption, *ignoring totally* the meaning attached to the Scriptures respecting "Sheol and Hades," into which all enter, and into which Jesus Himself entered during the short period of His detention, and in which David (Acts 2 : 34) is still detained. We conclude by saying: our view of the intermediate state as an imperfect one, the saint still unclothed and waiting, answers the question so often put to us, viz., how we can reasonably expect the saints who have been ages in heaven, enjoying its bliss, clothed upon with a spiritual or semi-spiritual body, glorified or semi-glorified, to come here to this earth to reign, etc., *after such* a blessed experience? Our answer is plain: No *two stages* of glorification, embodiment, completed Redemption after death are described in the Scriptures. The glorification, the Christ-like embodiment, the perfected Redemption, *are all attached* to the Second Advent and the resurrection of the just.

Obs. 9. We insist upon it that the intermediate state, expressed by the terms *Hades* and *Sheol*, continues down not only to the Second Advent, but to the end of the Mill. age. For it is only (Rev. 20 : 13, 14) after the close of the thousand years and little season that the realm of the dead, through the power of Jesus, is utterly removed. (Comp. Revision, Variorum, etc.) While some are removed from it, and reign with Christ, etc., others are kept in it until this final period. Hence, we cannot, without violence, allow a change to have been introduced at the First Advent, viz., that saints *since then* are directly taken to heaven, and therefore do *not now* enter Hades. Such a view is opposed to *the general analogy* of the Scriptures, which makes every believer to follow the humiliation of the Master, and like Him enter Hades; it multiplies the prayer of faith given to every

believer (e.g. in Ps.) for deliverance from Hades ; it makes the distinguishing characteristic of Jesus at His Coming, as having "*the keys of Hades*," of no personal interest to the believer. One passage alone is decisive of two truths, viz., that the saints in Hades are *not* in heaven, and that believers at the future res. of the saints are *still* in Hades, and that is, 1 Cor. 15 : 54, 55, "I will redeem them from the hand of Hades, I will ransom them from death. O death, I will be thy plagues ; O Hades, I will be thy destruction."

Let the student keep in view the following points, viz., (1) Hades (so Sheol) is "in opposition to heaven" (so Lange, Matt. ch. 11 : 23, and see the references to Owen, Alexander, etc., who concede it) ; (2) the Scriptural representations that all believers, like their Head, enter Hades ; (3) that Jesus, at His Coming, having the keys of Hades, delivers His people ; (4) that others remain in Hades until the thousand years are ended ; (5) that in Hades there is incompleteness of redemption ; (6) that those in Hades are represented as waiting for the glorious redemption. The reception of these points—all clearly taught—preserves Scriptural unity. We direct attention to Dr. Craven's *Excursus on Hades* in Lange's *Com. on Rev.*, pp. 364-378, which will repay perusal. Much that he says is confirmatory of our view, and can be cordially received. He makes Hades an intermediate place in the Unseen World, distinct from heaven and hell, having *before* the resurrection of Jesus two compartments, one of comfort and the other of misery, one for the pious and the other for the wicked ; but *after* the resurrection of Jesus, the righteous being delivered from Hades and having ascended to heaven with Him, *only the wicked* are taken to Hades (reserved in misery against the day of general judgment), while the righteous are taken to heaven. While serious objections can be urged against several of the points taken by him, we are only concerned in this *alleged change* which takes it as a fact that *one compartment* of Hades, employed for the retention of the righteous, has been *vacated and unused* since the ascension of Jesus. However ably urged, we cannot receive this view, because the deliverance of the saints *from Hades* (e.g. Hos. 13 : 14, comp. with 1 Cor. 15) is *directly* associated with the Pre-Mill. Advent of Jesus and the resurrection distinctive of believers. His proof (as e.g. John 14 : 2, 3, see Prop. 170) is considered and explained under various propositions, and requires no special repetition. We object not to a partial removal at the resurrection and ascension of Jesus of captives delivered from Hades if that be insisted upon, but we insist on its continuance as the state or abode of all men until the Coming of Jesus, who says : "I have the keys of death and of Hades." (Comp. e.g. Dr. Seiss in *The Apocalypse*, p. 99.) When He comes then, according to Paul's testimony, death and Hades will be conquered by Him, and give up to the Conqueror those accounted worthy of the better, pre-eminent resurrection.

PROPOSITION 137.—*This doctrine of the Kingdom sustained by the phrase "the world to come."*

If we find this phrase employed by the Jews to designate a particular period of time, and if it is adopted by the apostles, without the slightest hint as to a change in its meaning, it is fair and just to conclude that in the Apostles' estimation *it continued to retain the meaning* ascribed to it by the Jews.

Obs. 1. Let us briefly consider in what sense the phrase, "*the world to come*" was used by the Jews. Prof. Bush (*Anas.* p. 136) says: "'*The judgment of the great day*,' the period of '*the world to come*,' is that period which in the Jewish Christology was *identical with the reigning and judging supremacy of the Messiah.*" He quotes Lightfoot in confirmation, and adds from the Sohar, fol. 81, "*In the world to come the holy blessed God will vivify the dead and raise them from their dust*," etc., and then refers to Pococke (*Porta Mosis, Not. Miscel.* p. 166) who says, that R. Saadias maintains that "the resurrection is to take place during the Messiah's reign on the earth, and so that the promise of the dead Israelites being brought out of their sepulchres is to be accomplished in this world or age, and that we are not to suppose that it pertains to another; consequently the prediction of Daniel respecting the many that sleep in the dust, with various other Scriptures, is to be fulfilled in *the time of salvation*, a phrase entirely *equivalent to the days of the Messiah.*" "So it is said in Toreth Adam, fol. 105, that *the day of judgment* will commence, *sub initium dierum resurrectionis*, at the beginning of the days of the resurrection." (Comp. Prop. 133.) According to Buxtorf, as quoted by Barnes on Heb. 2 : 5, it was employed by the Jews to denote "the world which is to exist *after* this world is destroyed, and *after* the resurrection of the dead, when souls shall be again united to their bodies," or "*the days of the Messiah, when He shall reign on the earth.*" The Targum of Palestine (Dr. Etheridge's Transls.) on Balaam's prophecy has: "If the house of Israel kill me with the sword, then, it is made known to me, I shall have *no portion in the world to come;* nevertheless, if I may but die the death of the true! O that my last end may be as the least among them." The student will find additional references to the opinion that "the world to come" referred to the reign of Messiah after the resurrection in Lightfoot's works, Wetstein, Schoettgen (Bloomfield, Heb. 2 : 5), Clarke's, Lange's, and other Commentaries. See Props. 138 and 139.

The Talmud frequently speaks of Israelites receiving "a portion of the world to come," "a part in the world to come," and asserts: "He who denies that the Scriptures are from heaven has no part in the world to come," "the generation of the deluge have no part in the world to come," "the generation of the dispersion (at the building of the tower of Babel) have no part in the world to come," "the people of Sodom have no part in the world to come," etc., speaking also of "this world and that to come," etc. Hence

Barnes, Com. Heb. 6 : 5 on the phrase "the world to come," says : "Or, of '*the Coming age.*' '*The age to come*' was a phrase in common use among the Hebrews, to denote the future dispensation, the times of the Messiah," etc. Littell's *Liv. Age*, July 26th, 1879, in an art. on the "Talmud," quotes as follows : R. Simeon on Prov. 6 : 22 says : "When thou goest, it (the law) shall lead thee, that is, *in this world.* When thou sleepest, it shall keep thee, in the grave, and when thou awakest, it shall talk to thee *in the world to come.*" Another utterance on Ps. 23 : 5 is thus given : "In *this world* ye (Israel) offer me (God) the shew-bread and oblations. In *the world to come*, I will spread for you a great table, and *the nations of the world* shall behold and be confounded ; for it is said, 'Thou wilt prepare a table before me in the presence of mine enemies.'"

Obs. 2. The effort made by Barnes, Bloomfield, etc., to make this expression used by the Jews, and adopted without dissent or change, in the New Test. to mean *the present* dispensation, age, or world under the Messiah fails, because it does not meet the conditions attached to it in that day, viz., it included *the reign* of the Messiah *after* the resurrection of the dead. This will appear evident if notice is taken of the distinctive *usage* accorded to the phraseology in Matt. 12 : 32, "*neither in this world* (age) *nor in the world to come.*" Critics, Lightfoot, Wetstein, etc., refer the latter to Christ's Kingdom, and according to Wetstein (Lange, *loci*) it was a proverbial expression referring *to the Advent of the Messiah.* Jesus adopts it, and links it therefore, as we maintain, *with His future personal Advent.* And this is conceded (unwillingly) by our opponents, in the simple statement that the sin or guilt alluded to remains unpardoned *after* the Sec. Advent of Christ, and therefore this world or age to come is included in the period *after* the Advent. The language being addressed to Jews, without any of those modern explanations attached, is *a virtual indorsement* of the phrase as understood by them. So Paul, Heb. 2 : 5, "for unto the angels hath He not put in subjection *the world to come*, whereof we speak," argues that this subjection is not witnessed, as many passages prove, down to the Sec. Advent of the Messiah, and hence necessarily locates it in the future *after* that Advent. Therefore his use of the word corresponding with that of the Jews he intimates *no change* in its usage, as fairness would have required if it referred to another period. It is never employed to designate heaven or the state after death (as our opponents, Barnes, etc., *loci*, frankly admit,[1] but to point out this *very earth*, regarded as "*inhabited*" or "*inhabitable.*" The choice of the phrase *directly refers us* to the covenant and its promises, which, if fulfilled, require under the Messiah *such a world.* The only period when all things, as this predicted world demands, are brought into subjection, is *after* Christ's Sec. Coming, for down to this Pre-Mill. Advent Gentile domination is existing, and even preceding it confederations of wickedness are witnessed. This world to come is given to Jesus *as man*, thus corresponding with His future coming as the Son of man, etc. But this expression receives its fair and honest interpretation *only* by regarding *the general analogy* of the Word ; and for a proper and full understanding must be viewed in the light thrown upon it by "*the day of Jesus Christ*," "*the end of the age*," and "*the coming age*," as given in Propositions following. Therefore the reader, before deciding, will await the additional evidence to be placed before him. In regard to the phrase in Heb. 6 : 5, however much some may make the tasting of "*the powers of the world to come*" the enjoyment of religion, etc., in this present dispensation, or the gospel period (thus making the world to come equivalent to "the gospel dispensation"), yet numerous commen-

tators and others, who have no sympathy with our views, tell us that there is a reference to the future, making it to refer to the future heavenly state, so e.g. Bloomfield, Scott, etc. That it has reference to the future, and to the future as understood at that period by the Hebrews addressed, must be apparent to the scholar from the occurrence of no proposed change by the apostle to its usual significance.[2]

[1] We have found one exception, which charity will attribute to ignorance and not to design, as follows: Winthrop (*Lec.*, p. 197) justly says, after many able critics and writers, that, as Barnes etc., loci, the word translated "world" should have been rendered "the habitable earth," because the word *oikumenen* is a participle meaning inhabited or habitable, the word earth being understood. A reviewer of Winthrop in *The Kingdom of Grace*, produces the following remarkable and *critical* rejoinder: (1) That we are not at liberty to "supply Greek terms when they seem wanting," and (2) that "all plain readers of the Bible suppose this expression to refer only to the future state of men after death." The readers must then be very "plain" and addicted to mere "suppositions," and all versionists are guilty of undue liberty in supplying the terms that the Greek idiom requires. We can respect infidel attacks by ascribing some honesty to them, but such criticisms are simply contemptible, made to subserve an unscholarly purpose. Such a writer evidently has never seen the statements given in our elementary books, as e.g. Horne's *Introd.*, vol. 2, p. 13, etc. He also fails to notice that this phrase is identified with the Second Adamic dominion restored in the person of Jesus, and which restoration is invariably linked with the Sec. Advent (comp. Prop. 82). H. Dana Ward (*Proph. Times*, vol. 12, p. 33, etc.) gives an interesting statement of the usage of the three words (aiōn, kosmos, oikoumene) translated "world" in our version, and he makes "aiōn" equivalent to "a period of time," or "the age;" "kosmos" to order, arrangement, the present order of things, the universe; and "oikoumene" to "the inhabited earth," it meaning "inhabited" and as "a passive participle agrees with gē, i.e. earth, understood." So used Matt. 24 : 14; Luke 2 : 1; 4 : 5; 21 : 26; Acts 11 : 28; 17 : 6, 31; 19 : 27; 24 : 5; Rom. 10 : 18; Heb. 1 : 6; 11 : 5; Rev. 3 : 10; 12 : 9; 16 : 14. Macknight (*Com. loci*) "the inhabitable world to come," which is correct. The *Comp. Commentary* makes it "the state of the Gospel Church," for which there is no proof. Many make it "the coming world," i.e. the Messianic, which we can receive. The Revision has as marg. reading, "the inhabited earth."

[2] To make the phrase "world to come" equivalent to the present dispensation, "the Christian dispensation" (so Stuart, etc.), "the times of the New Test. (so Bloomfield, etc.), involves its advocates in self-contradiction. Thus e.g. such a dispensation has been running for some time, about thirty years, and yet if it is thus referred to; it is spoken of as not present but still future—as something to come. If they endeavor (as Scott, Doddridge, etc.) to unite with the idea of a present dispensation that of heavenly blessedness, thus including the future, they only increase the difficulty: (1) for then the writer still ignores the present by leading us to contemplate that which *is to come*, and (2) he chooses a phrase which all anciently applied to this earth, *this inhabited earth* in the future under the Messiah, to describe heaven; but how it can *consistently* describe the latter these writers fail to inform us. Philo-Basilicus (Judge Jones, *Essays*, p. 42) says: "Dr. Owen observes 'that it denotes a certain state or condition of things in this world,' that is on this globe, 'for the apostle does not treat directly of heaven,' and to call heaven 'the world to come' because we are to go into it, is, says Beza, '*rather harsh.*'" We only add, that it is a period of time following the resurrection, which Polycarp (*Epis. Phil.*, ch. 5) notices: "If we please (the Lord) in this *present world*, we shall also be made partakers of *that which is to come*, according as He hath promised us, that He will *raise us from the dead;* and that if we walk worthy of Him, we shall also *reign together with Him.*" This is only repeating what Barnabas previously stated, viz., that when the Lord comes to renew this world, making "all things new, *then shall be the beginning of another world.*" This has been reiterated by a multitude, who link it with the time of restitution, as e.g. Dr. Goodwin (*Extr. Proph.*, p. 181), advocating the renovation, remarks: "As God takes the same substance of man's nature and engrafteth the new creature upon it, the same man still; so He takes *the same world* and makes it *a new world to come* for the Second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto. And this God will do before He hath done with it, and this restitution is '*the world to come*,' Heb. 2 : 5." So also the reader's attention may be called to Luke 20 : 35. Although in the Greek another word is used (meaning age or dis-

pensation), yet the translators evidently employed it as synonymous (which it is to some extent) with the other. It reads : "But they which are accounted worthy to *obtain that world* (*or age*) and the resurrection from the dead," etc., thus showing how the obtaining of the future age or world is linked—not with Hades, or Sheol, or Heaven, or this dispensation, or the Gospel, but with *the resurrection of the dead*—just as the Jews believed, as the covenants demand, as the promises of God require. Hence Van Oosterzee (Lange's *Com. Luke*, p. 305, on ch. 25 : 35) says : "*To obtain that world. The Messianic aiōn* (age) is conceived as coinciding with the resurrection of *the righteous*, ch. 14 : 14, which is here exclusively spoken of. It is a privilege which is not communicated to all, but only to the eklektois (the called or elect), while those who at the moment of the Parousia have not died but are found yet living are here not further spoken of." In his comment to ch. 14 : 14, to which he refers, he remarks : "He (Christ), like Paul (1 Thess. 4 : 16 ; 1 Cor. 15 : 23) and John (Rev. 20 : 5, 6), between a first and second resurrection, comp. also Luke 20 : 34–36," etc. (Comp. Dr. Poor's note to Lange's *Com.* 1 Cor., p. 349.)

Obs. 3. The Bible clearly teaches a dispensation to succeed our present one. This is done in a variety of ways, and is confirmatory of our position. Leaving the intimations of a new ordering or arrangement given by "restitution," "regeneration," "new heavens and new earth," etc., this is virtually admitted by Fairbairn, Brown, and others, in that they inform us that the Mill. age can *only* be introduced and realized as predicted by the bestowal of *new and extraordinary* measures, agencies, etc., thus showing marked and distinguishing *changes* in the order then established. The "harvest" at the end of this age bounds the closing of this and the commencement of the new dispensation. This "harvest" is predicted, as we have shown, Rev. 14 : 14–20 ; Joel 3 : 13, etc., to be Pre-Millennial. The Millennium itself, including the resurrection and events which require the exertion of supernatural power, etc., is indicative of a *new era or age*. The dispensation that follows is one of Redemption, perfected Salvation, and it is a low estimate to confine the redemptive period to this age or dispensation, in which it remains *incompleted down to the Sec. Advent*. This is the preparative stage of Redemption ; that which follows is Redemption fully realized. Consequently such declarations as Eph. 1 : 10, "*that in the dispensation of the fulness of times he might gather together in one all things*," etc., must be understood of that dispensation still future which shall be ushered in when the times preceding it have been completed. The proof that Eph. 1 : 10 thus refers to such a dispensation is found in the context, for (1) as numerous passages plainly state, *this gathering of all things into one* is only witnessed when this dispensation or age closes ; (2) in this gathering "*all things*," in the Greek the neuter form, evidently also embraces the creation then redeemed from the curse, which only is done in the re-creation *after* this dispensation has ended ; (3) all things are under Christ in this dispensation mentioned, which is not realized *until after* the Sec. Advent ; (4) the connection of the "inheritance," "the redemption of the purchased possession" with this dispensation indicates the same ; (5) the adopting the exact phraseology of the Jews respecting an incoming age, with the sole change of applying it to Jesus Christ, David's Son and Lord.[1] It seems to us strange that some theologians, seeing the gathering and oneness ascribed to the Millennial period, seeing that the churches under the direct teaching of the apostles all believed in a future and incoming dispensation—Millennial—should so persistently, to defend a theory, apply this to the present dispensation, and yet acknowledge, as many of them do, that its realization will only be witnessed fully *when* Christ comes. Such arguments as are derived from the Pre-Mill. Advent, resur-

rection, judgment, etc., form the introduction of the incoming Kingdom by the power of Christ—indeed all the varied propositions derived directly or indirectly from the Covenant, the foundation of all that is future, converge in a dispensation succeeding this one.[2]

[1] On this important passage may be added : (1) A gathering is predicated at Sec. Advent, which occurs at the close of this age, as e.g. 2 Thess. 2 : 1 ; 1 Thess. 4 : 17, etc. (2) This gathering is at the end of the age, includes the harvest, as in parable of tares and wheat, Rev. 14 : 19, etc. (3) This gathering includes that from the heavens, as e.g. angels, saints, New Jerusalem, and even dominions, etc. (4) This gathering embraces all on earth, as e.g. saints, the Jewish nation, Gentile nations, restoration of forfeited blessings, removal of curse. In brief, as Olshausen, etc., it includes "*the restoration of all things.*" Comp. Lange's *Com.* on Matt. 13 : 41. Barnes *Com.* on Eph. 3 : 11 explains "the eternal purpose" to be literally rendered "*the purpose of the ages,*" i.e. the plan or arrangement of the incoming ages, thus indicating that others follow. Barnes with his theory of a final age or dispensation insists that this "the purpose of ages" means "the purpose formed in past ages." Admitting that this purpose or plan originated in past ages, yet the line of argument connects the same with *the completion* of the arrangement *in actual realization*, and, therefore, relates to the present and future. Locke, Chandler, Whitby, and others render this : "according to that disposition or arrangement of the ages which He made in Jesus Christ, or through Him." Two things are self-evident, (1) that this Plan or Purpose has reference to Jesus Christ, and (2) that it includes all pertaining to Jesus, and hence of necessity what pertains to Jesus after His Sec. Advent. It includes, consequently, the time following His Coming, or what, Eph. 2 : 7, is specifically denominated as still future "*the ages to come.*" This is one of the revealed "mysteries," in which we should be personally concerned, and so clearly stated that the assertions (e.g. (of Dr. Rice, in *Signs of the Times*) of those who declare that this dispensation is the last or final one, remains without *the slightest* Scriptural foundation. If this is "a Gospel dispensation," the one Coming is only a far greater one, seeing that the goodness of the Kingdom and of salvation is realized in all its preciousness to *a far greater* extent in the Coming one. Take the characteristics of the Millennial age, and while they indicate great changes (showing a new ordering or arrangement), yet they all are embraced in the Gospel of the Kingdom ; all are *a fulfilment* of Gospel promise.

[2] Having sufficiently shown that the Millennial period is an era, a definite age, or dispensation, introduced by Jesus Christ at His Coming, we cannot receive the claims and pretensions of many, who in the past and present, pretend that they or the founders of their sect, introduce a new dispensation (as e.g. in Swedenborgianism, Shakerism, Mormonism, Curryism, Spiritualism, "The Eclectic Church," etc.). This coming dispensation is not dependent *on human instrumentality ;* it is *directly* inaugurated by Jesus Himself, and in so marked a manner—by the works performed, the results attained, etc.—that no one can fail to see it. We only now notice that as there have been past ages or eras (some divide them into Adamic, Patriarchal, Jewish, and Christian ; others into Adamic, Noahic, Abrahamic, Mosaic, and Christian ; others again into Adamic, Antediluvian, Noahic, Abrahamic, Mosaic, and Christian ; and still others, making the Mosaic Theocratic, introduce another era from the captivity to Christ as Mosaic in part lacking the civil element), so there will be others, as the Millennial and the Eternal ages following. Hence it is, as Barnes, *Com.*, Heb. 1 : 2, has observed, that if the word "age" is used to designate this world or that to come, it does so because '*made up of ages.*" This age or dispensation to follow pertains to the glory of Christ, and is new, i.e. *a new ordering*, because it embraces a restored Theocracy, a renewal of the earth, resurrected and glorified saints, etc. It introduces *the Theocratic reign* of Jesus and His associated rulers bringing in the restitution of all things ; it enforces and exhibits in living realization Redemption through Christ ; it practically illustrates and enlarges Christ's Redemptive work until it envelops the world in its inestimable blessings. Great and important changes are indeed introduced, *but all in the purposed line of Redemption through Christ*, which only serve to exalt Him as the Saviour and King ; to magnify His sacrifice, love, mercy, and power ; to honor Him as the combined Prophet, Priest, and King ; and to elevate Him in the hearts of the glorified and of the nations of the earth. Hence Bh. South's rendering of Isa. 65 : 18 (with whom agrees Dr. Clarke, etc.), "*Exult in the age to come* which I create," and there is force in his rendering Isa. 9 : 6, "*The Father of the age to come*" (with which comp. Bh. Chandler's "Defense of Christianity" and Lange's *Com.*, etc.).

PROPOSITION 138. *This doctrine of the Kingdom fully corroborated by "the day of the Lord Jesus Christ."*

This Kingdom is after the Sec. Advent, and in a period, dispensation, age, day, or time, which, owing to the public, personal manifestation of Jesus Christ, is by way of *pre-eminence* entitled "*His day*," etc. Now, if it can be shown that the Jews believed that the day or age of the Messiah was *thus identified* with the period of the reign of the Messiah on David's throne, and that the Apostles, without any change or transformation, *apply* this phraseology to Jesus *after* His Sec. Advent, it at once *powerfully confirms* our doctrine of the Kingdom. For, if our interpretation of the Covenant and promises is correct, *then* such a day or time of Christ must be *still future.*

Obs. 1. The Jewish view is given by many writers. Thus e.g. Mede quotes R. Saadias Gaon, who indorses the ancient opinion on Dan. 7 : 18 by saying : "Because Israel have rebelled against the Lord, their Kingdom shall be taken from them, and shall be given to those *our* monarchies which shall possess the Kingdom *in this age*, and shall lead captive and subdue Israel to themselves *in this age until the age to come, until the Messiah shall reign.*" The ancient opinion of the Jews previous to and at the First Advent are given in Commentaries, Sys. Theologies, etc., viz., that the times or reign of the Messiah was frequently denominated "*the day or the days of the Messiah*," originating from the prophetic announcements of "*the day of the Lord*," etc. Knapp, Barnes, Bloomfield, and many others, show how the Jews regarded "the day of the Lord" as *equivalent to "the times of the Messiah.*" Indeed, as stated in previous Propositions, it was fully identified with both the resurrection and the judgment which it was believed the Messiah would bring to pass. How later Jews continued to hold this notion of the day thus linked with these adjuncts is evidenced by the following extract from R. Menassah Ben Israel (in *Res. of the Dead*, p. 254), who, commenting on Isa. 2 : 12–17, "For the day of the Lord of hosts," etc., remarks : "It is not to be doubted, as we shall demonstrate in the sequel, that by '*the day of the Lord*' the prophet intends '*the day of judgment*,' which is otherwise called '*the day of the resurrection of the dead.*'" Again (B. 3, c. 2), he says, on Mal. 4 : 5, "That great and terrible *day of the Lord is the day of judgment*, which shall be *conjoined* with the resurrection." The day of Messiah, the day of judgment, the day of resurrection, the day of the Lord, etc., were *all* associated in the Jewish mind *with* the predicted coming and reign of the Messiah.

Gill, *Com.* on 2 Pet. 3 : 8, gives several Rabbinical citations in which is specified that "the day of the holy blessed God is a thousand years." Lange, *Com.* Matt. 22 : 2, notices

how the Jews thought the feast, the marriage festival, would be held at the end of the age. Many such references are found in the various commentaries, and the critical student will not fail to observe how these views, after the commencement of this dispensation or age, are repeated in the Apocalypse, but always as related to the future, the Sec. Advent of Jesus, and the resurrection of the saints. The reign of the Messiah on David's restored throne was "the day of Redemption," "the day of salvation," etc., and was even claimed by impostors, as e.g. Milman (*His. of the Jews*, vol. 2, p. 435) informs us that R. Akiba addressed the Jews in behalf of the impostor Bar-cochab, "Behold the Star that is come out of Jacob; the days of the Redemption are at hand."

Obs. 2. Next, it is important to notice, (1) how the inspired apostles *adopted* this phraseology, applying it to Jesus, and (2) locating this "*day*," that the Jews expected, *in the future*. (1) A period of time, separate and distinct from previous ones, is called "*the day of the Lord Jesus*," 2 Cor. 1 : 14; "*the day of Christ*," 2 Thess. 2 : 2; "*the day of the Lord*," 1 Thess. 5 : 2, etc. This is so apparent that it needs no additional mention. (2) That this day of Christ is not in *the present* dispensation (comp. e.g. John Wesley's remarks, Prop. 133, Obs. 5), but in *the future* one, is evident by reference to *the general tenor* of Scripture concerning it, and by then giving the opinion of our opponents as indicative of its relation to the future. Thus e.g. 1 Cor. 5 : 5, "*that the Spirit may be saved in the day of the Lord Jesus*;" Barnes, *Com. loci*, "the day of judgment *when the Lord Jesus shall come*," etc. 1 Cor. 1 : 8, "*blameless in the day of the Lord Jesus Christ*;" Barnes, *loci*, "in the day when *the Lord Jesus shall come to judge the world*; and which will be called *His day*, because it will be the day in which He will be the great and conspicuous object, and which is *especially appointed* to glorify Him." 2 Cor. 1 : 14, "*ye also are ours in the day of the Lord Jesus*;" Barnes, *loci*, "in the day when *the Lord Jesus shall come to gather* His people to Himself." 2 Thess. 2 : 2, "*that the day of Christ is at hand*;" Barnes, *loci*, "*the time when He should appear*, called '*the day of Christ*,' because it would be appointed especially for *the manifestation* of His glory." 1 Thess. 5 : 2, "*the day of the Lord so cometh as a thief in the night*;" Barnes, *loci*, "Of the Lord Jesus," etc., "'the day of the Lord' means that day in which *He will be manifested*," etc. So also 2 Pet. 3 : 10; Phil. 2 : 16, etc., and Barnes, *loci*, gives the same. Barnes even indorses the Jewish view on John 8 : 56, when he says, "*the day of judgment is also called the day of the Son of man because it will be a remarkable time of His manifestation.*" (Compare also Knapp, *Ch. Theol.*, s. 155 (4).) Jesus Himself employs the phrase, as e.g. Luke 17 : 24, 30: "*So also shall the Son of man be in His day*;" "*even thus shall it be in the day when the Son of man is revealed*," with which compare Matt. 24 : 30, 31, 37, etc., and then notice the concessions of Barnes, etc., that its ultimate reference *must be* to the time when He personally comes to judgment, etc. We have thus *a distinctive* "*day of Christ*" ushered in *at the Sec. Advent*; and with the predictions relating to "*that day*" by the prophets; with the Scriptural usage of the word "*day*;" with the events connected with it and the guards thrown around it to prevent, if possible, misconception of its duration, etc., it is simply *to be faithless* not to identify this "Lord's day," this "day of the Messiah," with the promised exalted Millennial times of the Word with which it is blended. That this "day of Christ" embraces *a long period* of time is apparent from the examples already given, but the Spirit multiplies evidence; for believers, being "*the children of the day*," see on every side

"the day" linked with the Advent, with Mill. blessedness, with entering into (comp. Matt. 7 : 21, 22), and realizing the Kingdom, and with Barnabas they look for a "*holy age*" to come, believing Him to be "*King of the ages*" (1 Tim. 1 : 17 ; Heb. 1 : 2, Vulgate), who will manifest Himself in the day that significantly and appropriately is called after Himself. And when the Spirit, to whom a thousand years are as a day, pronounces it "*a great day*," we are very slow in limiting it.[2]

[1] It may be proper to notice the attempt Fairbairn (*On Proph.*, p. 443) makes to refer this to the day of Pentecost. But this fails (1) because there was no Coming of the Son of Man (humanity) at that time ; (2) it violates the context which contrasts this Coming with that of other false Christs ; (3) if fulfilled on the day of Pentecost, then the disciples *would see* one of the days of the Son of Man which Jesus positively declares, v. 22, they shall *not see*, owing to His departure ; (4) it is opposed to the Jewish view entertained, whose exact phraseology Jesus adopts without any intimation of change ; (5) it is condemned by the usage we refer to in the text.

[2] Hence we cannot accept of Martensen's (*Ch. Dog.*, s. 287) language : "The final Advent of Christ is to be the end, not only of this present time and this one term of history, *but of all time and of all history.*" Against this, the covenants and prophecy all unite in proclaiming *the opposite*, viz., that *then* a glorious period of time is ushered in when the history foreshown and outlined in covenant and prophecy shall be realized. This extreme must, therefore, be rejected as untenable. The other extreme, adopted by a few, that this present existing age shall be eternally perpetuated, is likewise, as we abundantly show, unscriptural. One of Dr. Arnold's admirers (*Westm. Review*, Jan., 1852, p. 120) says that Arnold's Theology is based on the assumed perpetuity of the age, and that he admits (although claiming it as correct) that "it is *the least apostolic* in appearance." This admission is *amply sufficient*, and we rest content in those "*times*" (1 Tim. 6 : 15, and which Paul in 2 Tim. calls "that day"—comp. *Crit. Eng. Test. loci*) still future and connected with "*the appearing* of our Lord Jesus Christ."

Obs. 3. To satisfy some objections, it is necessary to allude to Waggoner (*Ref. of Age to Come*), who refuses to acknowledge an "*age to come*" to follow this age, on the ground that that which succeeds this is called "*an everlasting age*" or "*the eternal age.*" But this is a mere play on words so far as the phrase is concerned, for (1) he thus professes his belief in an age to come, although "everlasting ;" (2) he divides this "everlasting age" arbitrarily into two periods, the first part of one thousand years in the third heaven, the second part, or remainder, after the thousand years here on the earth. While we do not even *thus limit it* by the thousand years (which years do not limit the reign, but the binding of Satan and non-resurrection of the wicked), extending it *through and beyond them* into the future (Prop. 159). When the characteristic duration, etc., of the age are to be determined, we find it extending to, merging into, and embracing perpetuity.[1] To build up his theory, Waggoner contends that "the end," "Christ's Coming," and "the termination of Salvation," are synonymous terms, and taking this *for granted* (without the least proof), he proceeds to erect his argument upon it. This is a sad mixture, seeing that Christ's Coming is *not to* "*terminate Salvation*," or to make *an* "*end*" *of all things*, but is *for purposes of salvation and to gather all things into oneness*, etc. Again, a favorite phrase is quoted, and paraded even as a title of sermons and books, as *if* it were a Scriptural one, viz., "*The End of Time*," as if it were an equivalent for "*the time of the End.*" In tracing the matter somewhat, it seems to be founded on Rev. 10 : 6 in our Eng. Version, which unguardedly reads "that there should be time no longer." That this is a misapprehension of the passage is evident, for (1) critics and commentators pronounce it incorrect. (See Barnes, Stuart, Elliott, Lord, etc., *loci.*) (2) It

is inconsistent with fact : (*a*) as to the text, seeing that instead of a closing of time, time is represented *as continuing on,* and events occurring during its progress ; (*b*) as to the creation, for while time may be regarded as unmeasured, eternal, yet no creature or event can be duly considered *apart of time.* Time cannot end ; a day, year, age, cycle may close, but *not time ;* eternity itself embraces *endless time.* The arguments erected upon this phrase, therefore, can well be dismissed without more attention, seeing that "*times*" are connected with, 1 Tim. 6 : 15, "the appearing of our Lord Jesus Christ."[2]

[1] Time, even eternity, is marked necessarily by cycles, ages, etc., and we cannot conceive of it without some measure. The Spirit accommodates Himself to this to give us a proper conception, and hence speaks of "*the ages to come,*" "*the age of ages,*" "the eternal ages," or "ages of ages," and refers to Christ as "*King of the ages,*" indicating such grand divisions—while on the other hand expressions are found which, without distinguishing between those ages speak by reduplication of the entire future as one everlasting age. Our idea simply is that this Mill. age merges into the others unchanged as to blessedness, glory, etc., and is thus continued on, although the doom of Satan and the wicked, etc., properly marks an epoch in it.

[2] The reader is referred back to Prop. 133, Obs. 5, and requested to notice how John Wesley speaks of this day of Christ ; also how the Thessalonians regarded this day "as present" (so Alford, Olshausen, Lange, etc.) and the apostle, in order to reassure them, locates it in the future. Multitudes affirm that this dispensation is "the day of Christ," but they do this *in opposition* to the passages quoted, to the analogy adduced, and to the direct affirmation of Jesus, Luke 17 : 22, that during His absence "the days will come, when ye shall desire to see one of the days of the Son of Man, *and ye shall not see it.*" The student will notice, what our argument has persistently urged, that "the day of the Lord Christ" is, to be such, identified with *a personal* presence ; it is this presence that constitutes it "*His day.*" Turning to 1 Cor. 4 : 3, 4, 5, and instead of "man's *judgment*" the Greek is, as stated in the marginal reading, "man's *day*" (so numerous critics and versions ; comp. e.g. Luther's).* This accords with the analogy on the subject. The time when this was written, and the time from thence down to the Coming of the Lord, is "man's day," and not the Lord's day. The direct contrast in the passage is amply sufficient, and what was true in Paul's time, that the world was controlled by "man's day" (i.e. was largely under the power of his opinions, wisdom, self-will, sway, etc.), is true to-day, being—as history testifies—a fact constantly witnessed from that time down to the present, and—as prophecy attests—will continue a sad fact down to the Sec. Advent, culminating in its exhibition of wilful power and sway just before the open Parousia. This, then, is "man's day"—a day in which the absence of the Lord is self-evident, and in which man's attachment to the world and disregard of God and His dear Son makes it a time peculiar in accord with his views, feelings, passions, etc. And yet this distinctive "man's day," in which the Church is struggling and fighting, is eulogized by hosts of writers as "the Lord's day," although the bridegroom is absent and the marriage postponed to His Coming. To indicate how perversely men will employ this phraseology, a few more illustrations are presented. Scott (*Com.* Zech. 14) makes "the day of the Lord" to be "the time when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was 'the day of the Lord Jesus,' on which He came to 'destroy those that would not that He should reign over them.'" Alas ! Rev. Robison, in a sermon at Springfield, O., Nov., 1878, made "the day of Christ" in 1 Cor. 1 : 9 and Phil. 1 : 6, 10, to refer to the death of the saint ! Egbert (*The Chron. of Henry of Huntingdon*) is said to have seen "the day of the Lord" in the conversion of the monks of Hii or Iona, which has been repeated again and again at accessions to the Church. It is wonderful how flexible and full of numerous meanings the phrase becomes in the hands of spiritualizers, denoting almost everything but that really intended. In connection it may be said that we earnestly protest against the theories of those who would locate "the day of the Lord" as already present in any form, as the things connected with such a day have

* The Amer. Bible Union has the following comment : "*Man's day :* namely, the present, in contrast with the coming of the day of the Lord." So e.g. Fausset (*Com. loci*), "literally, man's day, contrasted with the day (ch. 3 : 13) of the Lord (v. 5), 1 Thess. 5 : 4. All days *previous* to the day of the Lord are man's days."

never yet been realized. Hence we reject as utterly untenable the theory of Barbour and others (as seen e.g. in *Herald of the Morning*, Aug. 1st, 1877), who, basing their view on some unproven chronological positions, declare that "'the day of the Lord' commenced in the autumn of 1874." Aside from the reasons presented in this work against it, it is sufficient to say that the misleading view of "the harvest" incorporated with it (which harvest is to last three and a half years) alone shows the incorrectness of the chronological position so positively asserted. When the tares are gathered, and Christ and His angels begin the work of the harvest, we will see—as a comparison of the prophecies relating to the harvest conclusively shows—*a very different kind of work* than the one described by them. One especial lack in this view of Barbour's is, that in his harvest interpretation he utterly fails to discriminate between "the first-fruits" previously gathered, and the harvest which follows, but adopts an opinion which he thinks is favorable to his groundwork, viz., chronological position.

PROPOSITION 139. *The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in "the morning" of "the day of Christ."*

We now come to one of those beautiful, most forcible evidences of the truthfulness of our position, which *no other theory* can present. For, the Divine Spirit, taking *part* of the phrase "the day of the Lord," etc., viz., *the morning* or introductory of that day, allies with it such events, identified fully with the Millennial era, that the student can be at *no loss* to distinguish and locate the period of time intended. "*The morning*" is so widely different in blessing, judgment, etc., from the beginning of this present dispensation, that *no comparison* can be instituted between them. The fact, too, that this figure of "*the morning*" is employed by writers separated by ages; that they coincide in attributing to it the same results; that they preserve a wonderful unity in the use of it, establishes us the *more firmly* in a doctrine universally received by the Early Church.

Obs. 1. The Millennial day being represented as preceded by a "*morning,*" the period of time just previous to the breaking of this morning is appropriately, *to complete* the figure, called "*the night.*" This is done by the Spirit in Ps. 30 : 5; Rom. 13 : 12; Isa. 21 : 11. The time of trial, fighting, struggling, pilgrimage, absence from the bridegroom, mixture of tares and wheat, tribulation, sorrow, death, etc., is forcibly designated as "*the night.*"

Dean Alford (*Com.* Rom. 13 : 12) says, "The '*night*' is the lifetime of the world, the power of darkness. The '*Day*' is the Day of resurrection." Comp. the excellent note by Riddle (Lange's *Com. loci*). When adverting to Stuart, Hodge, and Wilkinson as opposing this view, he remarks: "On the other hand, most modern German commentators defend this reference," i.e. to the Second Coming, and instances Olshausen, De Wette, Philippi, Meyer, Lange, and adds: "This opinion gains ground among Anglo-Saxon exegetes, giving Alford's remark. Prof. Lewis (*Six Days of Creation*, p. 273) says of the Scriptural usage of "morning:" "Whatever dispensation causes to appear a new state of being supernaturally rising out of the old, thus revealing the ever-ascending glory of God, is *a new morning*, the literal perfection of a *new day* in the outgoings of that Kingdom which is called (Ps. 145 : 13) the Kingdom of all worlds or ages."

Obs. 2. The Millennial day is introduced by the personal coming of Jesus. To perfect this figure of "*the morning,*" if it alludes to the beginning of the same period of time, it would be highly appropriate, if thus dependent on Christ's Coming, to designate Him either as *the Morning Star* or as *the Sun* ushering in this day. This also is done to prove to us, if we will but accept of it, that this coming is *the real, veritable coming of the person* called "*the Star*" and "*the Sun,*" who shines forth, not through

others, but, in His own proper effulgence. It is therefore *with pleasure* that we read in "the last words of David," that (2 Sam. 23 : 1–4) "there shall be a Just One ruling over men, ruling in the fear of God; *as the light of the morning shall He arise, the Sun of an unclouded morning,* shining after rain upon the tender grass of the earth." Night *disappears* when the sun comes, so this "*night*" shall *fade away when "the Sun of an unclouded morning"* arises, ushering in *a glorious day.* Hence Jesus is styled also "*the bright and morning star,*" "*the Day Star,*" because His coming shall be the sure sign of *the dawning* of the foretold morning. He is not merely called such owing to the glory of His person or the splendor of His appearing, but because He reveals Himself *in the early morning.* For, Hos. 6 : 3, "*His going forth is prepared as the morning.*"

That we are not attempting to force a meaning, the student is referred to the commentaries of our opponents. Thus e.g. on 2 Pet. 1 : 19, "until the day dawn and the day star arise," etc. Barnes, *loci,* says : "Until the brighter light which shall be shed on all things by the glory of *the Second Advent* of the Saviour," etc. And on *the Day Star* he says : "The morning star—the bright star, that at certain periods of the year leads on the day, and which is a pledge that the morning is about to dawn. Comp. Rev. 2 : 28 ; Rev. 22 : 16." Justin Martyr (*Dial. with Trypho*), long ago, said, "With thee shall be in that day, the chief of thy power, in the beauties of thy saints, begotten from the womb before the morning star," an evident rendering of Ps. 110 : 3. The Dean of Westminster in *Good Words* renders 2 Sam. 23 : 1–4 : "He that ruleth over men justly—ruling in the fear of God—so is it, as the light of the morning, at the rising of the sun—a morning and no clouds—after a clear shining, after rain, tender grass springs from the earth." Dr. Erdman (*Com. loci* Lange's) says, that this is a "picture of *the blessings* that follow the appearance of the future ruler, under the figure of the wholesome effects of the light of the rising sun on a bright morning." Its Messianic reference (as a multitude of expositors hold) is given under Prop. 49. The figure of a preceding night dissipated by the radiance of a splendid morning light at sunrise, is exceedingly impressive, combined as it is with the results of a refreshing rain. Dr. Schmoller (Lange's *Com. Hos.* 6 : 3) has "His Coming forth is sure as the dawn, etc. Jehovah will appear bringing salvation. This is set forth under the figures of the daybreak and a fertilizing rain. The appearing of Jehovah is denoted as a rising by the dawn. The transition from night to day is set forth." Some endeavor to give another meaning to 2 Pet. 1 : 19, making the day and day star a shining forth of the light of God's grace and truth in the heart, but this is opposed to the usage of those terms. For whatever Christian experience we have here, it is an experience, an earnest given in the night. Hence we adopt in preference Barnes's statement, with which compare e.g. Calvin's and Dietlien (quoted Lange, *Com. loci*), who make the present dispensation still night (owing to trials, death, etc.) and the incoming one at Christ's Coming (so Dietlien) or at entrance into heaven (so Calvin) a glorious day.

Obs. 3. The events associated with this morning are of such a nature that they can only be realized *after* the Second Advent ; and they thus confirm the Pre-Mill. Advent, the reign of the Just One in the day *following* this morning, etc.

1. The *resurrection* and *the dominion* of the saints is connected with this morning Thus in Ps. 49 : 14, 15, the Psalmist contrasts the condition of the wicked and righteous : "*Like sheep they* (the wicked) *are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them* IN THE MORNING ; *and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave ; for He shall receive me.*" Here the prophet distinguishes between those who rise in the morning (1st res.) and have dominion, and the rest of the dead who lived not again until the one thousand years were finished. In Ps. 88 : 10–15, after alluding to death and the grave whither he was tend-

ing, the Psalmist asks, "*Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee?*" etc., and then expresses his hope of a resurrection: "*But unto Thee have I cried, O Lord; and* IN THE MORNING *shall my prayer prevent Thee.*" The same is found in Ps. 143 : 8, where death is described as smiting the righteous one and making him to dwell in darkness, and the prayer, inspired by the Spirit, comes forth impressively: "*Cause me to hear Thy lovingkindness* IN THE MORNING, *for in Thee do I trust,*" etc. The expression found in several Ps., "*I will awake early,*" can only be satisfactorily explained of his awaking (res.) in this morning. In Ps. 90, after alluding to the universality of death, etc., the petition is offered: "*Return, O Lord, how long? and let it repent Thee concerning Thy servants*" (that is, do not let them thus be subject to the power of death); "*O satisfy us early* (lit. as some critics: *in the morning*), *with Thy mercy, that we may be glad and rejoice all our days.*" If we are to take the rendering given by the Vulgate, Syriac, Chaldee, and by some critics, of the phrase, Eng. Version of Isa. 26 : 19: "*for Thy dew is as the dew of herbs,*" which is presented as "*the dew of the dawn,*" then in immediate connection with the resurrection there is reference to the morning. Delitzsch, sustained by Alexander on Isa. and others, translates Isa. 8 : 19, 20, "*they are a people for whom* NO MORNING DAWNS," which the marg. reading, "Heb. *no morning,*" also affirms; thus corroborating that the wicked, living or dead, have *no part or lot* in this morning.[1]

2. The utter *destruction and removal* of the wicked is identified with this incoming morning. This we have seen is predicated also of the introduction of the Mill. age. Thus Isa. 17 : 14, speaking of the nations who set themselves against God (as in the last confederation, Rev. 19, etc.), adds: "*Behold* AT EVENING TIDE *trouble; and* BEFORE THE MORNING *he is not. This is the portion of those that spoil us* (compare Zech. 14), *and the lot of them that rob us.*" In Mal. 4 the wicked are consumed and utterly rooted out at the time "*the Sun of Righteousness*" arises. In Ps. 59 : 16, after describing the confederation and overthrow of the wicked by the power of God, foreseeing the time of its accomplishment, the prophet bursts forth exultingly: "*But I will sing of Thy power, yea, I will sing aloud of Thy mercy* IN THE MORNING," etc. If we take even Origen's (Ag. Celsus) rendering of the word "early" in Ps. 101 : 8 which he makes "*morning,*" we have affirmed the destruction of the wicked of the land that they may be cut off from the city of the Lord.[2]

3. It is, as the Mill. descriptions predict, a time of *deliverance and salvation.* Thus in Ps. 46 : 5, after portraying the mighty confederation under the figure of the roaring waters and the swelling sea, and then continuing the figure drawn from the waters and representing the incoming river or Kingdom so gladsome, the Psalmist assigns both the reason and the time when this confederation shall be overthrown and His Kingdom shall be established to the joy of His people: "*God is in the midst of her; she shall not be moved; God shall help her, and that* RIGHT EARLY," or as marg. reading, Heb. "WHEN THE MORNING APPEARETH." If it is allowable to receive the translation of Zeph. 3 : 5 given by Gildas (A.D. 546), there would be a distinct reference to this morning, as follows: "Our Lord is upright in the midst of His people, and *in the morning* He will not do injustice, *in the morning* He will give His judgment." Job even (7 : 21) expresses the idea that deliverance shall be granted by God "in the morning" to those whom He, "the preserver of men," has pardoned.[3]

4. This morning is identified with *the rule* of Christ, and *the glorification* of the saints. This we have already seen, but the Spirit gives us additional evidence. Thus in Ps. 110 : 2, 3, at the very time that "*the Lord shall send the rod of His strength out of Zion and shall rule in the midst of His enemies,*" then, "*Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of* THE MORNING" (alluding to "the birth," etc.); "*Thou hast the dew of thy youth*" (referring to the renewal). If considered in the light of the general tenor of the Word, this passage is exceedingly expressive and beautiful.[4]

5. Having shown and advocated as a necessary condition *the restoration* of the Jewish nation, a confirmation is found in the specification that this also (as we contended) takes place *in this morning.* Turning to Hos. 5 : 14, 15, and 6 : 3, when the Jewish restoration is spoken of in verse 15 (see McNeile, Lec. 4, *Prospects of the Jews*), it is said : "*in their affliction they will seek me* IN THE MORNING;" and in the next chapter, verse 3, the Lord's return or coming is likened to "*the morning.*"

[1] The Millenarian reader will notice two points here in the context. (1) That evidently Spiritualism is described and condemned, and (2) that it is represented as existing just previous to this morning. Patrick (*Com.* Ps. 49), Graves (*On the Pentet.*, Pt. 3, sec. 4), Horne (*Com.* Ps. 49), Wines (*Com. on Laws*, p. 295), and a host of writers refer "the morning" to the time of the resurrection, and speak, therefore, of "*the glorious morning of the resurrection.*" Isaki, Kimchi, Geier, Mendelssohn, and many of the older expositors, express the same. The reader is referred to Tayler Lewis's *Intro. to Gen.*, Lange's *Com.*, on the usage of "morning." On p. 142 he remarks : "The *morning*, Ps. 49 : 15, when the righteous shall reign," is the great *dies retributionis*, so prominent in Scripture, and acknowledged too (like the conception of great times) in the earliest language and thinking of the race." He refers in a footnote how ancient Arabian poets used it, as e.g. "God is one. He began (life) ; He causes it to come back (from death) ; to Him is the returning *in the morning.*" The Koran employs it, and as the Com. of Al-zamakhshari declares "the day of the resurrection" is "called *the morning*, to impress us with a sense of its nearness." Lewis deems the figure very ancient, "and to have gone back to the days of Job." Even such writers as Ewald and others, who refuse a direct application, still think it gives "a glimpse of the Messianic hope;" we say that it imparts far more, as a comparison of Scripture teaches us.

[2] We only now allude to the order of events as given in the Word of God, as e.g. in Mal. 3 and 4, etc. ; (1) the gathering of the special treasure or jewels ; (2) the fearful destruction of the wicked ; (3) the glorious Sun of righteousness shining forth with healing ; (4) the wicked remain fallen. This very order is preserved and enforced by the general analogy, indicative of the introductory (morning) and fulness (day) of the Mill. era.

[3] Other allusions may be found, as e.g in Delitzsch's rendering of Isa. 62 : 1, "the morning brightness," Ps. 59 : 16 ; Ps. 130 : 6 ; Isa. 58 : 8, etc. Whatever view we may take of some of these expressions, as e.g. Zeph. 3 : 5, one thing is self-evident, that God is stated to manifest Himself specially in the morning, which is particularly true of the morning of the day of the Lord Jesus, the Christ.

[4] Prof. Lewis (*Six Days of Creation*, p. 326) makes the expression "from the womb of the morning, thou hast the dew of youth," expressive of generation or birth before the morning (even as early dew, of the same), but refers it to Christ ; we, however, in view of the antecedent "people," prefer to apply it to His brethren raised from the dead. Dr. Conant (*New Ver. Psalms*) renders : "The rod of thy strength will Jehovah stretch forth from Zion ; rule thou in the midst of thy enemies. Thy people are free-will offerings in the day of thy warfare, in beauties of holiness ; from the womb of the morning thou hast thy dew of youth." He says : "*In beauties of holiness.* Sanctified for the holy warfare. There may be a typical reference to the ceremonial purity of the person and garments." "'*Dew of youth*' suggests the freshness and beauty of young life. '*Womb of the morning*' suggests the prolific source of the countless dew-drops. Accordingly, 'from the womb of the morning thou hast thy dew of youth,' suggests the countless numbers and fresh vigor of the youthful warriors, as the dew-drops poured forth from the womb of the morning." The res. of the saints, springing forth in this morning, is represented, Isa.

26 : 19, as the coming forth of the bright, sparkling dew. Dr. Nägelsbach in his comment (Lange's *Com. Isa.*) on the passage refers it to that period as follows : "On *the morning* of the res. *a wonderful dew* will cover the earth. It is no more the earthly dew, it is a heavenly, a divine dew. If even now the earthly dew, when the rays of the sun mirror themselves in it, sparkles like pearls, how resplendent will be the drops of that heavenly dew, every one of which will be a glorified luminous body, a body of the resurrection!" After advocating the phrase "dew of lights" in preference to "dew of herbs," as referring to the bodies of the glorified, fashioned after Christ, he adds "But whence come these forms of light, which as heavenly dew-drops, will on *the morning* of the res. shine on the surface of the earth? They have arisen, i.e. they come out of the earth in which they hitherto as gloomy shades have dwelt. At the Almighty word of the Lord, the earth was forced to give up (cast out, v. 19) these that had been hitherto regarded as a spoil that could not be snatched from it.'" "Dew" is also used as indicative of blessing (e.g. Mic. 5 : 7, etc.), and these glorified ones will (as will be shown under Props. 154 and 156) prove an inestimable blessing to the world.

Obs. 4. The identification of this morning with *the beginning* of the Mill. day not only confirms the doctrine of the Kingdom, but teaches us how to estimate the spiritualistic conception of "*the Morning Land*," etc., to be immediately realized after death.* It puts aside as irrelevant a mass of matter put into print concerning "the morning" as connected with the present state of the Church, with death, or with the third heaven. It enables us also to correct such unintentional mistakes into which Lange falls, when he says (*Com.*, p. 355), "*the festive evening* (hour of final reward) of the Church will take place at the Sec. appearing of Christ, which must not be confounded with the final judgment." The substitution of "morning" for "evening" makes the sentence *more* Scriptural.

Obs. 5. This subject gives pertinency and preciousness to the promise : "*I will give unto Him the morning star.*" This Star is Jesus Himself, Rev. 22 : 16, etc. There is even here an allusion to *the time* of a special bestowal, viz., at the period *when* Jesus is manifested as "*the morning star*," i.e., even before the dawn of the day itself. Jesus will come, and the saints, to whom the ruling is promised in the context, shall be associated with Him in judgment, etc. We have in "the Morning Star" an implied reference to *the first stage* (Prop. 130) of the Advent, the thief-like coming for the saints, and to obtain it indicates that we are *worthy* of the better res. or (if living) of the translation. The mention of this in such a connection is also exceedingly *significant* of the exaltation of the saints to coheirship with the Christ when the morning breaks. It embraces more than the comparison of Dan. 12 : 3, viz., distinguishing honor and intimate relationship with Jesus *at a specified period.* Blessed they, who shall experience this bestowal of love.

It may be deemed desirable, in connection with this day and morning, to say something respecting that very difficult passage found in Zech. 14 : 6, 7. A concise rendering, consistent with other Scripture, is still a desideratum. The translations of the Eng. Version, Henderson, Moore, German Bible, etc., are unsatisfactory, because contradictory to other statements given by the same Spirit. Thus e.g. the renderings which say that in that (Mill.) day "the light shall not be clear nor dark," "there shall not be bright

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* It is saddening to find that the professed orthodox take up and copy those Spiritualistic phrases, as Davis's *Summer Land*, Mrs. King's *Spirit Land*, etc. Recently in an obituary, a divine placed his deceased brother safely in "the Summer Land," where (anticipating Paul's crowning at the Sec. Advent, 2 Tim. 4 : 8) "the angels crowned him" —thus perverting and abusing Scripture promises.

light and darkness," " there shall not be brightening light and condensing darkness," " there will be no light, but only cold and frost," " it will not be light, the glorious will withdraw themselves," " there will not be light, and cold, and ice," " it shall not be light, precious things are obscured," " there shall not be the light of the precious orbs, but condensed darkness," etc., are flatly contradicted by the Mill. predictions, e.g. Isa. 30 : 26 ; Isa. 60 : 19, 20, etc. Some (Fausset, *Com. loci*, and a writer, J. G. W., in *Proph. Times*, 1874, p. 175) limit this to a " twilight-like time of calamity," or of trial, preceding the Mill. age, but this is forbidden by the context which associates with " that day" Mill. blessedness and glory. Several renderings are presented, each one of which corresponds with other statements, preserving the proper unity. " And it shall come to pass in that day" (introduced by the Coming of the Lord and His saints), " the light shall not be (marg. reading) precious" (i.e. rare but bountiful), " nor (marg. read.) thickness" (i.e. darkened or obscured). " But the day shall be one" (i.e. unbroken) " which is known to the Lord, not day nor night" (i.e. not changeable, but one entire day) ; " but it shall come to pass, at evening time it shall be light" (i.e. either, when evening comes, the light shall continue, there being no darkness such as we now experience ; or, at evening, viz., the close of the Mill. day or period, the light remains undiminished). A friend handed me the following, derived from marginal readings in his possession : " And it shall come to pass in that day, that it shall not be clear in some places and dark in other places of the world. But the day shall be one which shall be known to the Lord, not day, nor night ; but it shall come to pass, that at evening time it shall be light." That is, the increased light of the sun and moon as predicted, with the special revelation of light and glory at Jerusalem, forbids in that day our present ordinary day and night ; hence there will be no change from light to darkness, and at evening it will still be light--that is, there will be one continuous day. Archb. Newcome's translation is a good one, as follows : " And it shall come to pass in that day, there shall not be a bright light and darkness ; but there shall be one day. This shall be known unto Jehovah. There shall not be day, and there shall not be night, but it shall come to pass that, at eventide, there shall be light." Fry (*Sec. Advent*, p. 122, vol. 2, Sirr's *First Res.*, p. 141) follows Newcome, and explains its meaning to be that " there shall no longer be the ordinary vicissitudes of day and night," " all shall be one entire day, not day and night as now," etc. Comp. Isa. 60 ; Rev. 21 and 22 ; Isa. 30 : 26, etc.

PROPOSITION 140. *This doctrine of the Kingdom confirmed by the phraseology of the New Test. respecting "the end of the age."*

Having shown that the Jewish idea of a "world to come," a dispensation or age to come, a septenary or millenary still future, necessarily involves *the ending of this age* and the introduction of another (which the Jews also plainly stated, as e.g. Prop. 138, Obs. 1 and 3), a link in the chain of evidence (seeing that the Messianic Kingdom is with them identified with the closing of this age and the coming in of a future one) is presented by considering *how* the New Test. language *corroborates* the Jewish view when reverting to "the end of the age."

Obs. 1. The student will notice how the Jewish idea is presented in Matt. 24 : 3, where the disciples asked concerning "the end of the world." (1) Almost every commentator[1] frankly admits that the word translated "world" is in the original "age" or "dispensation." To the critic or the Biblical investigator, there is *no question* respecting its reference to "*the ending of the age.*" For, as is well known, the Jews expected under the Messiah (who should abide forever John 12 : 34) such great changes that they looked for a termination of the present, and the introduction of *a new order or arrangement* of things under Him. Hence the pertinency of the disciples' question, being in accord with the current views on the subject. (2) This is made decisive by their uniting, just as the Jews did, with the ending of the age *the coming* of the Messiah. The coming and the ending of the age were *inseparably connected* in the Jewish mind. The reader will also notice that Jesus in His reply gives not the slightest hint of their being mistaken, but proceeds to answer the questions as legitimate. This Jewish usage is also seen in Heb. 9 : 26, where Christ is said to have come, to make a sacrifice for sin, at the conclusion, ending of the preceding dispensation or age, then called "*The end of the world,*" *or ages.* (Comp. 1 Cor. 10 : 11.) The same is found in the promise of Christ, Matt. 28 : 20, to be with His people "*unto the end of the world*" *or age*—that is, down to the very close of this dispensation. Some have confined this to the Jewish age ending at the destruction of Jerusalem, but united as it is with the gospel preaching, etc., it seems rather to apply to the present dispensation. The ending of the age, to usher in another and more glorious Messianic one, is a Jewish conception which has Scriptural foundation and inspired warrant for its adoption.[2]

[1] Some commentators, like Barnes, will give no explanation of the phrase in Matt. 24 : 3, and most uncandidly avoid Matt. 13 : 39, 40, 49, because it would be antagonistic to his own theory. We append, for the common reader, several explanations, illustrative of the general concurrence of critics. Olshausen (*Com.* Matt. 24 : 3) says the word translated world "indicates the time of the world which passes away, while the world itself remains." So Lange, "the present order of things;" Judge Jones, "the end or con-

summation of the age or dispensation, or the expiration of the age ;" Bh. Newton, " the consummation of the age ;" Nast, " closing of the dispensation or age ;" so also Schaff, Bengel, Alford, Clark, Van Oosterzee, Gill, Steir, Greswell, Ryle, Buck, Carleton, Roos, Lillie, Ebrard, Auberlen, and numerous others make it equivalent to " the age."

[2] It is a harsh interpretation that Barnes and many others give to it to mean " the last dispensation," for Christ to come " at the *end* of the age" is to come at the close and not at the beginning of one, even if it should prove to be the last one. Again, it is uncritical, for it does not take into account the Jewish usage of such phrases. Besides, it is not correct, since other ages are to follow this one. The same criticism applies to the phrase " last days," Heb. 1 : 2, etc., which Barnes, etc. interpret the same way, overlooking entirely how the Jewish mind entertained it. Indeed when not biassed by a theory, these same writers fully admit that the proper meaning of " aiōn" is (as Barnes, Heb. 1 : 2), " age, duration," " an indefinitely long period of time, their perpetuity," etc. This is abundantly sustained by Greek lexicons, as every reader can verify for himself. Now, the very selection of such a word in addressing Jews is in itself exceedingly significant, and must not fail to receive the attentive consideration of the critical student. Lederer (Nathaniel, Sept. 1868), gives quotations from Jewish prayer-books, etc., showing their belief in the Son of David restoring the Davidic throne and Kingdom, and among the prayers, used in thanksgiving after meal, is the following : " May He who is most merciful grant us life and make us worthy to draw near and to behold *the days of the Messiah*, the building of the sanctuary, and the life in *the age to come*." " The Advance" (1878) objects to Dr. Seiss's (*Last Times*) Exposition, on the following ground (quoted by the *Luth. Observer*, May 10, 1878) : " That the starting-point, Matt. 24 : 3, is erroneous, for that Jesus meant by the ending of the age the ending of the Jewish dispensation, and not that of the dispensation under which we live, and that this transition was meant when Jesus declared that the Kingdom of God was at hand." To this we reply : (1) That the concession that the phrase denotes the ending of the age confirms our position ; (2) for the events alleged by the Saviour to *precede* this end have *not yet* all taken place ; (3) no such fulfilment preceded the First Advent or the establishment of the Christian Church ; (4) that the reply of Jesus has reference to future time, as the events indicate, thus explaining time to the disciples ; (5) all those taught by these disciples, afterward (Props. 71–75) followed the view entertained by Dr. Seiss ; (6) the Kingdom and establishment are misconceived (Props. 56, 58, 66, 67, etc.) ; (7) the ablest critics, including many hostile to Pre-Mill., coincide with our view. Dr. Schaff in Lange's *Com.* Matt., p. 555, on ch. 28 : 20, says : " Lit : *till the consummation of the* (*present*) *æon* (as distinct from the future æon after the Advent, or the never-ending world to come)." This distinctive reference to this present age to be followed by an age, or ages to come, is constantly affirmed.

Obs. 2. For it is employed by Jesus Himself in His address to the Jews, without any alleged change of meaning, and in accord with their views. Thus Matt. 13 : 39, 40, 49, " *the harvest is the end of the world*," " *so shall it be at the end of this world*," simply means that such things will be at " the end of the age." Every commentator, with sufficient candor, whatever his views may be, will acknowledge that such is its *definite* meaning. Jesus, thus adopting the Jewish phraseology, points *unerringly* to a future age to be introduced, after this one is closed, connecting with it the Kingdom of the Son of man precisely as the Jews *were accustomed* to regard the matter. The disciples to whom the parable *was explained* understood the phraseology in its usual Jewish significancy, as is evident from their questions, Matt. 24 : 3 and Acts 1 : 6. If it be said, that after the day of Pentecost they changed their views, it is found amply rebutted by the continued usage of the phraseology, as in Eph. 1 : 21, " *not only in this world* (*aiōn, age*) *but also in that which is to come*," Eph. 2 : 7, " *in the ages to come ;*" Eph. 3 : 21, " *throughout all ages, world without end*" (or, *throughout or unto all the generations of the age of ages*), etc.[1] Allusion has already been made to Luke 20 : 34, where the Saviour contrasts " *this world*" *or age* with " *that world*" *or age*, linking the future one, just as the Jews did, *with* the resurrection. Addressed to Jews, it certainly must have

strengthened them in their belief of the Messianic Kingdom and age being still future, because, first, it could only begin when at least the one in which they lived had run its allotted course, and second, it was identified, as they also held, with a resurrection from the dead.[2]

[1] Barnes, giving the same in brackets, adds : "Or unto all the generations of the eternity of eternities or the eternity of ages." Bloomfield, "through the succession of all generations, unto the latest period of eternity." Barnes says that Bloomfield calls it one of "the apostle's self-invented phrases;"—it would indeed be such if it denoted "eternity of eternities," or even "unto the latest period of eternity." Viewed in the light thrown upon it by Jewish faith, the meaning is very apparent, viz., that Paul alludes to *the age*, above all others the object of desire which either follows the other preceding ages or will extend into succeeding ages. The *singular number* "age" has a definite Jewish cast. The critical student is reminded that our line of argument is calculated to throw light on some very difficult passages of Scripture. Thus e.g. let us select the phrase "in those is continuance, and we shall be saved," in Isa. 64 : 5, a passage of great difficulty to critics, giving rise to numerous conjectures and renderings. Notice, however, that, as Bh. Lowth remarks (with whom nearly all agree), the word "olam" translated "continuance" means "*a destined but hidden and unknown portion of time.*" Then, in this hidden, unknown time or age, salvation is to be experienced. Now if we regard the context, we have (1) the Advent, (2) the glory that shall follow, (3) the encouragement to the righteous, that although God was angry, they shall be saved in the "olam." What can this "olam" be, if we allow analogy to speak, but *this age to come*, the time of which is still unknown and hidden to men. We append a few remarks on passages cited. Dr. Brane (Lange's *Com.* Eph. 1 : 21), "The expression here is not purely—now and hereafter (Hodge), but designates present time as the first age, disappearing in the transition to the future glory, the future as the eternal beginning with the return of Christ." Alford, *Com.* Eph. 3 : 21, says : "The age of ages (eternity) is conceived as containing ages, just as our 'age' contains years ; and then those ages are thought of as made up, like ours, of generations (unto all the generations of the age of ages). It is used, by a transfer of what we know in time, to express imperfectly and indeed improperly, the idea of eternity." Such references could be multiplied. Comp. e.g. arts. in *Proph. Times*, 1866, No. 8, and 1867, No. 5, and articles on "*World*," "*Aion*," etc., in *Bib. Cyclops.*

[2] Such express references to the closing of one age and the ushering in of others fully exposes the fallacy of Waggoner's supposed *Refutation of an Age to Come*, because it is in direct violation of the Jewish views held, and their complete indorsement by Jesus and the apostles. If he and others were correct in their one-sided references and conclusions, then *the positive* language of Scripture has *no force* of meaning. Waggoner's proof is inferential, and the most plausible is the following : He lays great stress on the announced fact that there is "no temple" in the New Jerusalem, and hence no provision (his own inference) for the future salvation of men. But he forgets that the inhabitants of the New Jerusalem are *already* saved, and hence need no provision for salvation, while, on the other hand, it is different with the restored earthly Jerusalem at its side, which has a temple worship and to which the nations come (comp. e.g. Zech. 14, and observe the connection). But even if his position were granted, it does not by any means follow, that ages—so positively announced—are conditioned by the salvability of men, seeing that the saints are represented as not merely enjoying "the age to come" but the successive ages of eternity. Such expressions e.g. as Eph. 2 : 7, "in the ages to come" (indicative of a series of ages, successive periods of time), as well as the often repeated "ages of ages," are directly opposed to his theory. (Comp. our remarks, Props. 137 and 138, and in reference to the future age, such Props. as 152, 148, 151, etc.) One passage alone fully substantiates our position, e.g. Luke 20 : 34-36 : "The children of *this age* marry and are given in marriage ; but they which shall be accounted worthy to obtain that age, and the res. that out of dead ones," etc. Comp. the arts. of J. B. in *Proph. Times*, Aug. 1865, and Aug. 1872, who insists upon time being expressed, and that the definite meaning of *aion* is "*age*," and hence "the ages are God's grand divisions of eternity." It will ever be true (Prof. Lewis, *Six Days' Creation*, rendering of Ps. 90), "from age to age, Thou art God."

Obs. 3. This expectation of the Jews of a closing and then an incoming age throws light upon the language of Martha, John 11 : 24, when she

says, "*that her brother shall rise again in the resurrection at the last day.*" The "last day" was synonymous with the ending of the age at which time the Jews believed the resurrection would take place. Jesus, by employing the same phrase, John 6 : 39, 40, 44, 54, directs attention, according to the prevailing belief, *to another age*, of which "*the last day*" of a closing one is the precursor. So delicately guarded too are the expressions concerning this "last day," that in no respect do they embrace the notion of our opponents. The resurrection of believers (as we hold) is only associated with the phrase. The wicked, the rejecter of the truth, is indeed judged by the Word in "the last day," John 12 : 48, but he is judged by it unworthy of the first resurrection. So also the phrase "last days," derived from Gen. 49 : 1 ; Isa. 2 : 2 ; Micah 4 : 1, was applied by the Jews to that closing period of time, when under the auspices of the Messiah *a new era or age* would be inaugurated, and thence were allied with the coming and reign of David's Son.[1] The apostles, as well they might, retain the expression and locate them in the future—knowing that they were universally held to be followed by *the era* of blessedness delineated by the prophets—as e.g. 2 Tim. 3 : 1 ; James 5 : 3 ; 2 Pet. 3 : 3. The phrase as used in Heb. 1 : 2 may denote either the concluding portion of the Jewish or Mosaic dispensation, or it may, in view of the unknown duration of this dispensation, refer to the fact that these "last days" are associated with this dispensation, and in the largeness of the Divine measure of time were regarded as near at hand, and even present. For we have another expression which covers the same ground, viz., that of "*the last time*" in 1 Pet. 1 : 5, 20, where "the last time" is future, and the plural form "*last times*" is both present and future. In 1 John 2 : 18, "the last time" includes this dispensation, which, according to the Jewish estimate, would then be *preparative* to the ushering in of *the new and desired dispensation.* This is clearly seen in John's associating the Coming of the Messiah (v. 28 etc.) with the close of this "last time." Comp. Jude 18 with preceding context. Thus by a comparison of Scripture, and observing the current views on the subject, it is found that while there are strong intimations that this age is "the last" one preceding the final and much-desired one of Messianic manifestation in glory, yet the most of the references direct our attention to the future, *the closing period of the dispensation*, for an astounding outbreak of wickedness and an open display of Divine power, *to be followed* by a glorious age. Not one of these utterances indorses *the monkish notion*—even now entertained by learned men—that time will end, or that no other age shall succeed this one on the earth. The very phraseology, Jewish in origin, and the manner in which it is united with the Coming of Jesus, the resurrection, and the rejection and overthrow of the wicked, *amply sustains* our position.[2]

[1] In reference to "the latter days," Kurtz (*His. Old Cov.*, vol. 3, p. 440) remarks : "This expression always denotes the period of the ultimate completion of the Kingdom of God, in other words, the Messianic age." (Comp. last Obs. of Prop. 130.)

[2] It is surprising that writers do not observe the force of their own concessions. Thus e.g. Barnes, *Com.* Acts 2 : 17, after stating that "the last days" denotes "future times," "after times" (and expressive of the glorious times of Messianic reign), adds : "It does not appear from this, and it certainly is not implied in the expression, that they supposed the world would then come to an end. Their views were just *the contrary.* They anticipated a long and glorious time under the dominion of the Messiah, and to this expectation they were led by the promise that this Kingdom should be forever ; that of the increase of His government there should be no end, etc." The question naturally

arises, If this be so, why then not allow this view of the disciples to have equal weight when considering other phrases, as e.g. "the end of the world or age," etc?

Obs. 4. The expressions "end of the world," "last day," etc., have influenced many to reject the Jewish idea of *a dispensation* to follow this one; and in their eagerness to make out such an age or era impracticable, they have even asserted the complete destruction of the world (some even have it annihilated, see following Prop.), and a previous withdrawal of the righteous to the third heaven, where they forever remain. In brief, the perpetuity of the earth is denied, or at least its being rendered unfit and uninhabitable for the redeemed, is declared. Now our entire argument assumes *the exact reverse*, and if such a Kingdom, age, day of Christ, etc., is to come at the end of this age, *then* the continued existence and perpetuity of the earth must, in the very nature of the case, be also a fact. *How else* can the Davidic throne and Kingdom be re-established, and all the covenant promises be realized? Instead of casting ourselves upon the Covenant, and the promises derived from the Covenant, which boldly take the matter for granted, assume it *as self-evident and indispensable*, we shall now proceed, in order to guard our argument on all sides, to produce direct reasons given by the Spirit to indicate this very perpetuity.

"The end," and "the end of the world," was employed by the early Christians to denote the end of the age when Jesus appeared, so e.g. Ignatius, *Epis.* 6; Lactantius, *Div. Inst.*, B. 4, ch. 10, etc. Prof. Bush (and others of our opponents) makes it equivalent to "end of the age, dispensation, or order of things." Lange (*Bremen Lec.*, No. 8) says, "The end of the world is the Kingdom of God in its consummation," indicating an age to follow. We, however, prefer, "The end of the age will witness the Kingdom of God in its manifestation," for then the Theocratic ordering is restored with glorious additions. Even the expression "End of Days" comports with this general analogy, so that Kurtz remarks: "This expression denotes, not only here (Balaam's prophecy), but in every other place, the time when the promises and hopes of salvation indulged by any age should all be fulfilled;" and Hävernick: "They always denote the horizon of a prophetic announcement." We regret the omissions of some writers, thus noticed in *Old and New*, Aug. 1871, when, after alluding to the fault of Barnes's *Com.*, in finding a double meaning or fulfilment of Christ's Sec. Coming, as in Matt. chs. 24 and 25, it is said: "Even in the parable of the tares, when 'the field is the world' and 'the harvest is the end of the world,' he (Barnes) does not allude to the fact, that two different Greek words are used in the original, and that 'the world' which is ended at the harvest is by no means *the same* as that which constitutes 'the field.' The omission of the slightest hint to this difference in the original is a great blemish to the book. Every reader of the Greek Test. knows that the end of the earth is *never* used in the Gospels; but a reader of Barnes's *Notes* would suppose it to be used very often." Such omissions are calculated to mislead and to prejudice the unlearned against us. Strange that men through inadvertency blunder on this point, as e.g. Dr. Knapp (*Ch. Theol.*, Sec. 154), who, under his preconceived notion of the judgment, asserts, that the disciples in asking what should be the sign of "the end of the world," meant "what are the signs of the end of time." A mere tyro acquainted with the Jewish views, the disciples' opinions, and the usage of the original, could scarcely have penned such *an unwarranted* statement, which he repeatedly contradicts (as seen in the quotations from him under various propositions) when declaring that the disciples believed in *an incoming age* under Messianic rule. The idea of "the end of time" never entered into the views of the disciples, who, instead, looked for the restoration of the Theocratic-Davidic Kingdom. So Dr. Alexander (*Com.*, Matt. 13 : 39, 40) is singularly inconsistent, because biassed by his judgment theory. He makes "the end of the world" (while admitting that the word relates specially to time) to "include the material universe with its inhabitants and time with its great divisions, whether natural or moral. Of these two worlds, or of the world in these senses, the completion, consummation, winding up, denouement, or catastrophe, will be coincident, if not identical." "It shall be in the end of the world, i.e. of the present creation and time." Comment is *not* needed. Dr. Brown (*Com.* Matt. 13) evades giving the force of the original *aion*, and purposely leaves his interpretation so indefinite as to

cover the Popish view: "The harvest is the end of the world—the period of Christ's Sec. Coming, and of the judicial separation of the righteous and the wicked." There is no hope of enlightenment when the force of language is thus concealed. We only add: Our translators were too much under the Popish notion of the ending of the world, and therefore it is reasonable to find such renderings as they have given to accord with King James's instructions to retain the ecclesiastical terms in use. (It is strange, that in Heb. 9 : 26 (comp. also 1 Cor. 10 : 11) they translate by the same word "world," the first word denoting the literal earth, and the second word meaning an age or dispensation.) The key to such a rendering may, however, be found in this, that even the word "world" had, at one time, the idea of cycle or age attached to it, and was thus used, as shown e.g. by Prof. Lewis in *Six Days of Creation*, p. 377, etc. Thus, to illustrate, he quotes Humboldt in his *Kosmos*, vol. 1, p. 70, as approving the decision of James Grimm, "that the word *Welt*, and which was *weald* in the old German, *worold* in the old Saxon, and *weruld* in the Anglo-Saxon, was *a period of time, an age* (*sæculum*), rather than a term used for the world in space." In his ch. on "Time-worlds" he shows in detail that *aion* is employed to designate time in relation to the world; and also refers to Heb. 1 : 2, "By whom He made the worlds (i.e. *the ages*);" Heb. 11 : 3, "By faith we understand that the ages (world-times) were framed by the word of God," i.e. adapted, arranged, put in harmony with each other, etc.

Obs. 5. So powerful and convincing are the reasons for holding to the ending of the present age or dispensation and the ushering of another and more glorious (the Sabbatism), that a multitude of the most eminent and learned men firmly hold to it. Indeed it would be almost universal, if all could be persuaded that the predicted reign of the Messiah on earth is still future. Dr. Breckenridge (*Knowledge of God Subjectively Considered*, p. 668–9) only expresses the opinion of these, when he speaks of the Mill. period, introduced by the Sec. Advent, as "a new dispensation," "as distinct and real as any preceding dispensation," made requisite in order to fulfil the Scriptures. If we accept of the Pre-Mill. Advent, the Pre-Mill. resurrection of the saints, the Scriptural idea of the day of judgment and the day of the Lord Jesus, the personal reign of Jesus and the saints, we are inevitably forced to this position, which the Scriptures so abundantly sustain, seeing that a new period, new ordering, new dispensational arrangements, are a necessary sequence. This is indorsed by the highest theological authorities, as seen e.g. in Rothe, Delitzsch, Auberlen, and others. (Comp. e.g. our quotation from Van Oosterzee, Prop. 133, Obs. 4, note 1.)

The claims of Swedenborgians, Mormons, Shakers, Spiritualism, etc., that "a new dispensation," the one predicted in behalf of the redemption of man, is realized now in their several respective schemes of doctrine, etc., is set aside by the simple and unanswerable fact, that the concomitants, the accessories of such a dispensation, *are lacking* among them. The deliverance, glory, etc., promised in connection with it are *all* wanting, and they are just as much under the influence of a sin-cursed earth, having the same trials, temptations, sorrows, tears, etc., as those who set up no such claims. All such schemes are a perversion and belittling of the promises of God in Christ Jesus. Dr. Kling, in art. *Eschatology*, Herzog's *Encyclop.*, advocates a future incoming age or dispensation, and refers to Rothe (*Ethics*) and others, as presenting the same. Fausset in his *Com.* constantly keeps this in view as required by the general analogy. As an illustration of his comments we give the following: On Gal. 1 : 4, he remarks: "Greek, 'age;' system or course of the world, regarded from a religious point of view. The present age opposes the 'glory' (v. 5) of God, and is under the authority of the evil one. The 'ages of ages' (Greek, v. 5) are opposed to 'the present evil age.'" On Eph. 1 : 10 he translates, "Unto the dispensation of the fulness of the times." While in "the times" are included those of the Gentiles and Jews and Church, he specially refers "the dispensation" to "the times of restitution," the Mill. Kingdom, the New Heavens and New Earth, because this period forms a dispensation of the Divine Purpose in Redemption completed when "the times" allotted it have arrived. The student, of course, will not overlook the fact, as noticed by various writers, that "*the times* of restitution" indicates not merely one time but a series of times, and this succession of times we find—as

shown under different Propositions—fully portrayed in prophecy concerning the events introductory to, parallel with, and following after the one thousand years. Even such writers as Hutton (*Essays*, vol. 1, p. 122), Eaton (*Perm. of Christ*), and others, consider the language of the Bible expressive of future "centuries on centuries" indefinitely. Pre-Millenarian commentators and writers, of course, lay great stress on the still future age and ages following the Sec. Advent. Dr. Poor (Lange's *Com.* 1 *Cor.*, p. 349) expressly affirms that *aiōn* (world) "properly means *an age*, a distinct *cycle of years*," and adds: "The 'present age' is that period which, dating from the Fall, is to last until the coming of Christ. At this point the 'future age' will begin to date, and this will be the age of redemption completed—the age of the Messiah's Kingdom and Glory. And the expression for 'eternity' is generally in the plural—'ages,' or 'ages upon ages,' to signify the ceaseless progression of time, under which conception eternity was ordinarily represented." We, however, prefer to date the 'present age' from the establishment of the Ch. Church, seeing, as the Scriptures teach, previous ages (as the Antediluvian, Mosaic, etc.) definitely existed and expired. Our view also corroborates Boothroyd's Version of Isa. 9 : 6, "the Father of the future age." Comp. the Sep. Version, Cod. Alexd. "(Father of the coming age"), Lange's *Com.* Heb. 2 : 5, and Coms. generally on Isa. 9 : 6. To the student this is an interesting point, confirmatory of the Messiah's relation to the age and ages.

PROPOSITION 141. *This Kingdom necessarily united with the perpetuity of the earth.*

Necessarily, because this earth is the *promised inheritance* tendered to Abraham; this earth is the theatre *on which* David's throne and Kingdom existed, and if re-established at the Sec. Advent demands its continuance; this earth is *covenanted* to David's Son and promised to the saints, and hence God's *oath and faithfulness* are involved in its perpetuity (comp. Props. 137, 138, 139, 140, 142, 144, 152, etc.).

The keynote, so far as Scriptural interpretation is concerned, is given by Dr. Schaff (Lange's *Com. Matt.*, p. 422): "It should be kept in mind, that when 'the end of the world' is spoken of in the N. Test., the term *aiōn*, the present dispensation or order of things, is used, and not *kosmos*, the planetary system, the created universe."

Obs. 1. The misleading phrase "the end of the world" has been considered under the previous Prop. If employed simply to denote the end of an order or arrangement connected with the world, it would not be objectionable, but used as it is by learned divines without explanation in support of a preconceived theory, it leaves the impression that the world itself, *the earth or globe*, shall come to an end. This indeed has been maintained by Popish and Protestant writers, has been so sedulously preached and printed, until the minds of multitudes, misguided by the phrase just alluded to and the refusal (designed?) of popular commentators to explain it in the Gospels, hold to the earth's *utter destruction and annihilation*. Dr. Hodge (*Sys. Div.*, vol. 3, p. 853) declares, on the authority of Schmid (*Dog.*), that the Lutheran doctrine is that the world shall be reduced to nothing. This indeed may be the individual opinion *of some* Lutheran divines, just as it is that *of some* Calvinists, but it is *no* Lutheran doctrine, from the fact that both Luther and Melanchthon taught *the contrary*, and that multitudes of Lutherans, not being bound by any confession on the subject, teach *the renewal and perpetuity* of the earth.

This statement of Dr. Hodge's was referred to Rev. Drs. Sprecher and Stuckenburg, both theological professors in the Lutheran Church, and they emphatically disclaimed it as *Lutheran* doctrine. It was, indeed, held by a large number of Divines (see Bretschneider's *Dog.*), but never was made a distinctive Lutheran article of faith. The Romish view of the dissolution of the earth, its utter destruction, was enforced by various Protestant divines, and their combined influence prejudiced many against the truth. Thus e.g. Dr. Blair (*Sermons*, vol. 2, on 2 Pet. 3 : 10) affirms that "the dissolution of the material system is an article of our faith," and then to indicate that faith gives us a specimen of word or fire-painting: "The globe itself shall either return into its *ancient chaos*, 'without form and void,' or like a star fallen from the heavens, *shall be effaced* from the Universe, and its place shall know it *no more*." Alas! what knowledge of the covenants, of Christ's and the saints' inheritance, of the Kingdom and its locality, this evidences! It is a return to the favorite and unscriptural notions of "the end of the world" entertained by monkish ignorance. But such nonsense survives. Thus e.g. discarding John and Charles Wesley's renewed earth, etc., Rev. T. M. Terry (*Cn.*

Enquirer, March 6th, 1881) engaged in "Pictorial Preaching" in New York (Attorney Street Meth. Epis. Church) and among other pictures on a screen, gave the following: "The last picture was startling. It was a great sphere in space, and burning up. Under the picture were the words: '*The End of the World.*' Across the globe were streaks of cloud. Yellow puffs of flame seemed to be bursting from the globe at irregular intervals, and beneath it burned a great fire as though beneath a gigantic kettle," etc. This is imagined to be Biblical teaching!

Obs. 2. It is admitted that there is *no direct passage* within the lids of the Bible which teaches the annihilation of the earth. It is remarked by Olshausen (*Com.* Matt. 24) and others, that we never find the expression in the original which would indicate *a proper ending* of the world in the sense held by many divines. It is simply *inferred* from an incorrect reception of certain phrases, and from the conflagration of 2 Pet. 3, and finds acceptance because *eminently fitted* to carry out the spiritualistic and mystical conceptions of their preconceived Kingdom of God. What foundation the inference has in the phrases "last day," etc., has been made apparent, and what basis it finds in Peter's portrayal will appear (Prop. 150) as we proceed in the discussion. Thus much may now be said of the latter, that neither the early Jewish nor Gentile churches taught the inferences so confidently advanced by moderns concerning the results of that fire. If it were so fatally Anti-Millenarian as alleged, it is singular, to say the least, that it had *no effect* on the Early Church belief, and not even on Peter himself, who, as a host of able men (our opponents), tell us, was "Jewish Millenarian" in view, retaining to the last "a materialistic husk."

It is, therefore, a matter of surprise, considering the prevailing Jewish belief, the universal early Church doctrine, and the lack of positive Scripture affirmation, that eminent divines, guided solely *by inference*, hastily conclude and dogmatically affirm *the total destruction* of the earth, as e.g. Quenstedt (quoted by Auberlen, *Div. Rev.*, p. 214), who declares: "Fulfilment does not consist in simple changes or renewal of qualities, but in *total destruction and annihilation of the very substance of the world itself.*" Multitudes of works are enamored with this total destruction and annihilation theory, which, if true, would destroy and annihilate *the inheritance* of David's Son and of His brethren. Latterly, it seems as if many persons derive their eschatology from scientists, instead of drawing it from the Bible. The romance of destruction is vividly e. g. presented in Miller's *Romance of Astronomy* and works of a similar nature, and many pulpits repeat the same as a veritable Christian eschatology. Some apology may be made for unbelief, when from alleged scientific data it predicts (as e.g. C. H. Hitchcock's *The World before the Introduction of Life*) that the earth will pass into "perhaps, sixth, a stage of frigidity, impoverishment, and extinction of life," but none can be made for professed belief, which ignores the Bible delineations of the future happy, rejoicing earth, and endeavors (as e.g. *Sermons in the University Church at Cambridge*, see Ser. 3) to give the scientific "Catastrophism" a religious turn (ascribing to God, what scientists attribute to nature) as follows: "The trumpet shall sound- the struggle shall come—this goodly frame of things shall be rent and crushed by the arm of its Omnipotent Maker. It shall *expire* in the throes and agonies of some fierce convulsion; and the same hand which plucked the elements from the dark and troubled slumbers of chaos shall cast them into their *tomb*, pushing them aside that they may *no longer* stand between His face and the creatures whom He shall come to judge." Such extravagances, bordering on the blasphemous (and for which ignorance is the only apology), are worthy of association with those emanating from "the dark ages." Science may present its ideas of a "Catastrophism" resulting from an environment of meteors, or the concussion of a comet, or the dire influences of other planets, or the preponderating of some inflammable gas, or the increase of heat, or the gradual decrease of heat, or the sudden suspension of natural laws, resulting in an utter destruction and annihilation of life, but *the believer in covenant and covenant promises given by the Almighty* can smile at such absurdities. Such, however, give us not merely the fire, but the freezing, theory. Thus e.g. Prof. Clifford (*Pop. Science Monthly*, July, 1875), in *The First and the Last Catastrophe*, argues that the duration of the earth depends on the sun, but that the sun is "wearing out," its "energy" is gradually "used

up," so that finally it will not afford sufficient heat, and the result is, "we shall all be frozen out." He continues (giving us an alternative), that the earth is not "an absolutely stable thing," so that eventually the earth may fall into the sun. He then sagaciously and sagely adds: "If we fall into the sun we shall be fried; if we go away from the sun, or the sun goes out, then we shall be frozen. So that, so far as the earth is concerned, we have no means of determining what will be the character of the end, but *we know* that one of these two things must take place in time." He adds: "We may, therefore, I think, conclude about the end of things that, so far as the earth is concerned and end of life upon it, is as probable as science can make anything." (One must wonder what becomes of the boasted immutable laws of Nature!) And this is the comfort that Prof. Clifford derives from his alleged scientific deductions of frying or freezing: "But to those who do see the cogency of the evidences of modern physiology and modern psychology in this direction, it is a very serious thing to consider that not only the earth itself and all that beautiful face of Nature we see, but also the living things upon it, and all the consciousness of men, and the ideas of society, which have grown up upon the surface, must come to an end. We who hold that belief must *just face the fact and make the best of it*, and I think we are helped in this by the words of that Jew philosopher, who was himself a worthy crown to the splendid achievements of his race in the cause of progress during the Middle Ages, Benedict Spinoza. He said, 'The freeman thinks of nothing so little as of death, and his contemplation is not of death but of life.' Our interest, it seems to me, lies with so much of the past as may serve to guide our actions in the present, and to intensify our pious allegiance to the fathers who have gone before us and the brethren who are with us; and our interest lies with so much of the future as we may hope will be appreciably affected by our good actions now. Beyond that, as it seems to me, *we do not know, and we ought not to care.*" This is modern scientific (?) heathenism! What a world this would be, if all men entertained such views! Proctor (*Other Worlds and Other Universes, Eclec. Mag.* Ap., 1877, *Suns in flames*, same, May, 1877) very complacently speaks of the extinction of worlds composing the various systems and of the entire Universe—of "the death of the last surviving member of the system," which "must for countless ages remain as an extinct world." Theologians and preachers, with whom the extinction of this earth forms a cardinal feature of their eschatology, eagerly seize such wholesale deductions, utterly unproven and unfounded, to sustain their own view of the earth's destruction by fire. They parade before us this and that star which has disappeared from view, and claim that analogy proves their theory to be correct. But they rashly conclude an analogy to exist where there is none. Recent astronomers (comp. e.g. art. on *Lost Stars* in *Eclectic Mag.* March, 1877, taken from *Chambers's Journal*) do not regard such stars as lost or destroyed, for they show how "fitful changes of color and specially red scintillations have been long remarked as highly characteristic of an extensive and well-known class of stars termed 'variable stars,' or stars variable in their brightness and consequent visibility through periods of time, extending in different cases from *a few days to many years*, and occasionally, it is believed, *to several centuries.*" The disappearance and reappearance of a number has been definitely ascertained, and are given by the writer, extending from a few days to several years. Analogy proves our position and not the reverse. That star, especially, which, above all others, has been selected as a representative of the world on fire and destroyed, seen in 1572-3-4, burning and blazing in the constellation of Cassiopeia, is now supposed by astronomers to be the same one seen (as history specifies) in 1264 and in 945, and is believed to reappear about 1890. God does not create worlds to make a huge bonfire out of them and thus destroy them, and He does not frame the laws of Nature so as to make them the sport of chance convulsions, etc. He reigns and orders the Universe, and having faith in our God, we put aside as folly all such sensational theories. We believe in an intelligent, all-wise, omnipotent Creator, and take comfort and hope to ourselves. Our unbelieving scientific friends take refuge in "molecules," in their eternity. Thus e.g. Prof. Tyndall, in his *Inaug. Address before the Brit. Association*, refers to Prof. Clerk Maxwell (who is a Theist, in allowing a Creator to start the origin of formations in the production of matter): "Natural causes, as we know, are at work, which tend to modify, if they do not at length destroy, all the arrangements and dimensions of the earth and the whole solar system. But though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built, the foundation-stones of the material universe, remain unbroken and unworn." Great, indeed, are "molecules." So also must we reject the unscriptural hypothesis of *The Unseen Universe* (attributed to Profs. Tait and Stewart). This work, specially designed to indicate a pure Theism, a future state, etc., corroborative of the Bible doctrines,

while denying the ultra physical view that the earth will end in mere dead matter as monstrous and unscientific, themselves fall into another error when they make the visible or sense perceivable world, including the universe, by some transferable energy, probably in matter, also to come to an end, i.e. it will become part of their mystical, transcendental "Unseen Universe." Now, take the Bible statements of the wonderful transformation of this world under the mighty hand of the Theocratic King, and it is the farthest removed from such an idea, for covenant and covenant promise, completeness of redemption, all demand a continued and abiding visibility, etc., of the world. One is saddened by reading such works, evidently produced by earnest men.

Obs. 3. In this discussion the reader will not fail to notice the important concessions made by many of our opponents. Literally a multitude of them might be adduced, in which *the perpetuity of the earth*, after some changes and a process of renewal, is asserted. Neander in several places emphatically declares that at the consummation, restitution, new creation of nature, Coming of Christ, (p. 524), "*this globe is destined to be the scene of the triumphant Kingdom of God*," and that such is the teaching of Paul, etc. Barnes, *Com.*, advocates the renewal and perpetuity of this earth, but is somewhat at a loss *what to do with it* after its renewal; hesitating between putting the saints in it, or in the third heaven. Dick, (*Phil. of a Fut. State*), speaking of the opinion held by some that "the material universe be blotted out of existence," etc., adds: "*it is astonishing that it should ever be entertained by any man calling himself a divine or Christian preacher*," and then advocates a renewal, etc. Calvin correctly says (*Insti.*, ch. 25, s. 9), "*Christ will come, not for the destruction of the world, but for purposes of salvation;*" and in sec. 11 advocates a complete restoration. Dr. Hodge, *Sys. Div.*, after finding fault with Dr. Seiss for presenting precisely the view and almost the language of Calvin, finally admits the renewal and perpetuity of the earth. This slight notice of admissions, made by hundreds of writers[1] of a similar tenor, is amply sufficient for our purpose, which is this—that such is the nature of prophecy relating to the earth, the removal of the curse, its renovation, etc., that able and learned men, largely addicted to spiritualizing, find it *impossible*, without direct antagonism, to indorse either the daring speculation of annihilation, or the equally bold conjecture that the new creation refers to the third heaven. This, as far as it goes, is so much *added to our side* of the argument. It is remarkable that while there is a general acceptance of Origen's alleged views respecting the end of the world, he himself (*De Prin.*, B. 1, ch. 6), expressly asserts that he did not wish to be understood as presenting them as "*a fixed and certain decision*," but rather "in the manner of investigation and discussion." His aim, however, to present them "in the style of a disputation rather than of strict definition," was defeated by their being accepted *as weapons against Chiliasm*. Origen, in the same book (*De Prin.*, B. 6, ch. 6, s. 4), rejects the idea of annihilation or utter destruction, fully indorsing a renewal. Thus *the very man*, to whom we are the most indebted for influencing, by his system of interpretation, the obscuring of the truth on this and other points, frankly admits in one aspect the Jewish and Early Church view of renewal and perpetuity.[2]

[1] Such as Chrysostom, Augustine, Koppe, Chalmers, Wesley, Origen, Jerome, Gregory the Great, Baxter, Charnock, Milton, Watts, Pope, Calmet, N. Brown, Fairbairn, Keith, Campbell, Knapp, Carlyle, Sir Th. Browne, Spener, Reinhard (*Dog.*) Nissen, Heber, Dorner, and, literally, a host of others, including, of course, all Pre-Mill. writers and

commentators. So general an opinion, entertained by—as the above illustrates—men of varied and antagonistic (on other points) views, is worthy of notice and consideration.

[2] The reader will observe how science comes and corroborates the duration of the earth, advocating great changes in the past, subjecting it to changes in the future, but still insisting upon the continuance of the same earth. The Bible predicts this very scientific standpoint in 2 Pet. 3 : 4, but clearly intimates in connection, that, discarding the Lawgiver and His Plan in relation to the earth, it confines itself simply to the operation of the laws instituted, and denies that future changes will be introduced through the direct agency of the Creator. In fact, under the influence of a bias to natural law, they reject the return of Him who has promised to renew the earth, and being "scoffers," scoffingly say, "*Where is the promise of His Coming?*" for "*all things continue as they were from the beginning of creation.*" That which the Bible assumes as a necessary result in order to fulfil covenant and promise, they assume as opposed to fulfilment, viz., the perpetuity of the earth. But why this last assumption? Simply because "*they willingly are ignorant*" of the Divine Purpose relating to the earth—a Purpose which makes perpetuity *an indispensable requisite.* Natural law can be no Saviour, as the past ages have demonstrated; the Lawgiver alone can be our Redeemer, and this He becomes without destroying the perpetuity of the earth. Indeed, if He were to annihilate the earth, He would forfeit *the perfection* of Redeemer. Hence, we may sadly but calmly regard that arrogation of superior wisdom which claims (*Contemp. Review*, Aug., 1872, p. 431) that those who do not thus scoff with them and make the continuance of the earth an objection to Christ's coming, are "enthusiasts, dreamers, knaves, and fools." To indicate the perverseness and desire to find fault, it is only necessary to refer to the *Essays and Reviews*, p. 208, which presents such passages as Ps. 93 : 1; Ps. 104 : 5, etc., as teaching that the earth does not turn on its axis but possesses "immobility," when the simple idea conveyed is that of perpetuity and stability. Some scientists (*Scribner's Monthly*, May, 1873) reject, from the same premises, the Utopian views of many of the evolutionists, and, from the final exhaustion of coal, iron, etc., the encroachments of the sea, etc., predict first gradual distinction of race and ultimate destruction. Thus extremes meet.

Obs. 4. The Word expressly declares the *continuance and perpetuity* of the earth, and no one should venture a counter statement without the same is presented in similar positive terms. Thus e.g. Ps. 104 : 5, "*God laid the foundations of the earth that it should not be removed forever.*" Compare Ps. 148 : 3, 5, 6; Eccl. 1 : 4; Ps. 89 : 36; Jer. 31 : 35, etc. But to place it apparently beyond all contradiction, the perpetuity of God's promises and faithfulness is *contrasted* with *the perpetuity* of the earth, as e.g. Jer. 33 : 25, 26, and, especially when the covenant itself is specified, in Ps. 89 : 34–37. Other passages will be presented in the following Propositions in order to save repetition.

Hence, it follows that such passages as 1 Cor. 7 : 31 and 1 John 2 : 17, which declare that "the fashion of the world passeth away," "the world passeth away," must be interpreted in accordance. And this can the more readily be done, because the word translated "world" is "*kosmos*," which, as lexicographers affirm, has special reference to the order or arrangement of the world, and this very order, as Millennial prophecies abundantly show, shall be changed. Even such commentators as Barnes (1 John 2 : 17) say: "The reference here does not seem to be so much to the material world, as to the scenes of show and vanity which make up the world. These things are passing away like the shifting scenes of the stage. See Notes on 1 Cor. 7 : 31." Nearly all commentators admit that we are directed to the palingenesis of the world (Props. 144 and 145), or the deliverance of creation (Props. 146, 148, and 151), connected with the future advent of the Messiah. For, as Dr. Moll (Lange's *Com.* Heb. p. 41) justly observes: "Its (i.e. world's) *transformation* into a new and nobler form of existence is effected by means of the same Lord through whom it was created," etc. Comp. Meyer and Luthardt, as quoted by Dr. Hodge in *Sys. Div.*, vol. 3, p. 839. Even such a writer as Anselm (Bh. of Havilburg, *Treat. on Rev.*) declares his faith in this perpetuity, when he says: "The whole earth, which carried in its lap the body of the Lord, will be a Paradise."

Obs. 5. Aside from various considerations presented in previous Propositions which direct the eye of faith to the perpetuity of the earth, a few

additional may be adduced, as follows. (1) The Early Church, having the advantage of apostolic teaching on a subject which excited *special attention*, held, as far as known, to the same. (2) Taking the Millennial descriptions as a whole, *without forcibly separating* them, they clearly teach a purification, renewal, and perpetuity. (3) The promise individually to Abraham, Isaac, and Jacob, *to inherit the land*, and the same promise to the saints, imply it. (4) The praying of God's will to be done *on earth as in heaven*—which we know will never be done in the mixed condition of the Church and world down to the Second Advent—infers it. (5) The harvest at *the end of the age*, by a comparison of the Scriptures bearing on it, teaches it. (6) Separate prophecies which speak of the perpetuity of the Kingdom, etc., *after the Advent of Christ*, such as Dan. 7, Isa. 65 and 66, etc., cannot be consistently explained on any other ground. (7) The same truth is contained in the predictions, that He shall have all rule, all enemies under Him, etc., *after* His Sec. Advent, He being at the same time the Restorer. (8) *The Pre-Mill. Advent*, with the results attending it here on earth, evince the same. (9) The throne and Kingdom—the inheritance of David's Son, cannot be received, *as covenanted*, unless the perpetuity of the earth after His Coming is upheld. In brief, (10) the restitution, the heirship of the world (Rom. 4 : 13), removal of the curse, the predicted reign of the saints on the earth, the occurrences after the Millennial era, as related by John and the prophets, etc., *all inculcate* the same truth.

Obs. 6. Besides this, it may well be asked whether an earth so highly honored by the birth, presence, sufferings, and death of Christ (and which is His also by inheritance), *can possibly* be blotted out of existence. Events, the most intensely interesting in the moral government of God, have here taken place ; the most astounding display of Divine attributes is linked with its history ; the marvellous Redemptive process has magnified this globe into a prominent place among all the worlds of the Universe, and, unless specifically declared, *it is opposed* to all our higher and nobler views of God's grandeur, Christ's honor, and the Spirit's agencies, to suppose that such an earth, which witnessed the humiliation, tears, sufferings, agony, and blood of Jesus ; which was hallowed by His infant, childhood, and manly feet and voice, and consecrated by His miracles and works of mercy and love, should ever be utterly destroyed. Neither piety nor reason, neither the glory of God nor the welfare of man, desire an earth containing a Bethlehem, a Jerusalem, a Gethsemane, or a Calvary to be erased from the Universe. *The thought is revolting.* Aside from *God's glory* in Redemption, it does *not accord* with our feelings or wishes that this earth, in which we were renewed, the witness of our pilgrimage, the scene of most intimate and endearing relations, the place of ennobling associations, should be blotted out of existence. From such a belief, a reduction to nothing, etc., *enlightened* piety and reason, and even feeling, shrink as inconsistent with the Divine attributes and the utterances of Scripture. And it is a matter of amazement, that through a mystical conception of God's Kingdom, divines ever entertained a view *so derogatory* to truth and God's dealings, as well as to the noblest instincts of man ; just as if the latter could desire that his own childhood's home—the spot on earth sweetest to memory—should forever perish and attribute the same feeling to Jesus.

It is in view of such sentiments in connection with scriptural proof that Fairbairn (although opposed to Millenarianism), advocating "*a redeemed and glorified earth*," adds

(*Typology of Scripture*, p. 461) : "Were I left to choose *out of all creation's bounds the place* where my redeemed nature is to find its local habitation, enjoy its Redeemer's presence, and reap the fruits of His costly purchase, I would *prefer none* to this." McNeile, Noel, Cummings, Seiss, and others, have expressed themselves forcibly on this point. This, then, teaches us (1) how untenable is the theory advocated by some (as stated by Clark in *Man all Immortal*, p. 444), that *an entire new* world is to be created out of nothing after this one is destroyed (for this makes Redemption *incomplete*, gives Satan *the victory*, etc.), and (2) how extravagant and unscriptural is Pres. Edwards (*His. Red.*, p. 421) in turning this earth into a hell, "a great furnace, wherein all the enemies of Christ and His Church shall be tormented forever and ever," etc. (just as imaginary as Keerl's—so Bib. Sac. Oct., 1863, p. 769—comets composing whirling, flying hells, etc., and which Swormstedt in his *End of the World Near*, pp. 131 177, and 179, has reproduced, "the earth and the moon fleeing away as comets," "turned into wandering comets," and sent away as a hell). How refreshing to turn from such imaginings to the utterances of the early Fathers. Thus e.g. Irenæus (*Ag. Hers.*, 5, 32), referring to this earthly inheritance and the saints reigning in it after their resurrection, adds : "For it *is just* that in that *very creation* in which they toiled or were afflicted, being proved in every way by suffering, they should receive *the reward* of suffering ; and that in *the creation* in which they were slain because of their love to God, *in that* they should be revived again ; and that in *the creation* in which they endured servitude, *in that* they should reign. For God is rich in all things, and all things are His. It is *fitting*, therefore, that the creation itself, being restored to its primæval condition, should, without restraint, be under the dominion of the righteous."

Obs. 7. The renewal and perpetuity of the earth is requisite *to secure the Redeemer's glory, in the perfecting of His Redemptive work*, etc. If the earth should only contain the Church in its mixed condition, the entailment of the curse, the products of selfishness manifested in wars, etc., *down to the Sec. Advent*, and it should *then* be utterly destroyed and ever remain thus, *then it follows* that the Scriptures respecting the Christ *would evermore remain unfulfilled.* For down to that Sec. Advent, owing to the postponement of the Kingdom, He does not reign *in the covenanted* Kingdom ; down to that Second Advent, owing to that postponement and a consequent preliminary gathering out of saints, *He does not* fulfil the promises respecting His own reign, or those pertaining to the saints inheriting the Kingdom. His Sec. Advent being *for purposes of salvation*, constitutes, in the work *then* performed, *Him a perfect Redeemer.* It is fully admitted that down to that Advent salvation is imperfect—the forfeited blessings are not restored. Hence it follows, that if the earth is destroyed, as many hold, soon after that Advent, there is *no place* for the fulfilment of covenant or covenant promises. More than this : it gives, so far as this earth is concerned, *the victory to Satan ;* for, if the curse is not repealed ; if evil is not extirpated ; if the forfeited blessings are not restored ; if man's long-lost home is not given back to him in its Edenic loveliness ; if the race is not brought back to its original condition and dwelling in a purified earth, *then Satan triumphs* in the ruin accomplished, just as he would triumph if the grave should evermore hold our bodies in confinement ; just as he would gain the victory if our hearts would never more exultantly swell with love supreme to God. But in the redemption of the earth itself, in the recreation and perpetuation of it, in the fulfilment of the promises pertaining to it, as embracing the Kingdom extending over it, etc., *Christ's power and glory as Redeemer, as King, as the All-sufficient, is duly manifested.*

There is no end to the vagaries of man. In a recent work, *Arena and the Throne*, the author, Townsend, advocates the dissolution of the Universe (the old monkish doctrine) from a new standpoint, viz., in view of the greatness of man, when God perfects the ideal of that greatness as given by the writer. In this "ideal" the Universe, including

all other worlds, is made solely for man, and as he advances in knowledge and progress so vast "the physical Universe will have no further end to subserve; it shall be dissolved," etc. In other words, all things become stale, grow effete, and new things must be introduced to please this greatness, just as parents substitute new playthings when their children are tired of the old ones. This imaginary and sensational view ignores covenant and prophecy, in brief, the plainest statements of Holy Writ, and that which pertains to God's honor and glory and the happiness of His redeemed.

Obs. 8. The proposition is apparent even from the manner in which the Bible *begins and ends.* It commences with *an earthly Paradise* lost, *an earth* cursed; it ends with *an earthly Paradise* regained through Christ, just as Milton, Cowper, Heber, C. Wesley (and other poets), but above all the sacred writers, so sweetly describe. The last scene, showing the ability of Jesus to save, is one here on a redeemed earth, for that which is of the third heaven is expressly declared *to come down, from God, out of heaven* upon it and *remains* (at least there is no record of its removal afterward). It must be so, or else the Plan of Redemption is imperfect, and the Kingdom of God cannot be manifested *as covenanted and predicted.* We are sinners, the Plan makes us holy; we lose our bodies by death, the Plan recovers them again; we lost Eden, the Plan restores it again; we lost the personal Presence of God, this Plan recovers that soul-satisfying Presence when God again dwells with man; we lost the contemplated visible Theocratic rule of God, this Plan makes, in the sacred Person of Jesus Christ, the most ample amends in filling the earth with His sovereignty, etc. Thus, in brief, every blessing with the removal of every evil, is linked with *the culmination* of this Divine Plan, and is inseparably fixed with *the continuation* of the earth itself. It is a Divine Purpose, culminating in the Kingdom, which shines forth at the end of the Bible *in actual realization upon the earth*—pertaining as it does to this world—and triumphant in overcoming the evil, and in bestowing the blessings contemplated by it. And if men would read the Word unbiassed, this relationship to the earth would appear as strongly to them as it did to the Early Church, which clung to it as something pertaining *to Christ's honor and to man's happiness.* However much the caution given by Luther is violated, yet there is profound wisdom in his saying: "It is important for us to recur to Adam's original condition, *as we expect all things to be brought back again to that.*" Man's fall is *on the earth*, and his recovery is *on the earth*, and, therefore, *the earth itself* is called upon *to rejoice and exult* in witnessing his glorious restoration.

Fred. Den. Maurice in his Theological writings contends, in forcible language, that Redemption is not subject to limitations of space and time. Some able philosophical arguments are adduced in support of the theory, but it is antagonistic *to the covenant*, which embraces definite limitations of both space and time, without, however, discarding an ultimate entrance into the eternal ages and a constant extension of both, which last is a result of Redemption completed. The Bible deals with the provisions of Redemption and with Redemption perfected, and presents us but little beyond that, excepting in the most general manner.

Obs. 9. The perpetuity of the earth is so much taken for granted, is so undoubted, that numerous promises *are based upon it.* Thus e.g. "*Blessed are the meek, for they shall inherit the earth.*"[1] How this passage is to be understood is apparent from the prophets, who predict the time coming, still future, when this shall be realized, under the reign of David's Son, when the Jewish nation is restored. Ps. 37 alone, from which Jesus

quoted, contains this promise several times, and describes its occurrence to be when (as takes place at the Second Advent) the wicked shall be destroyed and utterly rooted out of the earth. *The identical earth,* occupied and so largely controlled by the wicked, is to be possessed by the righteous. The auditors of Jesus could not mistake the tenor of the promise, seeing that they all believed that the land was promised to Abraham, Isaac, and Jacob individually and to their seed to inherit; and certainly we ought not to spiritualize it away when an inspired apostle, taking into a comprehensive view the covenanted relationship of Abraham, calls Abraham (Rom. 4 : 13),[2] "*the heir of the world.*" The inheriting (as even the Jews believed) *follows* the resurrection of the just, and Christ's promise is only the confirmation of *a general belief* on the subject founded upon covenant and prophets. It assumes, as *a necessary contingency or result,* the perpetuity of the earth, recalling at once the fact that Palestine itself is pronounced to Abraham and his seed to be "*an eternal inheritance.*"[3] The Millennial predictions, embracing the promises of the removal of sorrow, suffering, disease, and even death, portray events here on the earth which *are positively located* after the Second Advent, so that for their realization *the continued existence* of the earth is constantly implied, and asserted. Messiah's Kingdom and the blessings relating to it are all experienced here, where the Theocracy was once established—where David's throne and Kingdom once existed; the Bible closing with leaving Jesus, the saints, and the New Jerusalem here on the earth; the Word locating the "*we shall reign with Him on the earth*" after the Advent; Holy Writ speaking of "*the day of Christ,*" "*the world to come,*" etc., in which a Kingdom *under the whole heaven* shall be witnessed, after the Sec. Coming here in the world; Revelation making the will of God to be done *on the earth* in the coming Kingdom as it is done is heaven only after "the appearing" or "revelation of Jesus Christ;"[4] in brief, the Word of God giving so many intimations and declarations as have already preceded (and as will immediately follow), in various propositions, it is *impossible,* intelligently, to entertain any other belief than the one advanced. The Divine Purpose is expressed in Isa. 60 : 21, "*Thy people also shall be all righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified.*"

[1] In reference to the perversion of this passage to a present fulfilment (against the persecution, poverty, etc., of believers), it is only necessary to refer to the early church view, and to notice how under the severest trials Christians consoled themselves (acknowledging themselves to be "pilgrims and strangers") with the hope that at the end of the age the dominion of the wicked over the earth would cease, and the righteous would inherit the same. So much was this the case, that even Gibbon notices that this hope excited the hostility of some of the Pagan emperors. Many of the ancient and more recent commentaries, and a multitude of writers, express the intent of the promise, when they declare that *this earth,* purified and renewed, shall become *the home of the Redeemed.* Many of the comments of Luther, Calvin, Knox, Chrysostom, Augustine, etc., the writings of Mede, Newton, Bickersteth, McNeile, Noel, Knapp, Tholuck, etc., the works of Dr. Chalmers (*Ser. on New Heavens,* etc.), John Wesley (*Ser. on Behold, I make all things new*), Dr. Hitchcock (*Fut. Destiny of the Earth*), etc., all contain valuable declarations favoring a literal fulfilment of the promise. Luther especially expresses a childlike faith that is marked by its contrast to the prevailing beliefs as e.g. "God will make not the earth only but the heavens also much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter, it will be arrayed in its Easter and Whitsuntide" (for he expected for some reasons the Advent of Jesus on Easter) "robes." See Meurer's *Life of Luther,* p. 573-4, etc. Compare the following Prop., as well as others linked with the same, e.g. Props. 154.

[2] Dr. Schaff (Lange's *Com. Rom.*, p. 150), on this passage, pertinently remarks : "The promise will be literally fulfilled when the Kingdoms of the world are given to the people of the Most High, and Christ will rule with His saints forever and ever, Dan. 7 : 27 ; Apoc. 11 : 15, and 12 : 10 ; Matt. 5 : 5 ; 2 Tim. 2 : 12." We refer the reader to Prop. 49 for the original promise to Abraham, and it will be seen, that while Canaan is specially designated, yet in the promised possession of the gate of his enemies, in the blessing to the nations of the earth, in the anticipated Theocratic prominency and occupation of the seed, this final glorious dominion—as amplified by the prophets—is already embraced.

[3] Also "an everlasting possession" (Gen. 48) in which they shall "dwell forever" (Ezek. 37 : 25). In more senses than one is Chrysostom's strictures on Origen correct : "Who can bear Origen giving to us a Paradise in the third heaven and transferring to heavenly places that Paradise which *the Scripture describes as belonging to the earth,*" etc. (Quoted by Cumming, *Lec. on Romanism*, p. 226.) Many who are not prepared to indorse Origen's view of the first Paradise, make no scruple to interpret the regained Paradise in the same way.

[4] We cannot too strongly insist upon it that this portion of the Lord's prayer has reference to man's complete restoration to the condition occupied before the fall—to an obedience, holiness, etc., identified with the prayed-for Kingdom ; to the removal of all rebellion, all evil, and bringing the world into subjection to God. Comp. Prop. 105.

Obs. 10. The perpetuity of the earth is so frankly admitted and even advocated in works *especially intended* against Millenarianism, that it seems to require no additional proof. Thus e.g. Brown (*Christ's Sec. Coming*) receives the doctrine of the earth being renovated at the Advent of Jesus and forming the continued home of the saints, "*a congenial abode for the glorified Church.*" He *defends* this view against the charge of "*carnalism*" or a lowering of the celestial state, ascribing the objection to "some tincture of *morbid spiritualism*, which shrinks from the very touch of materialism, as if separation from it in every form would be the consummation of happiness ;" and he pertinently asks, "May not *the Gnostic element* of the essential sinfulness and vanity of matter, be found lurking beneath it?" Barnes on Isa. 45 : 18 says : "The Jews from this passage infer, that the earth shall be inhabited *after* the resurrection—an idea which has *every probability*, since there will not be *fewer reasons why* the earth should be inhabited then than there are now ; nor can there be *any reasons why* the earth should then exist in vain any more than now." Various writers have held that, whatever changes or transformations may ensue hereafter at the consummation, the earth's continuance will not be interfered with even by a destruction as great as that occasioned by the flood, alleging as proof Gen. 8 : 21, 22. Others have inferred the same from the phrases "an everlasting Kingdom," which shall not pass away or be destroyed Dan. 7), from the reigning "forever and ever" attributed to Christ (Rev. 11 : 15) in relation to the earth, etc. To this period evidently belongs 1 Chron. 16 : 30, "*the world also shall be stable, that it be not moved,*" i.e. enjoying the stability induced by God's reigning in the Theocratic order. For this Kingdom, prepared from the foundation of the world (Matt. 25 : 34), *necessitates* (as we have previously shown) the laying of "*the foundations of the earth that they should not be removed forever*" (Ps. 104 : 5). One of the works specifically attributed to Christ is (Isa. 49 : 8), "*to establish (raise up) the earth, to cause to inherit the desolate heritages,*" so that the significant address is made through Him (Isa. 51 : 16) : "*I have put my words in thy mouth, and I have covered thee in the shadow of My hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people.*" Thus taking the Plan of Redemption,

which includes "*the redemption of the purchased possession*," the restoration of order to the world through Messiah's Kingdom; taking the faith of the Jews, the Early Church and many eminent believers; taking the concessions, etc., of opponents, this doctrine—a requisite link in our argument—is *unmistakably confirmed.* It crops out, undesignedly, in various portions of the Word, as e.g. in Ps. 148 : 6, where the heavens, heights, angels, sun, moon, stars—all things created are mentioned as praising God, and their perpetuity is announced in "*Let them praise the name of the Lord, for He commanded and they were created; He hath also stablished them forever and ever.*" The earth has been created to show forth the praise of God, and sin shall not mar this laudation of the Most High (as it now does through the imperfection and evils entailed), and hence the time is coming when the declaration (Rev. 4 : 11) will be verified : "*Thou hast created all things, and for Thy pleasure they are and were created.*" God's pleasure concerning the things created by Him is *to be glorified by and through them;* this, in the nature of the case, can only be effectually attained by their continuance, etc. Therefore it is, that in the description of the reign of David's Son, as given in Ps. 72, the perpetuity of the Kingdom, of the Kingship of Christ is *contrasted* with the perpetuity of the Sun and the Moon—both are represented *as enduring forever*—the former dispensing blessings and the latter (creation) acknowledging them with grateful praise, under a supremacy over the world (inhabitable, Heb. 2 : 5), only realized after the Second Advent. The statement of Ps. 115 : 16 is true, and the promise made to Noah (Gen. 8 : 21, 22) is ever faithfully preserved.

We cannot refrain, in view of *the abundant proof* on this point, to again express amazement that such an able man as Pres. Edwards (*His. Redemp.* ch. 9, sec. 7) makes the perpetuity of the earth *only available* as an eternal hell for Satan and the wicked. After telling us that this world is to "be set on fire and turned into a great furnace wherein all the enemies of Christ and His Church shall be tormented forever and ever;" after making this so "fierce" "that it shall burn the earth into its very centre," he pronounces it an "everlasting fire," in which "all the wicked shall burn, and be tormented to all eternity, and never be consumed," and adds : "This world, which formerly used to be the place of his (Satan's) kingdom, where he set up himself as God, shall now be the place of his complete punishment, of full and everlasting torment." Alas! in a work *on Redemption* —Redemption itself is made *imperfect,* and *the curse,* instead of being repealed, is pressed with increased and eternal intensity upon creation, converting it into a monkish fancied hell. Alas! when men so talented, and able, and pious, grossly misconceive the covenants and their relation *to the earth,* and thus indoctrinate multitudes in unscriptural and misguiding tenets! The high esteem that must be given to Edwards, and the fact that his work is extensively circulated by the Amer. Tract Soc., causes us to select him in preference to others. Whatever may be Bible teaching respecting hell, one thing is certain, viz., that *Paradise regained* forbids this earth from being converted into such a place. Over against Dr. Brown, however, other opponents urge, in their zeal to make 2 Pet. 3 : 7-10 impregnable against us, an utter destruction of the earth, and reject the doctrine of mere change and a renewal; as e.g. Waldegrave (*New Test. Mill.* Lec. 6). So bitter are such against materiality (as if it was necessarily sinful), that as e.g. a writer in *The Princeton Review,* Jan., 1853, p. 81, positively asserts : "We believe that this physical, material world will *be no more.*" Even some Millenarians—as e.g. "Graybeard" (Graff) in his *Lay Sermons,* No. 95—seem to imbibe the Gnostic idea of matter, in that they have it ultimately when it has sufficiently presented "the drama of Redemption," swallowed up wholly in the spiritual. Thus "Graybeard" says : "At the close of the Millennial Messianic Age, after the setting up of the great white throne and the destruction of all evil, this 'insubstantial pageant,' which we call visible nature, will have vanished forever, and God will be all in all." We may well ask, what, then, becomes *of God's promises respecting the perpetuity* of the earth, the inheritance of the Christ and His brethren? Brethren who retain this Gnostic element evidently transcend the

divine Record, and blot out that which is *ever intimately connected* with the glory of Jesus and the saints. By this assumed higher spirituality, we only remove *the blessed evidences* of Redemptive love. No ! the places consecrated by God's love, honored by the presence and rule of David's Son and Lord, endeared by the blessed experience of saints, will never, never disappear from the Universe. It ever, ever will be true, that "*the earth is the Lord's and the fulness* thereof;" so that we firmly hold with Dean Alford (*Com. loci*), that "the general tenor of prophecy and the analogy of the divine dealings point unmistakably *to this earth*, purified and renewed, as the eternal habitation of the blessed." So conclusive does this appear to a student, that Dr. Hodge (*Sys. Theol.*) well says: "Many of the old theologians thought that the whole existing physical universe was to be destroyed. *This view is now universally discarded.*" (Comp. e.g. Campbell (*Chr. Sys.*, p. 304), Clarke (*Com.*), Hugh Miller (*Test. of the Rocks*, Lec. 5), and others, who reiterate such statements, advocating a regeneration, restoration, refinement, and perpetuity of the earth.) (See remarks of Lange, *Com. Rev.* p. 403, etc.)

PROPOSITION 142. *The Kingdom being related to the earth (extending over it), and involving the res. of the saints (in order to inherit it), is sustained by the promise to the saints of their inheriting the earth.*

It has been shown that the land is covenanted to the Patriarchs personally (Prop. 49), and that a res. is indispensable to its fulfilment; that (Rom. 8 : 13) "the promise" to Abraham involved, "that he should be the heir of the world," and that all believers inherit—being identified with him as his seed—*the same promise* with him. This, of course, includes their res. also, for it promises them to inherit the land or earth. Having shown the res., let us notice those special promises as a confirmation of our doctrinal position.

Obs. 1. The re-establishment of the Davidic throne and Kingdom here *on earth*, as Covenant, Prophets, pious Jews, Rabbis, disciples, Apostolic Fathers, etc., teach, and as presented in previous Propositions, demands, if God reveals at all the destination of saints, *a specific mention* of their receiving the earth as an inheritance. This has indeed already been established (see e.g. Props. 49 on covenants and Props. 116 and 122), but God has accumulated proof, as if purposely to rebuke and render *inexcusable* the prevailing unbelief in this particular.

It would be uncandid to consider this Proposition isolated from its connection with others. The student will observe that this inheriting is founded in the covenant (Prop. 49), in the Theocratic ordering (Props. 33, 50, 51, etc.), in the nature of the Kingdom given to "the Son of man" (Props. 81-89), in its establishment here on earth (Prop. 116), and in the inheritance belonging to David's Son (Prop. 122). These and other particulars have been discussed. But in connection with these, in order to obtain a comprehensive view, must be noticed Prop. 168 on the place of manifested royalty, Prop. 117 on the visible Theocracy, Prop. 118 on the barren woman, Prop. 121 on the Pre-Mill. Advent, Props. 131 and 132 on the reign and judgeship of Jesus, Prop. 133 on the judgment day, Prop. 137 on "the world to come," Prop. 138 and 139 on "the day of the Lord Jesus," Prop. 148 on "the Rest," Prop. 140 on "the end of the age," Prop. 141 on the perpetuity of the earth, Prop. 158 on the transfiguration, Prop. 170 on "the Father's house," Prop. 169 on the New Jerusalem, and Prop. 154 on the reign of the saints. These and others contain an abundance of confirmatory matter. Indeed, the present Proposition seems only introductory to what follows.

Obs. 2. The declaration of Jesus, Matt. 5 : 5, that *the meek shall inherit the earth*, ought to be decisive. But men under the influence of a plastic system of interpretation, urged on by a preconceived notion, leave the plain meaning of the promise and explain it away. One gravely tells us that it is "a proverbial expression," not seeing that, as employed *by the Jews*, it favors our view. Another informs us "that the Jews considered Canaan a type of heaven," without an attempt of proof, and against their

expressed hopes on the subject. One tells us that it means that the meek man is in this world the most prospered, against innumerable examples to the contrary. Another passes it by with some generality or vague expression, that it is "a symbol," or "an outward possession." Some tell us that it is "a spiritual inheritance" over the earth by individuals and the Church; others again, not satisfied entirely with such meanings attached, inform us (as Gerlach, Lange's *Com.*) that the promises will only be fully accomplished at the Sec. Advent, or (as Neander, *Life of Christ*, s. 149), that it is not merely to be confined to "the blessedness of the Kingdom of God," but denotes a "*world-dominion* which Christians, as organs of the spirit of Christ, are ever more and more to obtain as the Kingdom of God shall win increasing sway over mankind and the relation of society, until, in its final consummation, *the whole earth* shall own its dominion." Every writer too acknowledges that it includes this inheriting in the Messianic Kingdom. Rejecting the manner of introduction suggested by Neander and others, they certainly are correct in the main idea of its including the notion of "*a world-dominion*," thus identifying it, as it should be, with *the possession* of the earth given to the saints in Dan. 7, etc. The position of some German and other commentators, as well as that of the Early Church, is alone tenable, viz., that this promise *yet remains* unfulfilled, and pertains to the future. Now aside from the various and numerous arguments already given to show this, we are content to let only one passage indicate the time of its fulfilment. Let the reader turn to *Psalm* 37, where this same promise is repeated five times,* and he will find it in vs. 9, 11, 22, 29, 34, *directly joined to and following a complete removal of evil-doers,* not preceding it or contemporaneous with the continued presence of the wicked. It is significantly pointed out as future by the exhortation to "*wait*," "*wait patiently*" for the Lord, and the blessedness that Christ alludes to is also attributed to it. Jesus *undoubtedly quoted it*, and if so, a reference to the connection in which the promise stands is all that we need to establish *the time* of its fulfilment—a time too, which the most uncompromising of our opponents fully and frequently admit—is only to be witnessed at the Sec. Advent, for volumes could be filled with the concessions made that "evil-doers" shall exist down to the Advent itself.

It is observable that even Sir John Maundeville (*Travels*), in his Prologue, asserts that Palestine "is the same land that our Lord promised us in heritage;" and, not observing that this promise is in other passages linked with the Sec. Advent, founds upon this fact an argument why Christians should claim the heritage and drive out the unbelievers. The reader need scarcely be reminded how this plea was used during the Crusades, and in support of Papal claims. The critical student will not forget to consider how such promises were understood by the early Church for several centuries, so that even in the Nicene forms of Eccl. Doctrine (recorded by Gelasius Cyzicenus in *His. Act. Con. Nic.*), Matt. 5 : 3 ; Dan. 7 : 18 ; Isa. 26 : 6, are united with the resurrection and Sec. Advent. Thus : "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God and our Saviour Jesus Christ. And as Daniel says : 'The saints of the Most High shall take the Kingdom.' And there shall be *a pure and holy land*, the land of the living and not of the dead ; which David, foreseeing with the eye of faith, exclaims : 'I believe to see the goodness of the Lord *in the land of the living'—the land of the meek and humble.* '*Blessed*,' *saith Christ*, '*are the meek, for they shall inherit the earth.*' And the prophet saith : '*The feet of the meek and humble*

* Oftener, if we take the Vulgate, Æthiopic, and Arabic versions (Dr. Clarke *Com. loci*) in their rendering of v. 3, etc.

shall tread upon it.'" (See this quoted by Mede, Homes, Brooks, Bickersteth, etc., comp.) The writings of the Apostolic and Primitive Fathers, as well as the Apocryphal and Jewish, inculcate this inheriting of the land, and, as we give, in various places, numerous extracts, they need not be repeated or enlarged.

Obs. 2. To avoid repetition, we leave direct arguments bearing on this point under following Propositions, and only give some allusions to this future possession of the earth by the righteous. Thus e.g. Prov. 11 : 31, "*Behold the righteous shall be recompensed in the earth;*" Prov. 12 : 7, "*The wicked are overthrown and are not, but the house of the righteous shall stand;*" Prov. 10 : 30, "*The righteous shall never be removed, but the wicked shall not inhabit the earth,*" evidently refer to the time Ps. 76 : 9, when God shall cast the wicked, "*the stout-hearted,*" into a "*sleep,*" when He shall be "*terrible to the kings of the earth*" (comp. Rev. 19, etc.), and shall "*cut off the spirit of princes,*" and "*when God arose to judgment to save all the meek of the earth.*" Under this period too fall the many promises to the righteous, that they "*shall be blessed on the earth,*" confirming the importance of our seeking true wisdom, "*For* (Prov. 2 : 21, 22) *the upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the trangressors shall be rooted out of it.*"[1] Hence in this Millennial period, when, as our argument indicates, this is to be realized, the promise is reiterated. Thus e.g. in the sublime description of Isa. 60, it is added : "*they* (the righteous) *shall inherit the land forever;*" and in Isa. 54, "*this is the heritage of the servants of the Lord,*" so that, Isa. 57 : 13, it will be verified that "*he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain.*" If we take the translation given by some (Clarke's *Com. loci*) to the clause "*for His mercy endureth forever,*" in Ps. 136, viz., "*For His tender mercy is to the coming age,*" or if we only keep in view the idea of perpetuity or futurity in the phrase, and apply the same to vs. 21, 22, then the land is for "*a heritage unto Israel*" in the time yet to come. In Ps. 115 this doctrine is evolved, for, declaring the people of Israel are the "blessed of the Lord," the Psalmist adds, "the heaven, even the heavens, are the Lord's : *but the earth hath He given to the children of men.* The dead praise not the Lord, neither any that go down into silence. But we" (notice the implication sustained by the proof already adduced : we who are raised up from the dead, we who remain not thus in silence, we who shall receive the earth thus bestowed) "*will bless the Lord from this time forth and for evermore.*" The land of Canaan is called "*rest,*" and it is God's "*rest*" (Ps. 95 : 7), as shown under Props. 122 and 143. It is not typical of something else, for that would overthrow the covenant and its promises. It is His "rest," because in it *the headship* of the Theocratic government shall be specially manifested. A comparison of Scripture shows that, after a res. from the dead, an entrance into this "rest" is to be obtained. Thus e.g. Ps. 116 has "*return unto thy rest,* O my soul ; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord *in the land of the living.*" The identical "rest" promised is the one obtained after a res. The Jews thus understood the "rest" to denote the land, and the making of this rest glorious, etc., to mean that under the Messiah it would be renewed and beautified. Paul in writing to Jews does not contradict, but positively confirms this idea of the future inheritance,

for instead of calling this rest the third heaven (as many unwarrantedly add), he (Heb 3 and 4) quotes Ps. 95, and designates the same "rest" the Psalmist does into which certain ones could not enter, but fell in the wilderness. He argues that through unbelief we too shall be cut off, but through faith in Christ, and by the power of Jesus, we too shall enter in "*His rest*" according to the promise. In the same epistle he declares that the promise is realized *when* this Jesus comes *the second time* unto salvation. If the Jews were mistaken in their conception of "the rest," surely an inspired teacher like Paul ought to have corrected their views when adverting to the subject. But he *could not, dared not contradict the plain truth*, which they also held, and, therefore, as *the unity* of the Spirit and Divine Plan required, employs the reasoning *best calculated* to establish them in *the only true idea* of the inheritance promised to the Patriarchs and to all God's people. (Comp. Prop. 143, on Sabbatism, etc.) This is strongly corroborated by other phraseology also employed by the Jews, indicated further on.[2]

[1] Clement (A.D. 97, *First Epis.*) quotes Prov. 2 : 21, as follows : "The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it." Then shall be fulfilled such sayings as Prov. 11 : 31, "Behold the righteous shall be recompensed in the earth ; much more the wicked and the sinner," as illustrated e.g. Mal. 4. Comp. 2 Esdras 7 : 67 and 9 : 13.

[2] Even such promises as are contained in Eph. 6 : 2, 3 would not be verified in a multitude of cases (for many who have honored father and mother have not lived long in the land), unless in and under them was implied—as God's Purpose teaches—a future inheriting of the earth. If the student will turn to Prop. 82, he will find additional reasons for this inheriting of the earth, and of such a conclusive nature—involved in the Divine Plan of Redemption—that many of our opponents (as e.g. Fairbairn and others, quoted under it) fully admit of such a future inheriting.

Obs. 3. Attention is again called to the confirmation our doctrine receives from the alleged omission of any but *earthly blessings* promised to believers in the Mosaic record, and long after. Bh. Warburton and others contend that we find nothing but *what relates to this earth ;* some, as Edwards and others, that heavenly blessings are inferred ; others, as Dr. Graves, that it can be found in a state of very gradual development ; others again, as Horne, think that heavenly rewards, etc., are presupposed as an adopted article of religion. These, and opinions similar, reveal a darkness on the subject which the Jews and Early Church *never* possessed. The cause of the perplexity in such writers is simply this : coming to the Bible with the *foreign derived* idea of the saints' inheritance, they find themselves at the very outset confronted with its *direct opposite*, and they are forced to resort to arbitrary conjectures and suppositions to support an *uncalled-for theory*. Rejecting Warburton's explanation of the fact, yet he is correct in asserting that nowhere do we find in any of those records any other but *an earthly inheritance* promised. This has been noticed extensively by German critics, and even enemies of Christianity have sought to make it (on the supposition that the monkish notion of the third heaven inheritance is the true one) a fatal objection to the Bible. Let, however, *the entire scope* of the Bible speak ; let Moses, David, Paul, let *all* speak ; let covenant and covenant promises declare *what is this promised inheritance*, and *in perfect harmony each and every one*, proclaim it to be *the inheriting of the land, of the earth, of the world*, and the possessing of it for the ages. There is *nothing hidden* in these promises ; they *mean precisely* what the words in

their general usage indicate. Moses promises not merely, if the people are obedient, a temporal possession of the land, but *a perpetual* one. Those who died are still promised the same, implying a triumph over death and the grave; and, what ought to suffice, the assurance that God's promises would, in this respect, *be faithfully realized*, is the golden chain which binds Moses, Prophets, Jesus, Apostles, pious Jews, Apostolic Fathers, and other worthies to hold that *the time will most certainly arrive* when all the meek shall inherit the earth.

The simple fact is self-evident, that just so soon as the Primitive Church view was discarded and the Popish notion of the third heaven or the Universe, as an inheritance, was substituted, then *a conflict* was established between the Mosaic Record, the prophet's predictions, and the supposed corrected view. Men, in their wisdom, ingenuously sought to reconcile an antagonism, when, if the Word is taken in its strictly grammatical and logical connection, *none* exists. The truth is, that the Bible is censured for much that it does not contain, and the supposed conflict (Draper, *His. Intel. Dev. of Europe*, etc.) between science and the Bible is only one between science and persons who misconceive the Bible. Unfortunately, men are not willing to discriminate, and therefore the Bible is too often made to bear the errors of its interpreters and supporters. It is even a matter of surprise that such promises as we have quoted should be, over against the express predictions relating to the future, so persistently limited to the present period, when utterly unsustained by experience and history. The critical student will observe that the modern views, especially the one so often expressed (i.e. that the earthly Paradise was a type of heaven), were not entertained by the quite early Fathers; they held to a restoration of Paradise (as part of Redemption) and to an inheriting of it here on the earth. Various writers (as e.g. Fairbairn, *Typology*, vol. 1, p. 168) have shown that the later views were inculcated and gained adherents just "as the speculative influence of the Greek philosophy gains strength in the Church."

Obs. 4. Surely those who write so confidently that "the land (the earth) is of little worth to such as have tasted of the higher bliss of a heavenly state;" that it would be "an alarming retrograde of being from a heavenly state back to an earthly one;" that the saints themselves, on account of their heavenly experience, would be "unfit for any degree of blessedness this side of heaven itself," besides *a host* of similar expressions, should well ponder lest they be found underrating, and sitting in judgment over the inheritance itself and its desirableness. This all may appear *very foolish* to man, but after all it may prove to be "*the wisdom of God.*" All such criticisms arise from making *more* of the intermediate state than the Bible warrants. If the pious dead are rewarded, crowned, inherit (Prop. 136), etc., as Popery and some Protestantism make it, *then* there would be some propriety in the objection. But until this is *first* established, the criticisms have no force. Again, they overlook what has been repeatedly stated by us, that this very possession of the earth is part of the Divine Plan in the Redemption of the race of man, and promotive of the greatest glory. The facts that we have urged, the passages presented, together with the belief of so many of God's children in different ages, ought in themselves to be amply sufficient to prevent such disparaging remarks.

Frazer (*Key to Proph.*) asks: "Shall we esteem it an additional happiness to quit the presence of the Lord for the society of men? Is it desirable for those who have arrived at their heavenly Father's house to return again to the land of their sojourning?" Such questions, to be pertinent, ought first to ask whether we advocate a leaving the presence of the Lord when the Lord Himself comes; and whether the Father's house (Prop. 170) is really where Frazer locates it. To reply to, or notice such, criticisms would be a thankless and endless employment. Do such ever really consider what is *the covenanted* inheritance of Jesus as David's Son (Prop. 122), and that believers are coheirs with Him in *the same* inheritance? Is all the Scripture bearing on this point to be ignored or arbitrarily

set aside by spiritualizing it? Fairbairn (*Typology*, vol. 1, p. 311), after having forcibly described the redemption of the earth as man's glorious inheritance, says: "No; when rightly considered, it is not *a low and degrading view* of the inheritance, which is reserved for the heirs of salvation, to place it in possession of this very earth, which we now inhabit, after it shall have been redeemed and glorified. I feel it for myself to be rather *an ennobling and comforting thought*; and were I left to choose, out of all creation's bounds, the place where my redeemed nature is to find its local habitation, enjoy its Redeemer's presence, and reap the fruits of His costly purchase, I would prefer none to this. For if destined to so high a purpose, I know it will be made in all respects what it should be—the Paradise of delight, the very heaven of glory and blessing, which I desire and need. And, then, the connection between what it now is, and what it shall have become, must impart to it an interest which can belong *to no other* region in the universe. If anything could enhance our exaltation to the lordship or a glorious and blessed inheritance, it would surely be the feeling of possessing it in *the very place* where we were once miserable bondsmen of sin and corruption." (See specially Prop. 203 for a statement.)

Obs. 5. Truth demands the correction of esteemed writers, such as Jones, Shimeall, Butler and others, who make this inheritance to extend to the possession of other worlds, or the third heaven, or the Universe, in brief, "all things." Leaving this theory for examination, especially as held by Shimeall, under the Prop. pertaining to the New Heavens and New Earth, and not objecting to the view that the saints in their glorified condition *have access* to other worlds, etc., we object to the theory on the ground that it makes *the inheritance something very different from the one alone promised* to the Patriarchs and to David's Son, and under which promise the saints *only inherit*. That inheritance *is* the earth and *not* the third heaven or the Universe. The proofs assigned by Judge Jones (*Notes on Scrip.*, p. 560) are purely inferential and opposed by *direct* covenant promises. The texts given against our view are the following: 1 Cor. 3 : 21, 23 (which says nothing contrary, merely specifying "things to come"); Rom. 8 : 38, 39 (which only asserts that nothing can separate us from the love of God); 2 Tim. 2 : 12 (that only declares the reign with Christ); Rev. 22 : 5 (which asserts a perpetual reign); John 20 : 17 (which has no reference to the subject). Indeed, we might ourselves select stronger passages than these, but over against any and every such selection can be placed *the impregnable covenant*, and the multitude of *explicit promises* based on, and derived from, it.

Millenarianism, to be consistent, must ever keep in view *its foundation in the covenant*, and this necessitates the positive rejection of the Universe theory, however plausibly and eloquently expressed. This will be shown at length hereafter. So it rejects the monkish theory that the Sec. Advent, instead of bringing blessing and happiness to this earth, is "the end of all sublunary things," as hostile to the entire tenor and spirit of the Scriptures. It also repudiates the anti-scriptural notion (so Pres. Edwards, *His. Redemp.*) that this earth is to be constituted "the hell" of the wicked, thus giving the victory to Satan. In brief, it—if logically correct—refuses credence to every hypothesis which ignores *the covenanted land and inheritance*, and which makes the restitution to Edenic forfeited blessings incomplete. Hence, we must totally reject Barbour's views (*The Three Worlds*, p. 36 and 46), who accuses us of holding to "an agricultural heaven," where *the glorified* saints build, plant, dig, etc. In *The Herald of the Morning*, Sep. 15, 1877, he thus, under the plea of a *higher* spiritual discernment (which ignores the plain grammatical sense of covenant and promise), takes our view to task: "While the apostle affirms 'our inheritance is reserved in heaven,' they claim the earth—promised only to the Jews and other nations in the flesh—as theirs; 'While Christ affirms, "I go to prepare mansions for you,"' they claim, Isa. 65 : 2 (a promise only for Jews in the flesh), as their own, and expect to plant vineyards and build houses; while Paul affirms of the dead in Christ, that they are to be raised 'spiritual bodies,' they claim that the same literal earthy, fleshly body is to be raised, and an immortal soul or an immortal

spirit of some kind is to take possession of it and permeate its fleshly substance." This is an utterly *unfair and prejudiced caricature* of our real views. No one of us teaches that the future body raised and glorified is a fleshly body, or that saints, who are kings and priests, plant and build. It is easy to establish a preconceived theory by quoting *just as much* of a passage as suits, and leave the rest, which is contradictory—as e.g. *the revealing* of the inheritance reserved at the Sec. Advent (see 1 Pet. 1 : 5, 7, 13, and Props. on same) ; the scriptural conception of the Father's House and its connection with the Coming again ; the manner in which Peter claims the realization of Isa. 65 : 2 in behalf of believers (comp. Props. 148, 151, 170, etc.), etc. Barbour's theory is *a rejection of covenant* (both Abrahamic and Davidic) promises, and cannot rise to the conception that in this restored Theocratic Kingdom the saints *as rulers and coheirs* with Christ enjoy *a higher plane* than the nations of the earth ; that *with an earthly inheritance* (which restores one of the forfeited blessings of the Fall and completes Redemption) *they also inherit* a Kingdom, higher spiritual and eternal good, with a New Jerusalem position, etc. ; that to ridicule " the inheritance of the land " is *to scorn* the inheritance of the Messiah and His coheirs ; that to inherit a Kingdom, a Theocracy, here on earth, must necessarily bring the inheritors *into earthly* relationship with their subjects, etc. A close adherence to the plain grammatical sense of the covenants, and the promises based thereupon, effectually disposes of all these *mystical and spiritualistic* theories which are so numerous. We say, in reference to the Obs. itself, with Dr. Tyng (see Hill's *Saints' Inheritance*, p. 271) : " In the great view of the Saviour's personal reign on a regenerated earth, *as the final and everlasting abode* of His redeemed, I rest with confidence and delight."

Obs. 6. We append a few statements, out of many that could be adduced, in behalf of our position. Fairbairn (whose testimony is the more valuable, being an opponent to Chiliasm) justly refers (*Typology*, vol. 1, p. 314, 15) this inheriting to the renewed earth after the Sec. Advent, and observes that Christ could not have called a prosperous life in the present world as constituted " blessed," but would rather (as He did) warn against the deceitfulness of riches and the abundance of honors ; because " to be blessed in the earth as an inheritance, must import that the earth has become to them *a real and proper good*, such as it shall be when it has been transformed into a fit abode for redeemed natures." He approvingly quotes (p. 316) Usteri (as given by Tholuck on Rom. 8 : 19) as saying that the " conception of a transference of the perfected Kingdom of God into the heavens, is, properly speaking, *modern*, seeing that according to Paul and the Apocalypse (and he might also have added Peter and Christ Himself), *the seat of the Kingdom of God is the earth*, inasmuch as that likewise partakes in the general renovation." Such, he informs us, was the view " adopted by the greatest number, and the most ancient, of the Expositors," such as Chrysostom, Theodoret, Jerome, Augustine, Ambrose, Luther, etc. He quotes as indorsing this view Jerome (on Isa. 65), Justin Martyr (Semisch's *Life and Times of Justin, Bib. Cab.*, vol. 42, p. 336), Calvin (Rom. 8 : 21), Haldane (Rom. 8 : 21), Fuller (*The Gospel its Own Witness*, ch. 5), Thiersh (*His.*, vol. 1, p. 20), and Olshausen (on Matt. 8). How extended this list can be made is readily seen in the Props. on the history of our doctrine. Fairbairn (*Typology*, vol. 1, p. 292) argues that the possession of Canaan by the Jewish nation was " *an earnest* of the whole inheritance, and, as the world then stood, an effectual step toward its realization. Abraham, as the heir of Canaan, was thus also ' the heir of the world,' considered as a heritage of blessing." The tendency to make the one simply typical of the other, or of heaven, vitiates the reasoning and conclusions of many writers, who forsake the covenants for mere human opinions. The Kingdom and the earth sustain *an inseparable* relationship, and the inheriting of the one is the inheriting of the other. Rothe (*Dogmatic*, P. 2, p. 58) clearly apprehends this, and says : " He, moreover, des-

ignates the blessedness of this Kingdom as an inheriting the earth, for *to this Chiliastic Kingdom* the passage, Matt. 5 : 5, must be referred."

Bengel (*Gnomon*) makes Matt. 5 : 5 parallel with Rev. 5 : 10 ; Meyer (*Com. loci*) also makes it to refer to the future Messianic Kingdom ; Nast (*Com. loci*) says : " The full import, however, of the promise seems to be the possession of the new earth, which God will create with the new heaven (Isa. 66 : 22), and which is the realization of the original destiny of Adam." Fausset (*Com.* Isa. 65 : 17) says : " As Caleb inherited the same land which his feet trod on (Deut. 1 : 36 ; Josh. 14 : 9), so Messiah and His saints shall inherit the renovated earth which once they trod while defiled by the enemy (Isa. 34 : 4, and 51 : 16, and 66 : 22 ; Ezek. 21 : 27 ; Ps. 2 : 8, and 37 : 11 ; 2 Pet. 3 : 13 ; Heb. 12 : 26-28 ; Rev. 21 : 1) ;" and in his comment on Ps. 25 : 13, and 37 : 9, etc., he makes the phrase " inherit the earth" to be an " alluding to the promise of Canaan, expressing all the blessings included in that promise, temporal as well as spiritual." Such testimonies could be multiplied, which declare with Luthardt (*Lehre Von Der Letzten Dingen*) that " *the earth, not heaven, is the abode of the glorified Church*" (comp. also p. 35, where he has " the glorified Church" reigning over " the unglorified humanity," etc.). Men of the greatest learning and biblical research find this doctrine clearly expressed, and joyfully and hopefully cling to it.

On the other hand, we give a few illustrations of the perversion of the passage. Brown (*Com.* Matt. 5 : 5) makes this a figure drawn from the possession of Canaan, and its secure possession, of " the evidence and manifestation of God's favor resting on them and the ideal of all true and abiding blessedness," but he does not tell us *how* the possession of a land " for a little while," from which the native was driven, etc., can appropriately be used as " the ideal of all true and abiding blessedness." The *Ch. Union*, Ap. 23, 1879, answers an inquirer respecting the meaning of inheriting the earth, thus : " The enjoyment of earthly blessings belong not to the grasping but to those who hold them lightly. ' Selfish men,' says John Woolman, ' may *possess* the earth, it is the meek alone who *inherit* it from the Father free from all defilements and perplexities of unrighteousness.' " So, then, there is an inheriting without having a possession. Dr. Rutter (*Life of Christ*, p. 176) renders it : " Blessed are the meek, for they shall possess the land," and interprets " land " as an equivalent to " heaven," for, he adds, if the meek are " ill-treated and driven from their possessions by the ambition and rapacity of others, heaven, upon that title, becomes their due, as their own land and inheritance." This needs no comment. In the same work, he (like Edwards's, see preceding Prop.) thus (pp. 423-5) disposes of the earth : he has the reprobate, at the Sec. Advent, left " on the earth to receive their eternal doom," and the execution of a judicial sentence is thus described : " Yes, the reprobate shall be consigned to everlasting burnings ; the abyss of hell shall open under their feet, and they shall be precipitated into it, surrounded by those raging flames which shall have consumed the whole material world," i.e. hell replaces the earth. We turn with relief from such outrageous perversions of Scripture promise to others, who inculcate the perpetuity and inheriting of the earth. To indicate how covenanted promises (Prop. 49) were clung to by the early Church, we refer e.g. to Justin Martyr (*Dial. Trypho*, ch. 139) who, instancing Palestine as the land specially covenanted to Abraham and his seed, says : " There shall be a future possession of all the saints in this same land. And hence all men everywhere, whether bond or free, who believe in Christ and recognize the truth in His own words and those of His prophets, know that they *shall be with Him in that land*, and inherit incorruptible and everlasting good." A multitude of writers like Tomlinson (*Ser. on the Mill.*, and who in Ap. appeals to " Wesley, Doddridge, Macknight. Newton, Clarke, Chalmers, and a host of others," as holding similar views) could be quoted, advocating this earth, renovated at the Sec. Advent, as the future home of the redeemed. (Comp. authors quoted under Props. 146, 148, 151, etc.) Many accord with Eleazer Lord (*The Messiah*, p. 324) : " The course of things eventually to be realized on earth will be such as would have taken place from the beginning, had no apostasy occurred. The apostasy and the curse on man and the earth will be overcome. The antagonism between the Mediator and the adversary will cease. The earth, freed from the curse and from all enemies, renovated, restored to its original beauty, will be the perpetual scene of holiness and happiness." Such testimonies could readily be multiplied, indicative of a faith fixed on Bible promise. We attach one more, Dr. Moll's (Lange's *Com. Heb.* p. 41) : " The anticipated *reintroduction* of the Firstborn into the inhabited world, forms *the goal* of the ways of God in history, and promises *a revelation of glory* to which, in hope and faith, we are *to look ;* which, in the patience of the saints, we are humbly *to await ;* and for which, in the sanctification

of our persons, as children of God born anew to be brethrer in Jesus Christ, and called to be fellow-heirs with Him, we are earnestly *to prepare*, that we may join the adoring worship of angels."

Obs. 7. This doctrine teaches us how to regard the various theories of inheritance, such as the third heaven idea, the central universe notion, the metaphysical heaven (of Good's, etc.), which gives no place of existence, the spiritualist's visible unfolding of the invisible, "the Sun our Heaven" (so Mortimore, Wittie, etc.), and the infidel's no future inheritance. By overlooking the plainest promises and oath-bound covenants, or by spiritualizing them, men *manufacture inheritances* of their own. No matter that the inheriting of the earth was a favorite Jewish doctrine based on the Messianic prophecies and the predicted supremacy; when Jesus uttered this promise it must be modernized and accommodated to *the supposed advanced* theological opinions of the age, moulded by the influence of some favorite philosophy. No matter that the Patriarchs are personally promised such an inheriting; that the Messiah is personally to receive the land as an inheritance; that the saints, as part of a perfected Redemption, are to realize it; that a thousand predictions direct attention to it, the leaven of the old Gnostic spirit against matter and the claimed higher spirituality, deliberately refuses the plain grammatical sense, and substitutes another sense at the will of the interpreter.

The objections usually made are met under Prop. 107, 122, 143, 146, etc. Thus e.g. Pressense (*The Early Days of Chris.*, p. 249), taking 1 Pet. 1 : 4, isolated and overlooking its context, says: "The hope of the Church reaches far beyond the horizon of the Theocracy. It is fixed no longer on *an earthly inheritance*, like the land of Canaan; it is changed into the lively hope of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven, 1 Pet. 1 : 4." Now, the exact reverse of this is the scriptural truth, confirmed by oath. We are to look for a gloriously restored Theocracy under David's Son, its central location in Canaan and extending over the whole earth. But this restoration includes much that is heavenly, as the descending New Jerusalem, the descending Mighty Heir, the descending resurrecting power and glorification, the heavenly derived Kingship and priesthood, all of which is *to be revealed* (as the same apostle asserts in immediate connection) *at the Second Coming of the Restorer*. Our opponents seem to be willingly ignorant of the fact—often expressed by us—that the saints, in virtue of their relationship to the Divine-human Saviour and King, have a twofold inheritance, the earth redeemed and the Kingdom, with all its heavenly endowments and accompaniments, established on the earth. Pressense is not consistent with his own theory, for (p. 286) he makes Peter contradict Paul; we quote under Prop. 146. Indeed, such passages as Gal. 3 : 16–18 comp. with Heb. 9 : 9, 10, 13, Rom. 4 : 13, Deut. ch. 28, etc., are amply sufficient, when contrasted with the covenant (Prop. 49) to establish the matter of the inheritance; for Abraham's inheritance and Christ's inheritance is likewise the saints' inheritance. If we look for any other, we *deceive* ourselves and *dishonor* God's promises.

PROPOSITION 143. *The early church doctrine of the Kingdom is supported by "the Rest," or keeping of the Sabbath, mentioned by Paul.*

If it can be shown that the Sabbath was regarded as typical of the Kingdom of the Messiah as covenanted, and of the Millennial era, and then if it is found that Paul adopts the phraseology current on this point and uses it, *without change of meaning*, in a way to confirm the opinions existing, it forms an additional argument *in favor* of the primitive view of the Kingdom.

Obs. 1. Observe how the Jews believed on this subject. Bh. Newton has well stated (*Dis. on Proph.*, p. 587) on the thousand years of Rev. 20, "that the Jewish Church before John, and the Christian Church after him, have believed and taught that these one thousand years will be the *seventh Millenary* of the world. *A pompous heap of quotations* might be produced to this purpose, both from Jewish and Christian writers." He then produces a few quotations from Rab. Ketina, from "the tradition of the house of Elias, who lived two hundred years or thereabouts before Christ," etc. Mede, Burnet, Lightfoot, Russell, Brookes, Taylor, Elliott, Bush, and many others, give various extracts establishing the general view thus entertained. As impartial authority, we may give what Dr. Whitby observes on Heb. 4 : 9, quoting R. Eliezer (c. 18, p. 41) as saying, "the blessed Lord created seven worlds (i.e. aiōnas, ages), but one of them is *all Sabbath* and rest in life eternal," and then adds : "he refers to their (the Jews') *common opinion* that the world should continue six thousand years, and *then a perpetual Sabbath* should begin, typified by God's resting on the seventh day and blessing it." Elliott notices that this same Rabbi makes (*Midras Till.*, p. 4) "The days of Messiah are one thousand years." Whitby also quotes Bereschith Rabba : "If we expound the seventh day of *the seventh thousand* of years, which is *the world to come*, the exposition is, 'He blessed it,' because that *in the seventh thousand* all souls shall be bound in the bundle of life." "So our Rabbins, of blessed memory, have said in their commentaries on 'God blessed the seventh day,' that the Holy Ghost blessed *the world to come, which beginneth in the seventh thousandth of years.* Again, Philo is copious on the same subject, stating that the Sabbaths of the law were allegories or figurative expressions."

For the convenience of the reader several more are quoted to illustrate the manner of statement. Bh. Newton (*Diss. on Proph.*) : "Tradition assents to R. Ketina : As out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh Millenary shall be the Millenary of remission, that God alone may be exalted in that day." The tradition of Elias gives the following : "The world endures six thousand years, two thousand before the law, two thousand under the law, and two thousand under the Messiah," and Newton from Mede (giving the original) adds that then followed the seventh thousand or Millenary embracing in its commencement the resurrection of the just and a renewal of the earth. Brooks, *El. of Proph. Interp.*, ch.

3, quoting from the Targums, R. Eliezer, R. Gamaliel, Book of Wisdom and Tobit, refers to the tradition concerning the seventh Millenary that in it the world "was to be renewed, and all the promises of God made to the fathers accomplished." He asserts (appealing to Pezron's *Antiq.*, ch. 4, 37) that so general was the opinion among the Jews that after the destruction of the temple, when the Christians urged that the Messiah had come, they deemed it a sufficient reply to point to the fact that the six thousand years had not yet expired. He gives several opinions, as stated in Rabbi Asche, that some thought the Messiah would come at the beginning of the fifth, some of the seventh, and some of the latter end of the sixth, but that the tradition of the house of Elias was the most prevalent. Mede (*Works*, B. 4) declares that the general opinion of the Jews was the tradition of Elias, gives a number of authorities, shows that in the seventh Millenary the earth was to be renewed, the resurrection of the just realized, etc. Compare the statements of Bush (*The Mill.*, ch. 4), Bh. Russell (*Dis. on Mill.*), *The Time of the End*, by a Congregationalist (which quotes Gregory of Oxford, R. Menasse, and Aben Ezra, the latter of whom links the Sabbatism with Isa. 65 : 17), and the articles on the same in our Bib. Dicts. and Cyclops., etc. Delitzsch (*Com. Heb.*) gives the following from Sanhedrin 97a, "As the seventh year furnishes a festal time of a year's duration for a period of seven years, so the world enjoys, for a period of seven thousand years, a festal season of a thousand years," and justly argues that this Sabbath merges into the eternal Sabbath or blissful eternity. Similarly in a Rab. Treatise on Ps. 92 : 1 (Elijahu Rabba, c. 2, quoted Lange's *Com.* Heb., ch. 4, Doc. 7), it is said : "We mean the Sabbath which puts a stop to the sin reigning in the world, the seventh day of the world, upon which, as post-Sabbatic, follows the future world, in which forever and ever there is no more death, no more sin, and no more punishment for sin, but pure delight in the wisdom and knowledge of God." For Jewish idea of Sabbatism see also Bush, *Com. Gen.*, vol. 1, p. 47, and for their present cleaving to it, see e.g. Levi's *Cer. of the Jews*, p. 206, and *Mission of Inquiry to the Jews*, p. 409. The fact is, as stated by Bh. Russell, Bush, and others, that traces of this opinion, a future coming Sabbatism, is to be found "in the writings of Pagans, Jews, and Christians," "in the Sibylline oracles, in the poems of Hesiod, in Plato," and is "expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, and by orators, poets philosophers." Dr. Mombert (Lange's *Com.* 1 *Pet.*, p. 26) refers (giving authorities) to "The Jews saying, 'When God created the world, He held forth His hand under the throne of Glory, and created the soul of the Messiah and His company, and said to Him, Wilt Thou heal and redeem my sons, *after six thousand years?* He answered, Yes. God said to Him, If so, wilt Thou bear chastisements to expiate their iniquity, according to what is written (Isa. 53 : 4) Surely, He bore our griefs?' He answered, I will endure them with joy."

Obs. 2. Writers inform us that this Jewish opinion of the seventh Millenary, however we may account for it, was *continued* in the Christian, Jewish, and Gentile churches established by the apostles and their successors, and that it was entertained *both* by Millenarians and their opponents. This is abundantly confirmed by a little research. Papias (*Frag. Ante-Nic. Lib.*, vol. 1, p. 447, inferred from Euseb. *His.*, B. 3, s. 39) makes the days of creation typical. Barnabas (*Epis.*, c. 15), commenting on the words : "'And God made in six days the works of His hands and He finished them on the seventh day and He rested in it and sanctified it," says : "Consider, children, what that signifies, He finished them in six days. This it signifies, that the Lord God will finish all things in six thousand years. For a day with Him is a thousand years ; as He Himself testifieth, saying : "*Behold this day shall be as a thousand years.*" Therefore, children, in six days, that is *in six thousand* years, shall all things be consummated. And He rested the seventh day ; this signifies *that when His Son shall come*, and shall abolish the season of the Wicked One, and shall judge the ungodly and shall change the sun, and the moon, and the stars, *then He shall rest gloriously in that seventh day.*'" [1] Such also is the opinion of Irenæus (*Adv. Hær.*, 5), Justin Martyr (*Ques. and Ans.*, 71, *Dial. with Try.*), Polycarp (see testimony of Irenæus concerning him as given by

Brooks, *El. Proph. Inter.*, p. 38, etc.), Tertullian (*Ag. Marcion*, B. 3, c. 24, etc.), Lactantius (*Div. Insti.*, c. 14, 24, 26), Cyprian (See *Exh. Mart.*, 11), Ambrose (*In Luc.*, 8 : 23), and others.[2] So deeply rooted was this notion of the Millenaries that even Origen, Jerome, and Augustine indorse it. The student knows that Bh. Taylor (*Lib. of Prophesying*, s. 5) ranks Origen among the Millenarians, and critics suppose that it arose from Origen's expectation of the renovation of all things at the end of six thousand years. Jerome's statements are to be found in his *letter* (139) to Cyprian, *Comment* on Ps. 90 : 4, and Micah 4. As Augustine aided largely in overthrowing and darkening the early Church view of the Kingdom, we may, in this respect, more particularly specify his opinion. In *De Gen. contra Manich.*, he proposes that the six days give a prophetic sketch of the epochs in the history of man, making the sixth the Christian dispensation, etc. In *City of God*, B. 20, c. 7, he says that he would not object to a literal resurrection to be succeeded by *a Sabbath rest* during one thousand years, provided it were spiritual : "*a kind of seventh day Sabbath in the succeeding thousand years ;* and it is for this purpose the saints rise, viz., *to celebrate this Sabbath.* And this opinion would not be objectionable, if it were believed that the joys of the saints *in that Sabbath* shall be spiritual and consequent *on the presence of God ;* for I myself too, once held this opinion." That his opinion concerning *the Millenaries* underwent *no* change, is seen by reference to the *City of God*, last chapter, where he makes the days *ages*, counting his own age in which he lived *the sixth*, calling the seventh age *the Sabbath* in which we shall have rest, and this last day or age he has closed by the ushering in of an eighth and eternal day or age. It has been noticed by various writers that many of the later Anti-pre-millenarians explained the seventh day to be typical of an eternal Sabbath. So generally was this theory of the Millenaries held that, adopting the chronology of the Septuagint, at different periods, when it was supposed that the six thousand years were ending, an almost universal belief in the ending of the world was entertained. The duration of the world for six thousand years, to be followed by a Sabbath of rest, was so rooted into the Church that the Reformers frequently expressed *their faith* in a speedy end, even after the Hebrew chronology was adopted in place of the Septuagint. Elliott (*Horæ Apoc.*), Taylor (*Voice of the Church*), and others (as Seiss, Brooks, Shimeall, Lord, etc.) have given *numerous* extracts from Luther, Melanchthon, etc., indicating this remarkable feature, viz., their belief in a near closing of the dispensation, etc.[3] It would be easy to introduce a long list of eminent names in the Church who have continued to hold to this ancient belief, not only Millenarians, but many of their opponents ; and, account for it as we may, such an opinion, if not susceptible of definite scriptural proof, deserves, in view of its reception and retention, *the respectful attention* of the Biblical student.[4]

[1] This, according to Gregory of Oxford, is the former Jewish argument, which he gives as follows : "Because God was six days about the creation, and a thousand years with Him are but as one day (Ps. 90 : 4), therefore, after six days, that is, after six thousand years duration of the world, there shall be a seventh day or millenary Sabbath of rest," quoted by "A Congregationalist" in *Time of the End*, who adds to this Menasse, an ancient Jewish Rabbi, Aben Ezra, D. Kimchi, Eph. Cyrus, etc. Comp. Taylor's *Voice of the Church*, for same.

[2] Commodianus (*The Instructions*, S. 80) says that the res. of the saints takes place "when six thousand years are completed." Clement (*First Epis.*, ch. 35) employs the phrase "ages," calling the Creator the "Father of the Ages," having, evidently, the

prevailing opinion in view. The martyr, Victorinus (*On the Creation of the World*), remarks, "that the true Sabbath will be in the seventh Millenary of years, when Christ with His elect shall reign." Lactantius (*Div. Insti.*, B. 7, ch. 14) gives the ideas entertained: "The six thousandth year is not yet completed, and that when this number is completed, the consummation must take place, and the condition of human affairs be remodelled for the better." He appeals to the work of Creation, the six days as typical of the duration of the earth until the Sabbath or Mill. age is introduced; the six days indicating "six ages, that is, six thousand years," quoting Ps. 90 : 4, and the seventh day representing the seventh age or thousand years in which "all wickedness must be abolished from the earth and righteousness reign." Bardesan (*Book of the Laws*, see *Ante-Nicene Lib.*) speaks of "the establishment of a new world," after an expiration of six thousand years, thus showing how widespread was the opinion that the earth in its present form would only endure the six thousand years.

[3] Melanchthon's views are so to the point, embracing the early Church belief, that a transcription may be in place. Elliott (*Horæ Apoc.*) gives the following: "'The words of the prophet Elias should be marked by every one, and inscribed upon our walls and on the entrances of our houses. Six thousand years shall this world stand and after that be destroyed; two thousand years without the law; two thousand years under the law of Moses; two thousand years under the Messiah; and if any of these years are not fulfilled, they will be shortened (a shortening intimated by Christ also) on account of our sins.' Dr. Cox, after quoting the above from Melanchthon's *Com.*, gives the following manuscript addition, that he had found, in Melanchthon's hand, in Luther's own copy of the German Bible: 'Written A.D. 1557 and from the Creation of the world 5519; from which number we may be sure that this aged world is not far from its end.'" It occurs to the author that he somewhere read (cannot now recall the authority) that this Bible referred to is found in the British Museum. Vide Bh. Latimer's Third Ser. on Lord's Prayer, where he asserts that "all learned men"—"excellent and learned men"——affirm that the world was to endure six thousand years, etc. Dr. Seiss in *A Question in Eschatology*, p. 4, quotes from Walch's *Luther's Schriften* 14, 1117, Luther's prefacing his chronology of the world with this tradition of Elias, and also refers to Melanchthon. Lord in *Apoc.*, p. 238, etc., extensively quotes Luther and Melanchthon. Comp. *Proph. Times*, Ap., 1870, etc.

[4] Bh. Russell (Anti-Millenarian) in his *Dis. on Mill.*, testifies to the extended prevalence of the tradition "in the writings of Pagans, Jews, and Christians," holding to "a blessed Millennium, the Sabbath of this terrestrial globe," etc. In Jeffries's *Chart of the Churches* is found the opinion of the Corinthian (A.D. 81) Church. In *Twenty Reasons*, p. 25, Bh. Burnet is quoted as saying, "Nothing yet appears either in nature, science, or human affairs, repugnant to this belief of the 6000 years" and the resultant Sabbatism. The following persons are mentioned as teaching it: "Augustine, Cyprian, Justin Martyr, Clement, Origen, Jerome, and others among the early Fathers; Luther, Melanchthon, R. Abraham, Aben Ezra, R. Ben Israel, Mede, Newton, Bengel, Chas. Wesley, Cowper, Adam Clarke, Fleming, and many others, in later times." And Bh. Latimer (p. 24) is thus quoted: "The world was ordained to endure 6000 years. There will be great alterations then. Then shall they see the Son of man coming with power and great glory." The influence that this doctrine had in estimating the nearness of Antichrist, the Sec. Advent, and Sabbatism is noticed, Prop. 160, Obs. 3, note 2, as e.g. the Primitive Church, owing to its adopting the Sep. Chronology (which largely increased the time past), supposed the end of the 6000 years was nigh, as observed by numerous writers (e.g. Prof. Bush, *The Millennium*, p. 23, Gibbon's *Decl. and Fall*, vol. 1, p. 533). The fact is, the student will find it imbedded in nearly all the early and modern estimates respecting the nearness of the Mill. age. It is a singular fact, as the reader must already have noticed in the names of advocates adduced, that not merely Pre-Millenarians, but those who are Post-Millenarians—who spiritualize the res. and Mill., etc.—also adopt this view in reference to their spiritual Millennium, or as Anti-Millenarians in relation to the ending of this dispensation. Thus e.g. Bogue (*Dis. on Mill.*, p. 608), Johnston (*On the Rev.*, vol. 2, p. 319) speak of the "glorious Sabbatic day of rest and peace and joy," "the great Sabbath of the whole earth," which is to follow the 6000 years. So Tomlinson (*Ser. on Mill.*) recognizes the Mill. to be "a grand Sabbatical era of a thousand years' continuance," which follows "the completion of the first 6000 years of the human family." S. T. Browne (*Christian Morals*, P. 2, S. 5) remarks: "The world which took but six days to make, is like to take 6000 to make out" (comp. P. 3, S. 29, and S. 26). Josiah Priest in his *View of the expected Mill.*, advocates a spiritual Mill. in the 7th Chiliad. In Dr. Rutter's *Life of Christ*, p. 414 (Rom. Cath.), speaking of the rise of Antichrist and

the Sec. Advent, he says : "Various have been the sentiments both of the ancients and moderns concerning this final period, but the most prevailing opinion fixes it about the end of the 6000 years," but regards it as uncertain. Even Buck (*Theol. Dic.*, art. Mill.), after his erroneous representation of our doctrine, presents his own spiritual Millennial theory, and faintly indorses the view as follows : "The time when the Millennium will commence cannot be fully ascertained ; but the common idea is that it will be in the seven thousandth year of the world." As a curiosity and indicative of prevailing opinions, we give Browne's note to Roger Bacon's *Cure of Old Age*, Ch. 1 : "This year, 1682, with the Astrologers, is celebrated the Climacterick grand Conjunction of the highest Planets. And Divines after St. Peter's Chronology do reckon that the Sabbatical Millenary is not far off ; nor without great reason. For if Moral Symptoms, such as Nations rising against Nations, Divisions in Families and between Friends, do portend the last days, we must conclude the world in its testy Old Age, and that that day, the Angels in Heaven, no nor the Son of man Himself, knew not of, is coming on." So deeply is this idea incorporated in past eschatology, that even such a commentator as Scott cannot entirely rid himself of its influence. For (*Com. Rev.* 20 : 4-6) he remarks : "Whether *the general opinion*, that this thousand years will be the seventh thousand from the creation, or the Sabbatical Millenary, the event must determine ; it is evident, however, that the dawn of this glorious day cannot be very distant." The Jewish and early Church view thus given by Neander (*Genl. Ch. His.*, vol. 2, p. 396) has never been eradicated : "As the world had been created in six days, and, according to Ps. 90 : 4, a thousand years in the sight of the Lord is as one day, so the world was to continue in its existing condition for six thousand years, and the end with a thousand years of blessed rest, corresponding to the Sabbath." Even Clement of Alexandria (so quoted by Dr. Burnet in his *Theory of the Earth*, and by others) observes "that *the seventh day* has been accounted sacred by the Hebrews and Greeks, because of the revolution of the world, and *the renovation of all things*," and this, Burnet alleges, "can be in no other sense than that the seventh day represents the *seventh* Millennium (or thousand years) in which the Kingdom and renovation are to be."

Obs. 3. A few remarks may suggest reasons for there being so widespread and deeply imbedded a feeling that the seventh Millenary will introduce something extraordinary in the Divine Purpose. Students of deep reflection have considered that about the two thousandth year the call of, and promise to, Abraham was given, that about two thousand years after was the Coming of the promised seed to make a sacrifice, and that, judging from analogy, we may *reasonably expect* something remarkable to occur at the expiration of two thousand years more. Besides this, eminent writers, as Kurtz (*His. of Old Cov.*), Prof. Stuart (*Com. Rev.*), and others lay stress on the symbolical character of the numbers ten, seven, three, etc. Among their statements we find it frequently asserted that "*seven is the seal of the covenant with Jehovah*," of "rest" and "completeness," and is *applied to the Abrahamic*. But such writers overlook the important and significant fact that *if* it is such, *then* it embraces the Davidic Covenant also, which is an outgrowth or enlargement of the Abrahamic. If so (for we are only taking their deductions for granted), *then* it legitimately follows, provided the symbolical import is adopted, that we are directed to *the seventh chiliad* as the period when the covenant shall in every particular be realized. Any other explanation makes their use inexplicable. Again, the typical nature of certain seasons has caused many to regard this theory with favor. Thus e.g. the feast of trumpets, which came in with the new moon of the seventh month. The moon is regarded (Dr. Etheridge's *Targum*, 2 vol. pref.) as an emblem of the Church, and the new moon of the seventh month is selected to indicate that at the seventh period of time the Church in its renewed state shall be the cause of rejoicing, etc. Whatever may be thought of this and similar typical comments, it is certain that *the Sabbatical year*, introduced once in seven years, has been esteemed by Jewish and

Christian writers as a *type* of the repose, etc., to be enjoyed in *the seventh age* or *the Great Sabbath*. The Year of Jubilee, or Great Year of Redemption, after the lapse of seven Sabbatical years, when there was a general release and restitution, has been regarded as *a more striking type* of the same future Sabbath, when man shall be fully restored, re-instated to all forfeited blessings. With Isa. 63 : 4 ; Isa. 27 : 13 ; Matt. 24 : 31, etc., apparently alluding to the same, thoughtful readers of the Word *have been slow to discard* the ancient belief in these things.

These types have been regarded so striking that they are used in the titles of books, as e.g. *The World's Jubilee* by Anna Silliman, *The Jubilee of Jubilees or Multum in Parvo*, Anon., etc. Lange (*Com. Heb.* 4 : 9) renders "there remaineth therefore a Sabbath rest" (or in note : "a Sabbath Festal celebration"), and says (Doc. 6): "The Sabbath rest which commences *only at the Sec. Coming of Christ* and the accompanying renovation of the world, and which is realized only when the whole people of God have entered into eternal rest." Kurtz (*Sac. His.*, p. 128) remarks : "The year of Jubilee was a type of the great year of that widely extended Redemption (*restitutio in integrum*) in which all bondage shall cease, all debts be cancelled, all that was lost be recovered, and *a new age of the world begin.*" Comp. "Sabbath and Jubilee-Year" by Dr. Oehler in Herzog's *Cyclop.*, which distinctively states that these were typical of "*a redemptive restitution and a return of the Theocracy to its primeval Divine ordering.*" It is admitted by all that the "Year of Jubilee" is typical of the future ; some making it a type of the present dispensation (which does not meet its requirements) ; others of the resurrection (which only partly meets its demands) ; and others more correctly of the Mill. age (which amply fulfils it). Let the critical reader consider that the "*Sabbatical Year*" was the "*Year of Rest,*" owing, not only to release from bondage, indebtedness, the recovery of alienated possessions, and general restitution, but to a spontaneous yield of fruit, to a public manifestation that God will provide. It also impressed *the Theocratic idea* that all, the land and people, belonged to the Lord, and that all from the highest to the lowest, the rich and the poor alike, were the objects of God's care, so that selfishness and oppression could not prevail, but justice, mercy, and love were to be extended. We have no historical evidence of the observance (as legally enacted) of the Sabbatic Year (the institution of which, Milman, *His. Jews*, vol. 1, p. 206, etc., shows, is proof that the laws of Moses must be earlier than Ewald and others hold, since a retrospective legislation, which facts do not corroborate as existing, would be mere assumption). Why is this? Let it be evidence of the sinfulness and perverseness of the nation, or, as Milman aptly says, of "the unfitness of the nation for their wonderful destination," still the question occurs, why did God *so minutely enact* in this direction, foreseeing its practical neglect? The answer alone is found in *the Theocratic idea* which it enforces, and which will be realized when the Theocracy is restored under a people and power capable of sustaining it. Gibbon (*Decl. and Fall*, vol. 6, p. 458, footnote) cannot forego his usual sneer when he says : "The Sabbatic Years and Jubilees of the Mosaic law, the suspension of all care and labor, the periodical release of lands, debts, servitude, etc., may seem a noble idea, but the execution would be impracticable in a *profane* republic ; and I should be glad to learn that this ruinous festival was observed by the Jewish people." The reason why it was not observed as given, is presented by the prophets ; and they also show that it requires *a pure* Theocracy (not a "profane republic"), as shall be restored under the Messiah, to institute *such a Jubilee.* The restored Theocracy *alone* can fulfil it, as the promises plainly declare, and hence we can *wait in hope* for the time when the deliverance, typified by a grand restitution in present human relations, shall be realized ; for God does not institute a type (whether the same is practically carried out or not by those who receive it) to utterly fail ; *the antitype will come in good time.* To the critical reader, it may be observed : it is very significant that Fairbairn in his work *Typology*, a book valuable and suggestive, carefully omits all mention of the typical application of the Sabbath, the Sabbatical Year, and the Year of Jubilee *as presented* by many able writers. This omission is the more remarkable, when on other points he can make abundant references to ancient and modern writers, and his work being specially designed to discuss typical application. As a mere matter of information, some notice of this view, *so prominently* held in the Church, seems to be required, but he appears to have been either afraid of its antiquity and force, or at a loss how to incorporate it into his own system. Lange (comp. e.g. Rev. pp. 56, 344, 406, etc.) makes the Mill. age (like Sander and others) a kind of fore-

Sabbath, while the perfect antitype follows it. But this view is based on a misconception of the duration of the Messianic Kingdom introduced at the Sec. Advent (see this discussed under Prop. 159), and of the identity of Isa. 65 : 17 and Rev. 21 : 1 (see this examined under Prop. 151). Starke (*Synopsis, N. Test.*, B. 10, p. 179) assigns as one of the reasons why he holds the one thousand years of Rev. 20 to be literal, their relation to this very Sabbatism. Others express similar views. We conclude by giving an illustration of interpretation based on the sacred number "seven." Thus e.g. Dr. Fronmüller (Lange's *Com. Jude*, pp. 23 and 24) on the phrase "the seventh from Adam," remarks : "The epithet 'the seventh' cannot be without meaning ; Calvin thinks that it is intended to denote the great age of the prophecy ; others see in it a secret, mystical meaning. Bengel : 'Every seventh is the most esteemed.' Steir : 'The seventh from Adam is personally a type of the sanctified of *the seventh age* of the world (of the seventh Millennium, of the great earth-Sabbath) ; therefore, he prophesies for this time.' Menken : 'The number seven was esteemed in the ancient world as an important signature pointing to the sacred and mystery. The fact that after sin and death had freely exerted their unhappy power during the first six generations, in the seventh generation mankind appeared in the person of one man (who had led a godly life, and was taken by God to God without seeing death) in a state of high completeness and blessed freedom from death, has a kind of prophetico-symbolical significance, and intimates that mankind in general, after having duly completed its course and fought its battle under the oppression of sin and death through six long world-periods, shall appear in *the seventh* world-period in a state of higher completeness, in a more Divine life and more blessed freedom from death. *The seventh world-period* is the Kingdom of God on earth. To Adam, the first, was revealed and promised the appearance and advent of the Lord, as a Helper and Saviour ; to Enoch, the seventh from Adam, was revealed the last Advent of the same Lord, Helper and Saviour, as a Judge and Avenger, and he was the first prophet, who spoke and taught this among men.'" (With this, the student will contrast our remarks under Prop. 130.) Dr. Mombert adds to the above the following : "'The number *seven* is sacred above all ; Enoch is *seventh* from Adam and walks with God ; Moses is *seventh* from Abraham ; Phineas is *seventh* from Jacob our Father, as Enoch was *seventh* from Adam. And they correspond to the *seventh* day, which is the Sabbath, the day of rest. Every *seventh* age is in the highest esteem.' Wetstein, citing Rabbinical writings, p. 737. Wordsworth deems it worthy of remark, that Enoch lived as many years as there are days in a solar year, viz., 365, and was then translated, Gen. 5 : 24." (To the advanced student, the following query—suggested by the last clause—is proposed : Query : Does this singular fact possess a prophetic-symbolic meaning, pointing us to the probable length of life of mortal man in this year of Jubilee *before* experiencing a translation ?)

Obs. 4. Now, to return to the use made by Paul of this opinion entertained by the Jews. Brought up under Gamaliel, he *must have known how* the Jews regarded *the Sabbath as typical* of the reign of the Messiah, etc. Hence, the references made by him to this opinion, and their future application to Jesus Christ is *a virtual indorsement* of the same. We have, *first*, his declaration, Col. 2 : 16, 17, that "*the Sabbaths are a shadow of things to come*," viz., typical of things future as related to Christ. *Second* : the "*Rest*" which the Jews attributed to the Messianic reign, he applies, 2 Thess. 1 : 7, to the period of the future revelation of Jesus from heaven. The very phrase current to designate the Millennial glory (comp. Isa. 11 : 10), Paul refers to the Second Advent. *Third :* The manner in which he employs the word "*Rest*" in Hebrews, being addressed to Jews, could not but confirm them in their belief of the future reign of the Messiah during the seventh Millenary. (1) In chap. 3 : 11, 18 he calls *the promised land, the land of Canaan, the covenanted land*—the "*Rest.*" He locates, as our argument based on the covenant *necessitates*, the Rest here on the earth. (2) Then, without *any change* of meaning, he speaks of *the same Rest*, ch. 4 : 1, 3, etc., as promised also to us. (3) If we take the rendering of verse 3, ch. 4, given by Bloomfield (after Kuin, Wets. and

Schoettg.), Stuart, etc., then there is an evident admitted "*Jewish cast of reasoning,*" making the Sabbath typical. (4) This is done, verse 4, where "*the seventh day*" is specially mentioned as a type. (5) This same "*Rest*" is spoken of *as future*, v. 9. (6) An important and significant change is observable in verses 9 and 10, for this "*Rest*" still in the future is called in the original "*Sabbatism*" (or marg. read. "Keeping of a Sabbath"), *thus indorsing the Jewish septenary or Millenaries.* Even Whitby, *Com. loci*, admits that the change from "Rest" to "Sabbatism" leads us "*to the spiritual Sabbath of which the Jewish doctors speak so generally as the great thing signified by their Sabbath.*" Commentators generally confess that allusion is made to the then existing view held by the Jews.[1] What abundantly confirms this is the manner in which John introduces the one thousand years in Rev. 20. The Jewish notion of the septenary is *pointedly reproduced* by the Spirit, and referred to the future, being also connected with a resurrection. Now, it is impossible to conceive, if the Jewish idea of the Millenaries is an erroneous one, of *a more effectual way* of re-establishing and confirming the Jewish conceptions than is done in the Apocalyptic portrayal of the Millennium. This is fully evinced by the profound impression in this direction made upon the early churches. All this, however, only teaches us that, as the Jewish conception of the Kingdom was invariably identified with the future Sabbatism, the language of the apostles *indorsing* such a Sabbatism, is also *virtually the reception* of their doctrine of the Kingdom. Otherwise, the matter would have been explained, and a new meaning attached to it. But, seeing that the Covenant promises were linked with *the seventh Millenary* by the Jews, that they believed that David's Son would inaugurate in His Kingdom *the Great Sabbath*, we may well contend that, as the apostles employ *the same phraseology* without the least hint of a change in meaning, that they also held to the fulfilment of the covenanted Kingdom *at that period*, or, to say the least, taught that such a Sabbath should, in the future, be witnessed here on earth, following regularly preceding ages.[2]

[1] But very few have the candor to draw the proper inference, viz., the indorsement of the same. See Bloomfield, etc., and then compare Alford, Jones, etc. Some writers, as Brown, endeavor to dispute the septenary meaning by making out that the word simply means rest, over against Schleusner, Shoettg, etc., and against *the express* mention of "the seventh day" and the Jewish ideas concerning it. If Paul only meant "Rest," and not the Land of Canaan, he was *unfortunate* in selecting the word, seeing how it resulted in *confirming* Jewish views. Besides, such a meaning would not help the matter any, since in the Jewish mind "*The Rest*" was associated with *the seventh* Chiliad, etc. Notice Barnes's comments on v. 9, making out that this "Rest" is the third heaven, which is *a perversion* of the entire reasoning of the apostle. It is somewhat singular to observe, that some of those (as Whitby just quoted) who are desirous to retain in some measure the idea of a Sabbatism, can speak of the Jewish notion as "a spiritual Sabbath," which they, however, discard as "carnal" etc., when directly opposing us! Prof. Stuart (*Com. Heb.* 4 : 3) takes the unwarranted liberty of saying that this "rest" cannot mean the rest in Canaan, for v. 3 says, "Believers now enter into rest." Now, the text does not say so, for the word now is not used ; it only gives a promise. "For we which have believed do enter into rest," i.e. in the future (comp. e.g. 2 Thess. 1 : 7), the *certainty* being specified and not the time (otherwise the absurdity must be reached that while the apostle was writing, believers were in the enjoyment of their rest). Moll (Lange's *Com. Heb.*) correctly calls this "a Sabbath Rest," "a Sabbath Festal Celebration," "that Sabbatic Rest which commences only at the Sec. Coming of Christ, and the accompanying renovation of the world, and which is realized only when the whole people of God have entered into eternal rest in and with God, and in which all the ransomed are at home forevermore" (see next note). He also quotes Von Gerlach as saying : "And thus the entrance into the rest of God still awaits the people of the

Lord ; the celebration of the eternal Sabbath, after the second creation, of which that of the earthly Sabbath is but the type."

[2] Various writers have noticed the indorsement of the Sabbatical idea by the mention of the one thousand years in the Apoc. We append an illustration: Rev. Birks (*Lectures during Lent*, p. 185) remarks : " ' They lived and reigned with Christ a thousand years.' Why is this precise period thus marked off, as it were, from the immeasurable ages of eternity? The words of St. Peter suggest an answer : ' A thousand years with the Lord are as one day.' And what mysterious day can be here designed? The key is given us in the very opening of the Word of God. There, in the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days these lower heavens and earth were made, and on the seventh God rested from His works. So. for near six thousand years, the mystery of redemption is carried on, till at length, at the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God." We have under various Propositions quoted the Jewish belief in reference to this thousand years. We append Dr. Moll's (Lange's *Com. Heb.* p. 89), quoting the Sanhedrin 97*a*, as follows : "As the seventh year furnishes a festal time of a year's duration for a period of seven years, so the world enjoys, for a period of seven thousand years, a festal season of a thousand years ;" so also a Rabb. treatise on Ps. 92 : 1 (*Elijahu Rabba*, c. 2) says : "We mean the Sabbath which puts a stop to the sin reigning in the world—the seventh day of the world, upon which, as *post-Sabbatic*, follows the future world, in which forever and ever there is no more death, no more sin, and no more punishment for sin ; but pure delight in the wisdom and knowledge of God." It is disagreeable to point out the defects of writers, but for the sake of truth, the unpleasant duty must be performed. This right is justified by the public statements made in attack upon our system of belief. Thus e.g. Prof. Sanborn in his *Essay on Millenarianism* (comp. a severe Review of same in the *Theol. and Lit. Journal*, Jan., 1850), positively asserts : "The Church *in all ages* has believed that the rest that remaineth for God's people *was in heaven*." This is refuted (1) by the Jewish belief ; (2) by the primitive belief ; (3) by the belief of many even of our opponents, who make this renewed earth the rest ; (4) by the long line of believers in an intermediate state, who looked only for the promised rest at the Sec. Advent. Prof Sanborn's view is now indeed popular and prevailing, but it can be distinctively traced in its rise through the Alexandrian school, and its nourishment by mystics, etc. This would make an interesting field for investigation, giving the proof in detail.

Obs. 5. Another feature, which has materially served to perpetuate and enforce this Sabbatical view, is the following : Whatever application prophetical writers or commentators have made of the prophetical dates of Daniel and Revelation, which precede the ushering in of the Mill. era, they have been almost universally made to end within the 6000 years. This prophetical Chronology thus harmonizing with the idea of a Sabbatism following the closing of 6000 years, has necessarily resulted in keeping the Sabbatical idea prominently before the Church. For so limited are the prophetical dates, and within the seven thousandth year, that they serve materially to impress the tradition of Elias.

From an immense array of such applications of prophetical dates, a few illustrations are in place. Thus, take Melanchthon (*Op. tom.* 2, p. 525), who lays special stress on these 6000 years, repeating the saying of Elias, and then proceeds to show that 458 years (unless shortened) must intervene before their close, the Advent of Jesus, the destruction of Antichrist, and the triumph of the saints : "It is known that Christ was born about the end of the fourth Millenary, and one thousand five hundred and forty-two years have since revolved. We are not, therefore, far from the end. Daniel asked in respect to the time of the end, and a number was given which, although it seems to respect the time of the Maccabees, yet undoubtedly has a reference to the end of the world, and the application is easy, if days be taken for years. They will be two thousand six hundred and twenty-five. We do not endeavor to ascertain the moment when the last day is to dawn. That is not to be sought. But, inasmuch as this number happily agrees with the words of Elias, I regard it as denoting the years through which the world was to subsist from the time of Daniel. There were six hundred, or near that, from Daniel to the birth of Christ. There remained, therefore, two thousand years as the last age of the world."

Luther (*Op. tom.* 4, f. 730) took precisely a similar view of the seven thousand years, and thought that the sixth thousand commenced with the eleventh century. This was simply following what the more ancient Fathers had asserted, as e.g. Cyprian (*De Exhort.*), who said that "Now six thousand years are nearly completed," basing it on the world's seven days of creation and rest typifying seven Millenniums. So also Bh. Latimer (*Sermon on Lord's Prayer*, No. 3), after speaking of the age of the world, following Melanchthon, Osiander and others, he says: "The world was ordained to endure, *as all learned* men affirm, . . . six thousand years. Now, of that number there be past five thousand five hundred and fifty-two years, so that there is no more left but four hundred and forty-eight years. Furthermore, those days shall be shortened for the elect's sake. Therefore, all those excellent and learned men, whom, without doubt, God hath sent into the world in these latter days to give the world warning, do gather out of Scripture that the last day cannot be far off." Dr. Clarke (*Ser. on Dan.* 2 : 41-45) refers to the ancient traditions, indorses the six thousand years and the ushering in of a Sabbatism, and (*Com.* Dan. 2) supposed that about one hundred and seventy-one years would yet intervene before the Sabbatical year arrived. Thus we might quote Bengel, Sir I. Newton, Chytræus, Pareus, Dr. Scott, Wesley, and many others, thus establishing the correctness of our statements. A number of writers (Barbour and preceding ones) deduce an interesting calculation based on the fulfilment of the Jubilee Sabbath by referring us to the 70 years' desolation, making them 70 years of Sabbaths (i.e. Jubilees), basing it on the fact "that the land might enjoy her Sabbaths" which the Jews did not properly keep. By a chronological calculation of such Jubilees, it is likewise inferred that we are near the close of the 6000 years. Even Hos. 6 : 2 is supposed by many to have a latent reference to this Sabbatism. It is well known that the Jews applied this period to the res., as e.g. the Chaldee paraphrase has it: "He will revive us in the days of Consolation which are to come; in the day of the res. of the dead He shall raise us up, and we shall live before Him." Bh. Horsley and many others believe that the two days and the third day denote three distinctive periods of the Jewish nation, and that the third day is related to their restoration at the Sec. Advent. The Jews (as e.g. R. Solomon, R. D. Kimchi, and others) thought that these days related to the period of their captivity, and that in the third day they would be restored under the Messiah. Many thoughtful men have deemed these expressions declarative of *some definite* time relating to Jewish restoration. The key evidently is in this Sabbatism, i.e. in the 6000 years following by a Sabbatism, keeping in view the scriptural statement of one day being as a thousand years. Taking the time when Hosea wrote, and allowing a thousand years for each day, brings us far into the third day, the time spoken of as the one of glorious deliverance, connected with a resurrection, etc. How the Sabbatic idea seems to be expressed by "The Great Pyramid," we must leave the writers on the subject present, as e.g. Dr. Seiss in his "Miracle of Stone," p. 88, etc.

Obs. 6. There is something remarkable in the contrasts presented by this Sabbatism. Man, when created, immediately entered upon the Sabbath, so when re-created (the resurrection being such) he again enters upon one, for the Sabbath is a following after a creation, and it is but reasonable to suppose that the Mill. age, preceded as it is by an astounding exertion of creative energy and power, should be *a glorious Sabbatism*. God, instituting the Sabbath, assigning the reason of resting or ceasing from creation, refers us (as Lewis, *Six Days of Creation*) to "a greater Calendar" in which *a special Day* of the Lord is thus expressed, and as sons of His (made such in realization, as David's Son was, by the power of the resurrection), we enter into the same kind of a rest after a baptism of creative power is experienced, thus in actual experience constantly representing in a lesser state or condition that occupied by God Himself. For being incorruptible, immortal, fashioned after Christ, etc., there is no more creative power to be exerted to bring us to the destiny intended. Creation ceases: a Sabbath follows—a Sabbath, however, in which works of Providence ("He hath worked hitherto and yet worketh"), works of mercy, love, etc., are still continued. With the Sabbath begins man's inheritance; with it begins his divine calling to bless God; with it begins the dominion over the

earth : it is fitting that another Sabbath should re-introduce the inheritance which he lost, the divine calling which he prostituted, and the dominion which he forfeited. Hence as Adam in company with Eve went forth into the Sabbath to participate in the rest and enjoyment of God, so the Second Adam accompanied by His "Helpmeet" go forth upon their inheritance, calling, and dominion, in the glory of a Sabbath, which the Spirit of God, which knoweth all things, eulogizes in the most exalted terms.

Unbelievers in the scriptural account of creation have ridiculed the weekly division of creation, making sport of the six days followed by the seventh as a Sabbath. But to a believer, it is found, by a careful comparison of the Word of God, that a profounder meaning is designed—reaching even to the coming dispensation and into the eternal ages—than man unaided by Revelation is able to fathom. Lactantius, who wrote (Clarke's *Writings of Lact.*, p. 460, etc.) largely on the subject, met persons (who abound at the present day) who rejected the Biblical account of creation, for, after referring to Plato, Cicero, and "many others of the philosophers," he says : "Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodelled for the better," etc. Authentic, *reliable* human history, notwithstanding the sneers of such philosophers of the present day, does not extend back as far as the chronology given by the Bible, and we may well rest content with Lactantius's statement. This reminds us that indirectly our position is sustained by the fact that this dispensation is called "the last time," "the last days," which implies that a larger portion of time preceding this must have transpired so that this period can appropriately be thus designated ; this being a final period, after others, preparatory to the ushering in of the Mill. day.

This subject throws additional light on two early Church observances : (1) The early Christians regarded Sunday as a day of rejoicing, so that fasting on that day was esteemed disreputable and dishonoring (comp. Bh. of Lincoln's *Illustrations*, p. 338, Lord King's *Inquiry*, pp. 17, 113). The usual explanation is that given by one of the Fathers, viz., that it commemorated the resurrection. This is true, but to observe the full force, the relation that the res. sustained to the ushering in of the Sabbath and Kingdom must be noticed. (2) That even those who "contended that the ritual and ceremonial law of Moses had ceased," also observed the seventh day as a festival as well as the first day, i.e. both Saturday and Sunday. The explanation generally given is, as Bish. Lincoln : "perhaps to be ascribed to a desire of conciliating the Jewish converts." The deeper reason lies in the Millenarian sentiments entertained, which made both the Jewish Sabbath and the Christian Sunday precious as typical of that which was to come. Comp. Bingham's *Antiquities*, B. 20, ch. 3. According to Bingham, both days were at first kept, and then he notices the change that was introduced, so that the Sabbath, originally also kept as a festival by the Western Church, was kept as a fast by the Western Church, but continued to be observed as a festival by the Eastern Church. See the reason assigned by him, sec. 5, pp. 58-60. This very change proves our position, seeing that the Eastern Church retained much longer the Chiliastic views which favored the idea of a festival, while the Western portion fell under the Alexandrian influence, and lost the Chiliastic influence.

Obs. 7. The student scarcely needs to be reminded that the Sabbatism presented needs not necessarily be pressed in its chronological aspect, although great stress has been laid on the same. For, so far as *our* argument is concerned (which is not a chronological one), it will be amply sufficient, if it be only conceded that the times, past and present, will be succeeded *here on earth* by another period containing this Sabbatism. This has been fully established, for Pre-Christian and Christian interpretation—aside from the chronological feature, almost invariably attached—takes it as fundamental that such an era will follow other past eras (as the Sabbath follows the days of the week), that it pertains to the earth, and that in it the glorious Messianic blessings will be fully realized.

Obs. 8. As indicative of the class of men who hold to this Sabbatism view, we present a few more illustrations. Rothe (*Dog.*, P. 2, p. 60) says : "The Apostles describe the Chiliastic Kingdom. Paul, in his letter to the Hebrews, calls it '*a Sabbatism*' for the people of God." Archb. William Newcome (Bickersteth's *Diss. on Proph.*, p. 106), referring to Rev. 20 : 4, and advocating our view of it, adds : "This is *the great Sabbatism* or rest of the Church." John Bunyan (*First Chaps. Genesis*) advocates "the glory that the Church shall have in the latter day, even in the seven thousandth year of the world, *that Sabbath* when Christ shall set up His Kingdom on earth." Hippolytus (Clarke's *Ante-Nicene Ch. Lib.*, vol. 6, p. 447) remarks : "And 6000 years must needs be accomplished, in order that *the Sabbath* may come, the rest, the holy day, on which God rested from all His works. For the Sabbath is the type and emblem of the future Kingdom of the saints, when they shall reign with Christ, when He comes from heaven ; as John says in his Apocalypse : For a day with the Lord is as a thousand years." Gieseler (*Ch. His.*, vol. 1, p. 100), after stating the universality of Chiliasm in the second century, adds : "The Millennium was represented as the great Sabbath which was very soon to begin, and to be ushered in by the resurrection of the dead."

Quotations could be readily given from Starke (*Synopsis, New Test.*), Elliott (*Horæ Apoc.*), Hofman (*Prophecy and Fulfilment*), Olshausen (*Com.*), Gill (*Com.*), Alford (*Greek Test.*), and a host of others, including the fine—oft-quoted—passage of Cowper (beginning with : "The time of rest, the promised Sabbath comes. Six thousand years of sorrow have well nigh," etc.), and the admirable eulogy heaped upon this Sabbatism by Steir (*Words of Jesus*). Sufficient is given to show that it is no novelty, but is entertained by able men, and that it admirably sustains our position eschatologically.

Our line of reasoning would be incomplete, if we did not answer an objection which must have occurred to the intelligent prophetical student. The difficulty to be met is this : How do you reconcile the seventh Milliad to follow the six thousand years with the fact that six thousand years have—if we accept of various chronological tables—already transpired, and no such Sabbatism, as the ancients believed in, has commenced? In this work we have not committed ourselves to the adoption of any chronological reckoning for the simple reason that, owing to several designed chasms in the Bible, no two chronological tables are alike, although given by able men. The diversity is so great that the differences between the lesser and the more extended reach to five and six hundred years. According to Usher, Jarvis, and others, we have not yet reached the close of the six thousand years (e.g. Usher allowing one hundred and four years still to come, and Jarvis ninety-eight years). But according to Bowen, Clinton, Lovell, Hales, Cunninghame, and others, we have entered into the seventh Milliad, since they give from Creation to the Vulgar Era, respectively, 4120, 4128, 4231, 5411, 5478, etc. Now if we accept of the more extended chronological tables, *then* the difficulty above suggests itself. Strongly inclined to receive the extended tables as the most consistent—without indorsing the correctness of any one in particular—we propose the following solution. The key is found in our remarks and application of the Seventy Weeks of Daniel (see Genl. Index, at the close of the third volume, for "Seventy Weeks," and refer). There we show in detail that between the last week and the preceding weeks there is an interregnum or lengthy interval, of which, not being Jewish time, no account is taken. This interregnum embraces a large portion of the time in this dispensation. In illustration of our meaning, let us take e.g. Cunninghame's date, which gives, from Creation to the birth of Jesus, 5478 years ; to this we must add as reckoned the time to the destruction of Jerusalem and, at least, a portion of the interval—the remainder of the time falling *exclusively* within "the times of the Gentiles" is not counted, pertaining to the interregnum. This teaches us (1) that the chronology of the Bible is purposely framed to meet the tender of the Kingdom to the Jewish nation, the rejection of the Christ by the nation, and the dispersion of the nation ; (2) that in view of this interregnum and the related portraiture of prophetical periods, it is utterly impossible for any human being —as Jesus Himself said—to declare the exact time of His Coming ; (3) that the imminency of the Second Advent is shown to be dependent, not upon chronological data

(which at best are only approximative), but upon the Divine Purpose (as e.g. pertaining to the gathering of the predetermined number of Kings and Priests, etc.) ; (4) that the shortening of the time for the elect's sake may refer to Jewish time as expressed in the last week—the predetermined brevity of which is thus exhibited in prophecy ; (5) and that the Sabbatism pertaining and covenanted to the Jewish nation relates to prescribed Jewish time, and hence will only be reckoned and realized according to the time that does not fall under the period of dispersion and rejection, entailed for the fearful sin of putting the Messiah, "the King of the Jews," to death. God thus shows His abhorrence of the crime by even refusing to acknowledge the time of sore punishment. The shortening of the days referred to may, for aught we know, extend to Gentile times ; if so, it can be easily seen how, in virtue of the fulfilment of time in general, the Sabbatical year may be, at God's pleasure, introduced. His Will in this matter is supreme, and *when* the number of His elect are completed (which is only known to Him), *then* we may expect the immediate measures introductory to the Sabbatism or Rest. The shortening of the time, either as to Jewish or Gentile times, is dependent upon the gathering of the predetermined elect to carry out the Theocratic Purpose, and therefore it leaves the exact time of the Second Advent purposely indefinite. In view, too, of the whole period of Israel's dispersion being called "a small moment" (Isa. 54 : 7), we may well ponder what the Spirit means when He speaks of "shortening" time, and be, as Jesus advises, in the posture of watching servants.

PROPOSITION 144. *This Kingdom embraces "the times of refreshing" and "the times of the restitution of all things" mentioned, Acts* 3 : 19–21.

Having had occasion several times to refer this passage to the Pre-Mill. Advent and the Millennial refreshing that follows, it may be advisable to give, more at length, the reasons for such an application.

Obs. 1. Before entering into a discussion, the reader is exhorted to notice that Peter is addressing Jews who were *familiar with, and employed,* the phraseology used. The very phrases derived by the Jews from the typical year of Jubilee, from the typical Sabbath, and from the promises of the prophets, and applied by them *to express the restoration of the Davidic throne and Kingdom* and the happy times resulting therefrom, Peter takes, *without explanation,* to be fulfilled at the repentance of the nation and at the Second Coming of Jesus Christ. This is *so evident* that a number of writers on this ground reject Peter's statements as too exclusively "*Jewish.*" If the present time or dispensation was intended, *then* Peter ought, as an honest man, to have explained the phrases accordingly.[1] If the phrases were to be spiritualized, he ought to have stated the fact, and assigned the reasons for such a transmutation. Those who differ from us should explain, if they can, how Peter could possibly employ *the current* Jewish phraseology in the connection of a future Coming Messiah, knowing how the expressions were applied, *unless he fully indorsed* the opinion entertained by his hearers. If the Apostle meant something else, then they ought also to show how it came to pass that all the churches organized by the Apostles *still retained a firm and continued belief in the Jewish view of "the times of refreshing" and "the times of restitution,"* and looked for the same in the prayed-for Coming of the Son of man. If the predicted refreshing and restitution under the Messiah was, as modern writers tell us, to be experienced *in this* dispensation, why is it that the faith and hope of the Early Church was *so constantly directed* to the speedy Second Advent? Consistency and the preservation of the integrity of the early faith, covenant and prophecy, all require us to receive those expressions *as still relating to the future.*

[1] Aside from the uncritical application, the absurdity of Dr. Knapp's (*Christ. Theol.*, p. 349) explaining this passage as solely relating to this dispensation—"this happy period of the New Testament," etc.—is seen at once by considering *how* those phrases were used by the hearers, and that Peter's language is adapted *to confirm* their faith in its accustomed usage. It is flatly contradicted by the admissions of Knapp in other places respecting the Jewish view of restitution. Barnes (*Com. loci*) is more guarded than Knapp, and includes the present dispensation and what will be performed at and after the Second Advent in the phraseology, but this embraces too much, and is liable to the same objections. The least reflection will show that the sad trials, troubles, persecutions, etc., to which the Christians were then subjected, did not, and could not, in

any sense meet the requirements of the usage of such phrases ; and hence, if Knapp and Barnes, etc., are correct, then an explicit disavowal, *in justice* to the hearers, ought to have been made of the universal belief in them.

Obs. 2. Notice the meaning of "the times of refreshing." Barnes (*Com. loci*) tells us that "refreshing means properly the breathing or refreshment after being heated with labor, running, etc ; hence denotes any kind of refreshment, as rest, or deliverance from evils of any kind." He speaks of "the common belief of the Jews" concerning it, and adds: "The idea, however, *that the times of the Messiah would be times of rest, and ease, and prosperity, was a favorite one among the Jews*, and was countenanced in the Old Test. See Isa. 28 : 12, 'To whom He said, This is the rest wherewith ye may cause the weary to rest ; and this the refreshing,'" etc. Prof. Bush (*Anastasis*), after giving "refreshment, produced by cooling after excessive heat" (so Vulgate : *tempora refrigerii*—times of refrigeration), including, as some have it, "free respiration," and adding the idea of "comfort, consolation," and, as Syriac, "times of tranquility," informs us that it means "refreshment and invigoration," and then adds : "It implies a kind of return to the body of its animating principle." [1] Bloomfield (*Com. loci*) says : "'Refreshing' properly denotes a regaining one's breath after it has been interrupted ; a breathing time from some labor, a rest from trouble or deliverance from evil generally ; in which sense it occurs in the Sept. and Philo cited by the commentators." This interpretation accords with that given by a large number of writers, which need not be repeated, seeing that there is no material difference existing. The differences of opinion arise from *the location* of the fulfilment of the refreshing. Barnes, however, anxious to apply the phrase exclusively to this dispensation, is *forced* to acknowledge that it "*includes the restitution of all things and the return of Christ*," etc. Bloomfield, utterly rejecting its application to this present period, adopts its connection *with the Sec. Advent* and makes "the refreshing" "*the same with the 'rest,' 2 Thess.* 1 : 7." Olshausen (*Com. loci*) contends that "the times of refreshing" and "the times of restitution" are the same, being identical in point of fulfilment. After showing that any other translation is inconsistent with the laws of language, he adds : "*The Coming of Christ* (i.e. his parousia) is therefore to be conceived *as coincident with* the times of refreshing, and His sojourn in the heavenly world closes with His return to the earth *for the completion of His work*." "The expression occurring here, 'times of refreshing,' is easily explained. Life in this sinful world is conceived as a time of conflict and distress, and it is followed *by rest in the Kingdom of the Messiah*. The phrase is only to be found in this passage of the New Test., and has but feeble parallels in the Old Test., as e.g. 2 Sam. 23 : 7. Probably it takes its origin from a comparison of the Messianic era with *a Sabbath day* in the higher sense, which, it is known, was very current among the Jews." [2] Let the reader pass over the predictions of this Kingdom under the Messiah, and see *how* (Isa. 35) "waters shall break out in the wilderness and streams in the desert ;" *how* "the parched ground shall become a pool and the thirsty land springs of water," and "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away ;" *how* (Isa. 41 : 17, 18 ; Isa. 43 : 19, 20, etc.) drink will be given to His thirsty people ; how the

righteous (Isa. 25) shall enjoy "a feast of fat things full of marrow" with victory over death, etc.; how (Rev. 19) they are called to the marriage supper of the Lamb, etc.; and surely the phrase "times of refreshing" is *well chosen* to designate the period when "*the rest*" is obtained, and God wipes away all tears. Consider, also, that this refreshing proceeds "*from the presence* (*face*) *of the Lord*" (which, while it denotes that the Lord is the author of it, really with the views of the hearers means more), and to show how this will be done by the Messiah *personally*, the Apostle proceeds to state that *this same Jesus*, crucified, preached and ascended to heaven. *God will send*, thus meeting the objection of the Jew that might be urged, viz., where is the personal Messiah who is to introduce this refreshing? Peter thus *transfers* the anticipations of the Jews to the time of the Sec. Advent. Lechler's remarks (Lange's *Com. loci*) are pertinent: "Of that time (i.e. refreshment and blessedness) *God is the author and source; it commences with the return of Christ, whom heaven receives during the interval, but whom God will send personally; it consists of all that which God had hitherto promised through the prophets.*" (See also Doc. and Eth. Remark, s. 6.) Prof. E. W. Hengstenberg (*The Jews and Christian Church*), although having no sympathy with our views, is forced to say that "the times of refreshing are *identical with the regeneration*," and "that the detailed description thereof is given in Rev. 21 and 22, *is as certain as that its advent is set forth as contemporaneous with the re-appearance of Christ.*" This view is correct, and how it harmonizes with ours will be seen under following propositions. It is only necessary to add that the varied renderings of "when," "that," "in order that" or "until," the times of refreshing "shall" or "may" come, etc., do not affect the application of the passage, since Millenarians from Irenæus and Tertullian down to Judge Jones (*Notes*) have received one or the other rendering.[3] The rendering itself, whichever is attached, forbids the reception of a then existing present condition of things, and embraces the notion of a future occurrence. It is true, as Judge Jones has most ably shown (*Notes on Scripture, loci*), that if the rendering of the English Version is discarded for "that times of refreshing may come" (which Jones adopts), *then* "Peter connects *the national conversion* of Israel with the promised times of refreshing," etc. His argument is that the Apostle urges the Jews, as a people, to repentance and conversion, because the times of refreshing, as the prophets abundantly testify, are connected *with just such* a repentance and conversion. It is implied that until this is done, such promised times cannot come, seeing that the Kingdom cannot be set up, *as predicted*, without it. The delay in carrying the Gospel to the Gentiles, the priority given to the Jews, the sparing of the nation for some time, etc., was to still mercifully tender to them—in view of their being nationally entitled to the blessings—the promised times of refreshing on condition of repentance. The continued national unbelief and impenitence prevented—as had been already foreseen and predicted—God's gracious purposes, and delayed them until the "times of the Gentiles" would be fulfilled. It is unnecessary to declare that if this is the meaning, how well this meets the conditions given under previous propositions. On the other hand, if "when" is to be retained, then the idea of Calvin and others may be the correct one, viz., to refer the times of refreshing and the peace, etc., to the Advent of Christ—or Jones's view can be received, implying that then the sins of the nation (under which it is even yet suffering) shall be entirely removed when, owing

to its repentance, etc., these times will be introduced. As stated, no matter what rendering is adopted, the allusion is directly to the future as related to the Advent of Jesus.[4]

[1] The careful student, only too glad to receive such valuable hints from studious opponents, will here see a vein opening worthy of consideration. For Bush goes on to say that the Septuagint usage intimates "freshened animation," and "*This idea is closely related to the resurrection.*" "Some commentators have been led to compare this phrase with the Syriac and Chaldaic formula '*day of consolation*' for '*day of resurrection*,' Hos. 6 : 2, 'He will revive (vivify) us *in the days of consolation*, which shall come in the days of *the vivification* of the dead.'" He goes on to show that as refreshment and consolation were considered analogous, and as consolation and resurrection were anciently *kindred conceptions*, so refreshment or reanimation *is linked with the notion of a resurrection.* For Heinsius remarks (*Exer. S. S.*, p. 272), that "the Rabbinical writers call the future life a refreshing—respiration in the world to come, as when they say one hour of refreshment in the world to come is better than a whole life in the present world." Now, if the word "consolation" was used by the Jews in reference to the resurrection (giving comfort, etc.), notice how it serves to explain some passages. Thus, e.g. Luke 2 : 25, etc., Simeon "waited *for the consolation* of Israel." May not this refer to the resurrection, seeing also Simeon's willingness, instead of desiring to remain and witness Christ's life, etc., to die, the Spirit evidently also revealing to him that the consolation experienced was future—seeing that he makes a reference to Dan. 12 : 2 in "the rising again of many in Israel." One thing is certain, that many believers have associated this phrase and that of restitution to the resurrection—as including it—and some have translated it to bring out this idea (as e.g. Sirr, *First Res.*, p. 144) "*Times of reanimation.*" Hence, instead of this "refreshing" being (as Schulz) "the time of the dead" or "the future rest of the dead in the Lord" (i.e. in the intermediate state), it has reference to their resurrection.

[2] He regards the views which apply this promise to the present as unworthy of serious refutation. We may, therefore, pass by the ideas which few follow, that this prediction applies to release from the ceremonial law and conversion of the Jews (as Kraft); or to the delay of divine judgment upon the Jews introducing a time of long-suffering (as Barkey); or to freedom from Jewish persecution and calamities (as Grotius); or to a higher stage of religion (as Döderlein); or to the present dispensation (as Eckerman); seeing that all such ignore the Jewish and early Church conceptions, the return of Jesus, and the general analogy of Scripture.

[3] If only the Jewish usage and general tenor of the Word are observed, good sense can be made with either of them. The simple fact is, that according to these the time alluded to is not merely one when sin is obliterated (as the force of "blotted out" conveys—see Bloomfield, *loci*), but the results of sin, including death, shall be removed The Jewish hearer *thus understood* Peter as embracing that era, the ultimate hope of the nation, and this view was uninterruptedly transmitted in the early Church. Hence whatever preliminary blessings were enjoyed, whatever earnests of the future were given, whatever refreshings of grace were bestowed, these were regarded as *merely preparative* to the promised future refreshing and restitution. Rev. Carleton, in the *Theol. and Lit. Journal*, Ap., 1861, has an able article on the question whether the "*when*" of our version should be retained, or "*so that*" be substituted, and at length defends the former, giving strong reasons and illustrations in its support. On the other hand, Dr. Alexander renders it "*so that, in order that,*" saying that the English version is a "violation of a uniform and constant usage." Dr. R. W. Clark, in his *Hope of Christ's Coming*, prefers, with Lange, Alford, Alexander and others, "in order that" or "so that," and adds: "It can have no other meaning," repeating Alford's view: "it can have but one sense—in order that." While either interpretation makes good sense, we are at present inclined to the latter, for this reason: such a rendering is in forcible unity with the simple revealed fact (see e.g. Props. 65, 86, 124, etc.) that the Millennial period, "the times of refreshing and restitution," can never be introduced *until* a certain predetermined number of persons have been gathered out. Those "times" then, as here enforced, are dependent for their arrival upon a previous repentance and faith of a certain determined number, and "in order that" or "so that" more distinctly embraces this idea than "when." The reader must determine for himself the rendering, as both are sustained by good authorities.

[4] Jones's Notes are interesting on this point, for if his view is the correct one, it materially aids to explain *why* during this period (i.e. before the temple was destroyed and the people scattered) the apostles could address the Jews as a nation, *how* they could consistently observe Levitical rites and permit their Jewish converts to do the same.

The destruction of the temple and dispersion of the nation forms a new epoch, showing that Divine forbearance in allowing the nation, as such, further space for national repentance was past, until a certain time had elapsed, etc. To the critical student it may be well to say that Jones gives a most satisfactory answer to Barnes's inquiry (*Com. loci*), viz., "that it is not easy to see how their repenting, etc., should be the means of introducing the times of refreshing." It is *very easy* to see it, provided the prophecies which condition the setting up of the Kingdom on such repentance, etc., are noticed (Prop. 113). Barnes, in addition to the authorities given by Jones (as Lightfoot, Doddridge, Scott, Clarke, and Alexander) for "that," gives Kuinoel, Grotius, Syriac Version, etc., as favoring the same. On the contrary, Calvin, Beza, Latin Vulgate, Schleusner, etc., translate "when" and saying: "meaning that they might find peace in the day when Christ should return to judgment, which return would be to them a day of rest," etc. Again, many writers suggest that the "blotting out of sins" has reference also to the future, that there is a difference between forgiveness of sins and blotting them out, the former being preliminary to the latter, and that the latter is only experienced when all the effects or results of sin, as death, corruption, etc., are removed, or as others have it, when the nation—if it be applied to them—is reinstated in its forfeited position, etc. See a writer, J. G. W., in *Proph. Times*, April, 1874, and also art. 1, for May, 1869. The sins of the nation are specifically mentioned by the prophets as not only forgiven but entirely removed, when this Kingdom is established, so that it is evidenced by their ever-enduring faithfulness and the attainment of the highest prosperity, honor, etc. This is merely suggestive.

Obs. 3. In reference to the meaning and application of "*the times of restitution*," we shall again chiefly rely upon the comments of opponents and others. Barnes (*Com. loci*) says: "It means properly *to restore a thing to its former situation*," and while inclined by this theory to apply it in a measure to the present dispensation, yet he admits that it *includes* the return of Jesus and the work that He may then perform. Bloomfield: it "properly signifies *a restoration of anything to some former state*," and he unhesitatingly applies its fulfilment *at the Sec. Advent.* Prof. Bush (*Anastasis*) says the word "restitution" means a restoration to a former condition, restitution to original state, and quotes philologists who give such a rendering, and refers it *to the future.* Scott (*Com.*) remarks that it denotes the restoration of a thing to the state from which it had fallen, and that it must *include* the Sec. Coming and the restoration of Israel. Dr. Bell (*The Times of Restitution*) says: "The word translated 'restitution' might be rendered '*restoration.*' Calvin has it, '*The times of restoring.*'" The remark of Calvin on the passage is worthy of our notice. He says: "If at this time we see many things confused in the world, let this hope refresh us, that Christ shall once come, *that He may restore all things.*" This was the view of the Reformers generally, several of whom we have already quoted in another connection. Prof. Hackett (*Com. on Acts*) makes it: "*The times of the restoration of all things* i.e. to a state of primeval order, purity, and happiness, such as will exist for those who have part in the Kingdom of Christ at His Sec. Coming." Olshausen (*Com.*), of course, makes Jesus the Restorer at His Coming again, and restitution to be "*that of bringing back to its originally pure condition*," etc. Lange (*Com. loci*) says: "It ('restitution') denotes *a restoration or return of an earlier condition*," and declares: "*it commences with the return of Christ*," etc. So Lechler and Gerok in Doc. and Eth. remarks, s. 6, confirm this *usus loquendi*, refer its fulfilment to the Advent, and show that, according to the prophets, it is even more than restorative, transcending all that ever existed. The student, who has investigated this subject, well knows that a multitude of eminent theologians and writers can be adduced, who present similar definitions, and apply its fulfilment to the Sec. Advent. Indeed,

this is the almost universal interpretation—both ancient and modern.[1] But what is to be restored, brought back to its former condition with increased glory? Gerok (Lange's *Com. loci*, Doc. 6) quotes Baumgarten (*Die Apostelgeschichte*, 1, p. 80) as saying: "*Nothing else than the Kingdom of Israel, the whole power and glory of the Israelitic Kingdom.*" While Gerok justly observes that it includes more, as the prophets predicted, yet Baumgarten is right in laying stress *on the restoration of the Theocratic Kingdom*; for *that* is the burden of prophecy, that is *the main, leading object* to which the eye of faith and hope is directed. The idea of restoring this Kingdom is stated in Acts 1 : 6, and is plainly repeated in Acts 15 : 16, the same idea running through—from the time of its overthrow and even before—the Old and New Tests. Peter, well knowing how his hearers understood this phrase as *directly including* the rebuilding of the fallen throne and Kingdom of David, instead of giving it another meaning, tells those hearers that it is *postponed until the Sec. Advent* of Jesus, thus fully corroborating the statements of the Master concerning *the postponement*. But, as stated, it embraces more than this, for the persons addressed by Peter—owing to the portraiture given of the things pertaining to, and accompanying, this Kingdom—were accustomed to ally with it the resurrection and the renewal of nature itself, and, as is well known, this uninterruptedly continued to be the belief of the Christian Church for several centuries until the Origenistic interpretation prevailed. The restitution, in the very nature of the case, includes all things specified by the covenants, both the Abrahamic and Davidic, and the promises based upon the same, extending not only to the Jewish nation and to the Gentile nations, but even to creation. For the Kingdom in which this restitution is to be experienced, is the bringing forth the Divine Purpose in *a manifested form* as the consummating of the Infinite Plan, which has for its object the restoring of man and the world *to their originally destined place*. The restoration of the Theocracy—thus bringing God again to earth as the Ruler in the Person of Jesus Christ—makes the restoration of all other things not only possible but *a requisite measure* to preserve the dignity and glory of the then prevailing Theocratic relationship. "*The days of heaven,*" Ps. 89 : 29, to which even Moses alluded (Deut. 11 : 21 "as the days of heaven upon earth"), will through the throne then established and by the power of the Mighty King (The Restorer) produce that *ample deliverance* from all evil and that *perfected salvation* of which the prophets so sweetly predict—*all resting upon and resulting from* the displayed authority and rule of the God-man—the Theocratic King. It is impracticable for a Theocracy—in the pure and high form covenanted—to exist side by side with a prevailing curse, and hence its very establishment is a triumph (in the resurrected and glorified ones, etc.) over the curse, insuring its repeal and ultimate destruction. In brief, this, *this* will form the day of *completed Redemption.*[2]

[1] Let another be given: Luther (quoted by Dr. Seiss, *Last Times*, Third Dis.), "All things are now disordered and decayed; whence Peter says that the heavens must receive Christ *until* the time when all things shall be restored again to what they were in Paradise; thus agreeing with Paul, that the whole creatureship has been made subject to vanity, and that it is to be hoped that not man only but the earth and heaven shall again be brought back to their Edenic state." The few exceptions gain nothing by departing from the generally received *usus loquendi*. Thus e.g. some (art. *Mill.* in *Ency. Brit.*) make restitution "accomplishment," but Lord (*Lit. and Theol. Journal* for April, 1856, p. 633) shows that even with such a rendering it sustains our position. So the leaning of Barnes

to the idea of "consummation, completion, or filling up" giving the Syriac, "until the complement, or filling up, or fulness (so Bush) of the time of all things," and the Arabic, "until the times which shall establish the perfection or completion of all the predictions of the prophets," etc.; or as Bush, "until the times in which all things shall be perfected," etc. For Millenarians, entertaining the common view, have almost substantially, as also corresponding with their doctrine, given the same phraseology, as e.g. Irenæus, "until the times of the disposition of all things" (so Bush), and Tertullian: "Until the times of the exhibition of all the things," etc. (so Bush). The simple idea in the versions and the quotations given is that all the things predicted by the prophets shall be realized, experienced, *when* this time of the Sec. Advent has arrived, or the allotted period of fulfilment has come. The reference in all is still to *the future and associated with the Advent*, so that, as Archb. Trench (quoted by E. M., *Proph. Times*, Dec., 1865) does, "the restitution of Acts 3 : 21, "the new heavens and new earth" of Rev. 21 : 1, and the day of which Paul speaks, Rom. 8 : 21–23, must all be located within the same period. Alford (*Com. loci*) says of the effort to limit "restitution" by the substitution of "fulfilment," "is against all precedent," and Brookes (*Maranatha*) observes that "it proves too much," because its advocates admit that Jesus will come again before "all things" (as e.g. resurrection, judgment, re-creation) are fulfilled.

[2] For opinions of the Jews, see Propositions on Resurrection, World to Come, etc. We append a few Jewish interpretations given by Prof. Bush (*Anastasis*, p. 360). R. Moses Nachmonides in Deut. 45, says: "Man shall be restored in that time, namely, in the days of the Messiah, to that state in which he was before the first man sinned." R. Becai, in *Schilcan Orba*, fol. 9, col. 4: "In that time (i.e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned." R. Berakyah in name of R. Samuel, *Bereshith Rabba*, fol. 11, col. 3, said: "Although things were created perfect, yet when the first man sinned they were corrupted and will not again return to their congruous state till Pherez (i.e. the Messiah) comes," etc. As to the continued view, this is seen in the apostolic and Christian Fathers, in the Sibylline books, in Eccl. Histories, Dogmatics, etc., and in numerous commentaries.

Obs. 4. While the view of restitution, embracing the restoration of the Theocracy and the return to the condition of things before the fall of Adam, is consoling and grand, yet even this would limit its meaning, for a more sublime and scriptural aspect of it is, that, while including those mentioned, it is a restoration to that very condition which Adam and his descendants *would have attained to* had they not fallen. Adam himself is restored in that immortal condition which he forfeited by sin (i.e. to that which he had not yet attained), and in the entire restitution God indicates, not merely the bestowment of blessings previously enjoyed, but that of others *superadded to qualify* those participating in it for the exercise of that government which the number, state, etc., of Adam's descendants and God's purpose in creation makes important or even necessary. Hence in some of its aspects, transcending all experience and knowledge, it may be beyond our comprehension; at least, the Bible intimates in a number of places that it is scarcely possible for us now, situated as we are, to form adequate conceptions of its extent and glory. Hence, also, as we shall show in a following proposition, it extends to the restoration of the race (not of the wicked) as a race to its lost, forfeited condition.

The idea of Origen and others, recently revived by Barbour, that this "restitution" embraces at least a partial, if not complete, restoration of the wicked to God's favor, etc., is based solely upon inference. Unable to receive, on the one hand, the ultra views of the soul, sheol and hades popularly entertained, and, on the other hand, the gross materialistic views of the same, yet we cannot see that, scripturally, the idea of "restitution" can be pressed to include the wicked of past generations. The teaching of the Bible seems to be that no hope exists for those who reject the truth, that they shall be beaten with few or many stripes proportionate to their guilt, that they shall not inherit, etc., and that they shall ultimately perish, being utterly destroyed from off the face of the

earth. Whatever difficulties may exist in relation to the ultimate destiny of the wicked, we need not dogmatize on the subject, or advocate any special view, seeing that such a destiny does not affect the establishment of the Theocracy. But, nevertheless, as that destiny is connected with eschatology, it may be said that we cannot possibly receive the Universalist and Restorationist application of this "restitution." Barbour, Russell, Paton (in *Herald of Kingdom, Three Worlds* etc.) make it to include a restoration of all nations (the dead) back to "their former state" (i.e. a fleshly one), and placing them under a second probation, with the doom of "the second death" (from which there is no release) before them if unbelieving, etc. This is based, specially, on the old favorite theory that Christ died for every man, and the word "all" is made conspicuous after the Universalist mode, and the inference is drawn that "all" must be saved, or have a chance of salvation. Now, we do not propose to say what God may do in reference to heathen, etc., in the future, but we do say that these writers break the force of "all" and their salvability, because Christ died for them, in view of the fact that they themselves allow that some shall die the second death, thus showing that some, notwithstanding the provision made, are not saved. Now, to those who have had access to the truth and obstinately reject it, are incorrigibly wicked, no salvation in the future is tendered. Let the reader observe that "*the spared nations*" (Isa. 66) are nations then living, who, in the judgments poured out upon Antichrist and his armies, are spared, and that the Mill. age is composed *of such existing* nations and the glorified saints ruling over them. For, instead of salvation being predicated of the dead who are wicked, we are expressly informed that they "*live not again until the thousand years are ended,*" and then when raised up at its close, instead of a state of probation, we find a judgment which consigns them to the second death. Jukes (*The Second Death and the Restitution of all things*) even makes the second death the means of life and glory, and thus reverses the Bible order. The order, the nations spared, the reign, etc., will be developed under various propositions following, to which the reader is referred *for the reasons* determining our position. Whatever of truth may be in Tholuck's idea of a future probation for heathen, etc., one thing is self-evident, viz., that all such views, dogmatically expressed, are derived from mere inferences, for no one can find *a single passage* of Scripture that asserts a resurrection of the heathen dead or wicked dead (comp. Prop. 127) at the beginning of or during the Millennium. Theories of reconciliation comprised in Universalism, Restorationism, Destructionism, Partial Restorationism, etc., do not affect our argument, which looks forward to and advocates the establishment of the covenanted Theocratic Kingdom. When this is done we may safely anticipate clearer light and a full vindication of God's justice and ways.

Obs. 5. Again, let it be distinctly understood that *Jesus "the Christ"* is the Refresher or Reanimator, the Restorer, the Mighty Deliverer. This power and honor He has delegated to no one in this future dispensation (whatever the glorified saints may, associated with Him, perform *through Him* in the world to come), and He justly claims that it belongs to Himself exclusively, as e.g. "*Behold, I make all things new,*" etc. Before restitution comes, *Jesus must first come;* this is the divine order plainly laid down. In this dispensation, whatever the love and grace of God in the hearts of believers, etc., it cannot remove the curse, renovate the earth, or restore a single forfeited blessing; it cannot save from pain, sickness, or death, from trial, sorrow, or bereavements; it cannot deliver self or our neighbor from the troubles incident and allotted to the present life. The caution thus briefly expressed is the more needed, since believers in the Word too much overlook it.

Thus e.g. those efforts at colonizing Palestine with the idea of beginning "the Restitution" must prove failures. As the American Colony in Palestine, of which (1866) Rev. Adams (*Israelite Indeed*, May, 1867) writes: "Palestine will soon shake herself from the dust of ages and arise in glory and grandeur, as in the days of old. The great Restitution, as foretold by the Prophets and Apostles, *has now* commenced," etc. Such language is *a prostitution* of the Word, and an attributing to man what only belongs to Christ (see Prop. 120). Such caricaturing of the work ascribed to Jesus must be displeasing to God, who honors the Son, etc. On the other hand, the reader need scarcely be reminded how

this doctrine disposes of the opposite extreme arising from Fatalism, Necessism, or Pessimism, which hopes for no change. The Divine Plan, attested by historical provisions, which are existing facts, effectually meets, consistent with the highest reason, the evils existing, and shows how they can be removed, etc. For a singular notion of a Restorer, prevailing for centuries, see Von Döllinger's *Essay*, pp. 360–62, 399 and 410, *Proph. Mid. Ages.*

Obs. 6. As various writers (e.g. Lord, Judge Jones, Brookes, Bickersteth, etc.) have intimated, these "times" may include successive eras, economies, ascending stages of glory. Beginning with the Millennial period, restitution manifests itself magnificently in the Theocratic order, in the persons of the saints, in the dispensing of blessings, etc.; and by a comparison of Scripture there is reason to believe that the work is—so far as the whole earth and the nations are concerned—*progressive*, for at the close of the distinctive thousand years *additional facts*, indicative of the removal of the last vestiges of evil, are mentioned. While the Millennium is thus, in a manner, initiatory to succeeding dispensations or ages, yet, as we shall show hereafter (Prop. 159), the restitution thus affected is *not displaced* by another one, for it is always spoken of as eternal (see Prop. 159). Whatever of an additional nature is introduced, forms only an increased glory (resulting from continued Redemption), *added to that* which already exists. As the design of this work is only to take the reader to the close of the Millennial era and the entrance into the eternal ages (where the Bible takes and leaves us), when already refreshing and restitution have been experienced and tested in all their preciousness, it is proper for us to avoid giving, what can only be conjecture, any decisive opinion concerning the phraseology which seems to involve a succession of eras in the continuation of a restored world.

We only remind the reader that this Biblical conception of glorious restitution, sets aside the Optimistic theory of Leibnitz, that this world, as it now exists, is the best, and that evil is a necessary (being mere imperfection or negation) condition of the highest good, seeing that it once was better and is again restored to a better one, evil being removed as unnecessary and antagonistic to the highest good. On the other hand, it shows that the Pessimist theory of Shopenhauer—that the existing world (because of preponderating evil) is worse than no world at all, and that (as Von Hartman added) it is still the best possible (because every possible world is necessarily a bad one)—is refuted by the use made of evil and its ultimate removal (comp. *The Pessimist's View of Life*, Littell's *Liv. Age*, May 6th, 1876). Williamson (*Rud. Theol. and Moral Science*, p. 204) argues in detail that evil is a necessary result of creation, and adds: "We cannot conceive it possible that there should be a material universe, as limited in space and conditioned in time, and filled with all forms of life, in all grades and degrees, without involving the necessity of the relations of evil that emerge from its processes and movements." Now such a restitution (with which compare the deliverance of creation in next proposition), to which the Bible leads us, indicates that this plea *of necessity* is a grave mistake. We may add, in this connection, that this restitution is indirectly corroborative of the view held (Delitzsch, Kurtz, Lewis, etc.) that creation was produced in a regular order of succession of ages, following one another. The six days of Creation and the past history of the world (in its dispensations) evidences such a succession of ages, and when we enter the Millennial age we find other ages still following, so that the end, as predicted, is in harmony with the past, evidencing a continued advancement and growth. (Comp. Lewis's *Six Days of Creation*, which has some good remarks concerning the restitution and ultimate deliverance of creation.)

Obs. 7. So interesting is this subject, that the utterances of others may prove acceptable, and several more illustrations are appended. The Art. "Restitution" in M'Clintock & Strong's *Cyclop.*, after making "res-

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titution" to mean " emendation, restoration to a pristine condition, change to a better state," says : " By the expression ' until the times of the apocatastasis of all things which God has spoken ' etc., Peter means the time when all affairs shall be consummated, all the prophetical announcements shall be accomplished, *including the inauguration of the Kingdom of the Messiah* and its attendant events, the full extension of the Gospel, the resurrection, judgment, etc., in short, the end of the world." The reader will observe that the writer—taking the definite Jewish and early Christian view, as well as the analogy of the Scriptures—crowds entirely too much into his definition. Pressense (*The Early Days of Christ*, p. 48), speaking of " the first Christians," says : " They believed in an immediate return of Jesus Christ ' *to restore all things.*' They supposed that the end of the world was at hand, and that the last days foretold by Joel had begun to dawn, Acts 2 : 17 and 3 : 19, 20. Thus they awaited those days of refreshing from the presence of the Lord which were to inaugurate the Second Coming of Christ." Pressense is incorrect when he says " the end of the world," for they located this refreshing and restitution in this world *after* the Advent, and hence only held to " the end of the age or dispensation." Dr. Schaff (*His., Apos. Ch.*, p. 631), in reference to Acts 3 : 19–21, correctly remarks : " He (Peter) points to a still future time of refreshing, a restoration of the physical and moral world to the state of perfection, to be accomplished *at the visible return* of Christ, who now fills heaven—a time when all the predictions of the holy prophets of God shall be completely realized." Alford (*Com. loci*) refers both the refreshing and restitution to the Second Advent, and says of the former, " The times of refreshment (is) the Great Season of Joy and Rest, which, it was understood, *the Coming of the Messiah in His Glory* was to bring with it," and of the latter, " a glorious and Complete Restoration, *especially of ' the Kingdom to Israel,'* Acts 1 : 6." This introduction of the Kingdom brings out the distinctive meaning always attached to it by the Jews, disciples, and early believers. Fairbairn (*Typol.*, vol. 1, p. 314) remarks on Acts 3 : 21, that " the Apostle Peter represents the time of Christ's Sec. Coming as ' the time of the restoration of all things,' that is, when everything should *be restored to its pristine condition*—the same condition in kind, all pure and good, glorious and blessed, but higher in degree, as it is the design of Redemption to ennoble whatsoever it touches." It is a pity that he could not apply this, then, to the restoration promised of *the Theocratic-Davidic* Kingdom as seen e.g. Acts 15 : 16. *The Comprehensive Com.*, so largely addicted to spiritualizing, makes the following comment : " That times of refreshing will come from the presence of the Lord, v. 19, and that they will be times of the restitution of all things, v. 21. There is a future state, another life after this : those times will come from the presence of the Lord, *from His glorious appearance* at that day, His Coming at the end of time." This we may receive, excepting the Popish idea of time ending, seeing that these *times* are to be realized in " the day (or time) of the Lord Jesus." This Com. in a foot-note correctly associates these times with the restoration of the Jews, just as Meyer (*Com. loci*), Baumgarten (*Apos. His.*), Da Costa (*Israel and the Gentiles*), and many others. Indeed, they are *inseparable ;* and to the critical student it may be observed that these words were exclusively addressed to Jews, some time before the call of the Gentiles, and therefore must have been based on the prophecies relating to that nation. Dr. Brown (*Com. loci*) comments :

"When the times of refreshing shall come—rather 'in order that the times of refreshing may come;' that long period of repose, prosperity, and joy, which all the prophets hold forth to the distracted Church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon *the national conversion* of Israel." "Restitution of all things—comprehending, probably, *the rectification of all the disorders of the fall.*" This comment, if logically applied, is an ample reply to much of his reasoning against us in his polemic work *Christ's Sec. Coming;* and especially does it contradict that portion of it which leaves out or denies the restoration (as advocated by us) of important blessings forfeited by the fall, and giving us, in place, *an imperfect* Redeemer and Redemption. M'Clintock & Strong's *Cyclop.*, Art. "Restitution," quotes from Kuinöl *Com. loci* as follows: "Morus and Rosenmüller make 'times of refreshing' to mean 'happy times, not merely the day of the resurrection of the dead, but also spiritual benefits of every kind which Christians enjoy in this and the future life (Morus: the Messianic times), and refer the 'times of restitution' (full and perfect fulfilment of prophecy) to the consummation of that auspicious period when all enemies shall be subdued (1 Cor. 15 : 25 sq.; Heb. 10 : 12, 15; Comp. Ps. 101 : 1) and every influence opposing true religion removed." "De Dieu, Limbach, Wolf, and others, understand by the times of 'refreshing' and 'restitution' (i.e. the predicted period when the due position will be assigned each one) the days of the last judgment, the times of affliction to the impious and contumacious, but of relief, quiet, and safety to the saints. In support of this view they adduce the frequent arguments of the sacred writers to induce Christians to diligence and hope drawn from the prospect of the last day (Acts 17 : 30, sq.; 2 Pet. 3 : 7; 2 Thess. 1 : 7 and 2 : 16), and the fact that Jewish writers were accustomed so to speak of it (*Pirke Aboth.* 4 : 17)." It may be said that if the scriptural idea of judgment is received, then such declarations may be accepted, excepting the reference to this life, concerning which Olshausen aptly (*Com. loci*) remarks: "The grammatical connection admits only the first view, which regards the two expressions (viz., times of refreshing and times of restitution) as identical, and as not referring to the present time." Dr. Craven (Lange's *Com. Rev.*, p. 339) gives an interesting note on this passage, well worthy of notice. He refers to the plural "times" as indicative of lengthened period (to which we also attach the idea of successive stages or periods), and fully advocates our position. We give this extract: "The following seem to be the elements of *the restitution* predicted in the foregoing Scriptures: 1. A restoration of the hearts of the fathers to the children, Mal. 4 : 6. 2. The restoration of the rejected seed of Jacob to holiness and the subsequent favor of God, Isa. 1 : 25; Jer. 24 : 7. 3. The restoration of Israel to their own land, *passim.* 4. The establishment of Israel not again to be dispersed, Jer. 24 : 6, 7. 5. The establishment of the Kingdom of righteousness as a visible Kingdom, in power and great glory, with its seat at Jerusalem, Isa. 1 : 25, 26 (2 : 2, 3); 58 : 12–14; Jer. 23 : 5–8; 23 : 7 sqq. 6. The gathering of all nations as tributary to Israel or the Church. 7. The Palingenesia, Isa. 11; 65 : 17 sqq."

Compare with those given the following, who favor our position. Nast (*Com.*, Matt. 24 : 29–36), who makes the restitution future, and the predictions of Joel (inchoately fulfilled) to be then realized. Gloag (*Com. on Acts*), Doddridge (*Com. Acts*), John Bunyan (*Confession of Faith*, in *Works*, vol. 2, p. 206), Martensen (*Ch. Dog.*, s. 289), Gill (*Com.*

loci), Steir (*Words of Jesus*), Greswell (*Exp. of Parables*), Jones (*Notes*), Keach (*Exp. of Parables*), Cocceius (*Op. Omnia*), Benson (*Com. loci*), Coke (*Com. loci*), Delitzsch (*On Genesis*), Demarest (*Exp. of Peter*), Sir Isaac Newton (*Proph. of Dan. and Apoc.*), Daubuz (*Com. on Rev.*), Koppius (*Com. Thess.*), Piscator (*Com. Old and New Tests.*), Ebrard (*On Rev.*), Lisco (*The New Test.*), Haldane (*On Rom.*), Brightman (*Exp. Dan.*), Goodwin (*Exp. Rev.*), as well as Auberlen, Elliott, Bellett, Lord, Seiss, Cumming, Woodhouse, Kelly, Pridham, McIntosh, Snell, and many others, either on the passage or in their expositions of Daniel or Revelation, may be consulted with profit and interest. Hackett (*Com. loci*), who refers this fulfilment to the Sec. Advent, and declares the passage "demands this interpretation," presents one of the most forcible and interesting statements of the early Church view, which will repay perusal. When men speak of introducing these times we may well quote John Knox (*Treat. on Fasting*): "What were this else but to reform the face of the whole earth, which never was, nor yet shall be, *till* that righteous King and Judge *appear for* the restoration of all things." We say, in conclusion, that so long as we live in "the times of the Gentiles" (which now exist, and will continue to exist so long as Jerusalem is trodden down by the Gentiles), these glorious and predicted "times" are not to be realized. This relationship will be fully enforced under following propositions. (Comp. Prop. 70, Obs. 6, for the concessions of Pressense, Schmid, and Fairbairn quoted.)

PROPOSITION 145. *This Kingdom includes "the regeneration" of Matt.* 19 : 28.

This follows from previous Propositions, especially the one relating to the resurrection (which was shown, as in Christ's own person, to be expressed by a renewed or new birth or regeneration through the power of the Spirit),[1] that this Kingdom can only be established, as promised, "*in the regeneration.*" For, its rulers are immortal and reign ever more. Embracing a most precious promise, it is worthy of a more extended notice, making it confirmatory of our position.

[1] It is in view of this fact that the punctuation of the passage does not affect its application to our doctrinal position. Favoring that which unites the regeneration (resurrection) with the Coming and enthronement of the Son of man, yet if it be insisted that it must be connected with the preceding clause, thus reading : " Ye which have followed me in the regeneration," this, too, can be accepted. The objection urged by Barnes (*Com. loci*) to such a punctuation is not valid on the ground assumed, viz., " Christ was *not born again*, and in no proper sense could it be said that they had followed Him in the new birth." True in the sense (moral regeneration) Barnes really intends, but his language is too sweeping, since it is declared that Jesus was born from among the dead, and that all His followers, in the resurrection-regeneration morning, shall experience the power of the same birth, through the same Spirit, etc. Therefore we do not limit the passage, not knowing positively which meaning the Spirit intended, for *both* are proper and available.

Obs. 1. Again, to avoid the charge of forcing the application of the passage, the comments of opposers and friends will be both given. Barnes (*Com. loci*) says : " It refers to that great revolution, that restoration of order in the Universe, *that universal new birth when the dead shall rise*," etc., and reads the passage : " Ye which have followed me, *shall, as a reward in the great day of the resurrection of the dead and of forming the new and eternal order of things—the day of judgment, the regeneration—be signally honored and blessed.*" He unites the regeneration with the Sec. Advent. Bloomfield (*Com. loci*) remarks : " I cannot hesitate to adopt, in preference to all others, the sense assigned to the passage by the ancient expositors in general (and of the modern ones by Kuinoel and Fritzsche), confirmed by the Syriac,[1] Persic, Arabic, Æthiopic, and Italic versions ; understanding '*regeneration*' *of the resurrection to judgment and a new state of existence.*" He gives this, as required by the context, viz., the revelation of Christ on the throne of His glory (comp. Matt. 25 : 31), and affirms that the strongest proof of its relationship to the future is found in the fact that those who differ in its application " are compelled to engraft this," and adds : " Nay, even Campbell grants that '*the principal completion of the promise will be at the general resurrection.*' " Dr. Wordsworth (*Gr. Test. loci*) gives : " *In the new birth of the saints at the resurrection, in the New Jerusalem.* See 2 Pet. 3 : 13 ; Rev. 3 : 12 and 21 : 2, 5," etc.

Olshausen (*Com. loci*) makes this equivalent to "the coming forth of the Kingdom from its concealed and purely spiritual *into an external form*," etc., calling it "a restoration" advancing from the individual "*to the final glorifying of the body*" and "*the outward visible world as a whole.*" It thus comprehends the resurrection and the final glorifying, as they stand related to the Kingdom. Lange (*Com. loci*) says: "The Lord here primarily referred to the final completion of the Kingdom of heaven," and regards it very much in the light Olshausen does, calling it a stronger expression than "restitution" (Acts 3 : 21, with which he says it coincides), since it points to a higher state of existence of man, etc., in the future when restitution is realized. It is scarcely necessary to repeat the interpretation and application of the passage by other commentators and theologians, seeing that it would be, substantially, a repetition of what has preceded. The reader can easily, if desirable, extend such references (with the note appended).[2]

[1] Murdock's *Syr. N. T.* gives the following: "Jesus said unto them, Verily I say to you, that, as for you who have followed me, *when* the Son of man shall sit on the throne of His glory *in the New World*, ye shall also sit on twelve seats and shall judge the twelve tribes of Israel."

[2] Bloomfield pronounces the opinion of those who believe that this regeneration refers to a moral regeneration consequent upon the first preaching, etc., "harsh and forced;" he declares that Whitby's view (which makes it future, but) that the regeneration is "not a resurrection of their persons but a revival of their spirit," etc., is "utterly untenable;" he remarks that the interpretation of Lightfoot, Hammond, etc., making the whole to refer to the introduction of "a renovation or new state of things," or "regeneration affected by the Gospel" (in the mediatorial Kingdom, where the apostles rule through ministerial authority)—"will no more bear examination than the foregoing." Such theories, he informs us, cannot be received "*without great violence*" to the passage. This reminds us of recent writers (as e.g. Rev. Fowle, *Contemp. Review*, May, 1872, p. 728) who, adopting this reference to the past, etc., call this regeneration "the Coming new birth of humanity," introduced by the life and labors of the Apostles. This, to say the very least, was in view of their trials, sufferings, etc., hardly "the compensation" or "reward" which underlies and suggested the promise. Dr. Clarke (*Com. loci*) refers the "regeneration" to the future Advent of Jesus, and says that he follows the punctuation of "the most eminent critics;" and adverting to the views (just stated as opposed by Bloomfield) against its primarily respecting the future, adds: "I confess I do not see the propriety of this application of the terms." Calovius (Jones's *Notes*, p. 216) says that the view of Grotius (referring it to this dispensation) "is against the common consent of almost all interpreters." Scott, Henry, Wesley, Jacobus, Hall, Burnet, and many others, agree in locating it in the future, connected with the Advent and the condition of the saints and world. Hardoin, Townsend, Goadby, with those already mentioned, and a few others, who (although some also include the future) apply "regeneration" to the past and present, do violence to both the passage and the almost universal application of it. It is only necessary to add that the efforts of Owen and a few others to reject "in the regeneration" as an interpolation, is a complete failure, the testimony of MSS., versions, and critics being utterly against it. Knapp (*Christ. Theol.*, s. 145, II. 2) notices that "regeneration" was used by Philo (*De Vita Mosis*) to denote a new, renewed, or second creation—a renovation—as also by the Greeks for the same and restoration (comp. Clarke's *Com.*, Hammond, Jones, Burnet, and others, who refer to Heraclitus, Cicero, Seneca, Josephus, Pythagoreans, Stoics, etc.). Jones (*Notes on Scripture, loci*) gives valuable references to numerous authorities, sustaining the ideas of "the second generation or creation" (*Triglot, N. T.*), "renovation" (Dr. Campbell), "the new order of things at the end of time" (Kenrick, *N. T.*), "the new world" (Murdock), "sæculo novo" (Fabricius, *N. T.*), "iterata generatio" (Kuinoel), "renovata vita" (Castalio), "in illa restauratione, resurrectione, quando Messias splendidum suum tribunal occupaverit" (Naebe), "bey der Wiederherstellung der Dinge" (De Wette), "in jenes neuem Verfassung" (Stoltz and Van Ess), "Wiedereizeugung, Wiedergeburt, Wiederaufleben, Erneuerung" (Schneider's *Lex.*). The reader is referred to his extracts taken from Illyricus, Simon, Beza, Pfaffius, Olearius, Deylingius, Munster (Crit. Sac.), Le Clerc and Hammond, Cocceius, Jansenius, Diodati, Launy, Piscator, Cornelius a Lapide, and Chemnitz, all of

which explain it as relating to the future Advent, embracing the notion of renewal, and nearly all specially mention *the resurrection* as being included. One of the editors of the *Proph. Times* for Oct., 1867, refers to Burnet, Murdock, Wordsworth, Alford, Robison, Campbell, Lange, De Wette, Meyer, Stier, Kuinoel, Wesley, Clarke, Doddridge, Scott, Hall, Barnes, Olshausen, and Trench, giving liberal extracts indicative of the same position. In the art. on "Regeneration" in M'Clintock and Strong's *Cyclop.*, it is said: "Our Lord in one instance (Matt. 19 : 28) uses the term '*regeneration*' *for the resurrection state.*" Dr. Imbrie, in his *Essay*, "The Regeneration" (*Pre-Mill. Essays*, p. 108, etc.), makes it equivalent to "*the Restitution of all things.*" Ebrard (*Gospel His.*, p. 361) says that Strauss himself in one place admits, "This palingenesia is neither a political revolution nor a moral regeneration, but *the resurrection of the dead.*" Schmid (*Bib. Theol., N. Test.*, p. 269) remarks: "The Regeneration is also brought about, which *coincides* with the commencement of 'the Age to Come.' This relates to the whole world, and is, therefore, a regeneration of *the whole world* in general, and consequently *a renovation* of nature in the sense of Rom. 8 : 18–23. For the faithful, in particular, it is also *the 'Resurrection of Life'* (Luke 14 : 14), the shining forth of the righteous (Matt. 13 : 43), and this is *a glorification* of the body and not of the spirit only" (Matt. 22 : 23–33). Barrow (*Works*, vol. 2., p. 565) says: "Sometimes also it (*resurrection* of the body) is called the regeneration, or iterated nativity, and being born from the dead." "And as to be born at first doth signify the production and union of the parts essential to a man, so to be born again implies the restitution and reunion of the same; a man therefore becoming entirely the same person that he was before."

Obs. 2. Without denying that "the regeneration" when once experienced will include much, or even all, that the writers, just quoted, have attributed to it, yet evidently in the comments of many of them there is *a wide departure* from the early simplicity attached to the phrase. This is true of later Millenarian authors, who (as e.g. Jones, *Notes on Scripture*) make it a renovation of all things, a universal recreation, "*Paradise restored or brought back again,*" etc. Freely admitting that when this "regeneration" is experienced, that then, also, the new heavens and new earth appear, that Paradise is restored, that the Kingdom of heaven is outwardly manifested in glory, etc., it does not follow by any means that "regeneration" denotes *all* these things. Logically, it cannot. Let the reader glance over the various commentators and writers who attempt to explain this phrase, and he will notice one distinguishing peculiarity attending nearly all, viz., that in some way it does, and must, *include the resurrection of the body.* The primary meaning of a second creation, renewal, restoration, necessarily, when considered in its relation to the future, embraces the idea of the resurrection. Let us give a few more illustrations, showing how persons, whatever their views, are impelled by *the signification* of the word itself to allow its reference to the resurrection. Augustine (*Treat. on Forgiveness*, B. 2, ch. 9) quotes Matt. 19 : 28, and refers the regeneration *to the bodily resurrection.** Doddridge (*Com. loci*) calls "regeneration," "the renovation of all things, when all the children of God shall, as it were, *be born anew from their graves,*" etc. Bengel (*Gnomen, loci*) remarks: "There will be a new creation, over which the Second Adam will preside, when the whole microcosm of human nature, *by means of the resurrection,* and also the microscosm of the universe will be born again (genesim iteram habebit)." Jones (*Notes*), including the renovation of the earth, the restoration of the twelve tribes, the re-establishment of the Theocracy, etc., says: "*It includes the resurrection, exal-*

* Augustine in his *City of God*, b. 20, ch. 5. refers to it again, and says: "By the words 'in the regeneration,' He *certainly meant the resurrection of the dead* to be understood; for our flesh shall be regenerated by incorruption, so as our soul is regenerated by faith."

tation, and glorification of the Church of the firstborn or elect." Stier (*Words of Jesus*) on the passage, calling it "the renewal of the world," also makes it contain "*the resurrection of the dead*" and subsequent glorification. Simon, the Romanist, translated by Webster (and quoted by Jones), remarks: "By the regeneration *most of the ancient commentators understood the resurrection.*" Beza (margin of the *Old Eng. Bible*, ed. 1598) refers it to *the day of resurrection;* so also Olearius (*Obs. Sac.*) says that part of the regeneration is the restoring of the dead *by the resurrection*, which itself is called regeneration, illustrative of *Epiph. Ad. Hæres.* 36 : 1; Deylingius (*Obs. Sac.*), the same; while Munster (*Crit. Sac.*) says positively: "This second generation *is the resurrection of the dead*," etc.; Le Clerc and Hammond make regeneration *equivalent* to resurrection, so Jansenius (*Harm. Ch.*, c. p. 717), Cornelius a Lapide, Chemnitz (*Harm.*, ch. 132), and the reader will find these quoted at length by Judge Jones (*Notes on Scripture*, pp. 214–216). This is so evident that Trench (*Syn. of N. T.*, p. 97), after admitting that "*the day of resurrection will be the day of 'regeneration,'*" adds: "So that those fathers had *a certain*, though only partial, right, when they interpreted the word at Matt. 19 : 28, as though it had been only equivalent to *anastasis* (*resurrection*), and, as a consequence, continually used it *as a synonym for the resurrection.*" Trench himself, as well as many of the authors already alluded to, certainly are *illogical* when they tell us that the scope of the passage relates to the future, and then drag in that which pertains to the past. Admitting the necessity of moral regeneration before this promised regeneration is experienced, yet the former is *not the subject* of the promise; admitting also the renewal of the earth, etc., it does *not seem appropriate* to crowd into this one word quite a number of events which are clearly set forth in other places. The simplicity of the early meaning is to be retained, viz., its reference *to the resurrection* for the following reasons: 1. The Res. is a "regeneration," admitted by all, and believed in *at the time Jesus spoke.* The Jews held to the resurrection of the pious dead at the Advent of the Messiah (see Prop. on Res. etc.), and from the prophets believed that this would be followed by a renovation of nature resulting from the exalted nature, power, and glory of the Messiah's Kingdom. But from Isa. 66 : 8–10; Ezek. 37 : 1–14, and other predictions, the resurrection was regarded *as a new birth or second creation* through the special power of God. So that let the word be applicable to both (and thus employed), yet the meaning that Jesus attached to it must be sought in the general complexion of the passage. Hence, correct at least in retaining the idea of resurrection (without which all the rest could not be attained), let us ask whether the other idea was directly included or only implied. 2. This is answered by noticing: (A) That Jesus speaks of the reward or compensation being received (the reward itself being *the resultant*) in or through this regeneration, which remarkably accords with other sayings of His, as, e.g., "*Thou shalt be recompensed at the resurrection of the just,*" Luke 14 : 14. (B) It is observable that the reign of Christ on the throne of His glory, as well as that of the apostles subordinately, being placed after the Sec. Advent is uniformly introduced in promise *as preceded by a resurrection* of the righteous, and with this the words of Christ correspond. (C) "*The manifestation of the sons of God,*" Rom. 8 : 19, precedes the deliverance of creation—the latter being a result of the former having received "*the redemption of the body.*" Jesus—the question of the deliverance of

the creature not being suggested but only that *of rewarding* the sons of God—would hardly introduce the latter when the reigning with Him is invariably—when explained—predicated of this very period of manifestation. (D) The parallel passage in Luke 22 : 28 aids in enforcing our position. Here we have the same promise given to the apostles, by which we learn that by this "regeneration" (omitted by Luke), the apostles *receive "a kingdom,"* and that, what Matt. declares Christ does, is "*in my Kingdom.*" When search is made to ascertain *how and when* this "Kingdom," in which this reign of Jesus and the apostles is to be witnessed, is obtained, *then* the interpretation of "regeneration" as "resurrection" stands forth in such a passage as this : "*Flesh and blood cannot inherit the Kingdom of God,*" but, as the connection shows, the power of the resurrection of the just with its glorifying accompaniments must be experienced (1 Cor. 15 : 50). Whatever secondary meaning may inferentially or by implication be attached to the word, evidently *the primary meaning* is the one thus suggested and so long held to by ancient expositors.

Obs. 3. The Kingdom itself, the reign of the saints, the deliverance of creation, in brief, all the blessings, so vividly described by Jones, Seiss, and many others, *are introduced* by this very "regeneration." Jesus is *the first begotten* of the dead, and His brethren must first experience *the same birth* before these promises can be verified. Hence it is very doubtful whether it is a word as far-reaching as the phrase "the restitution of all things ;" for the latter embraces the resurrection, restoration of Kingdom, Paradise, etc.—the bringing back of all things to their original condition or intention—while the latter, at most, can only refer to man and nature, taking the broadest definitions given to it. But with Lange and others, it must be said to be more precious, since it more directly refers to the individual, not simply restored to a forfeited position, but brought into a life *most exalted and glorious through resurrection* and transforming power, thus fashioning the saint *after the pattern* presented by Jesus. The phrase "in the regeneration" does not simply allude to the time when the resurrection is experienced, but to the fact that it is an *ever-continuing reality*—an unchangeable state from the period of its happy realization. It is during this wonderful regenerated life that the Kingdom of God is manifested ; or, as Robison (*Gr. N. Test.*), "the complete external manifestation of the Messiah's Kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendor" shall be seen ; or, as Van Oosterzee (*Theol. N. T.*, p. 123), it shall embrace after the personal Sec. Advent, "the entire renewal of the natural and spiritual creature." As the regeneration of the Lord Jesus (Col. 1 : 18 ; Rev. 1 : 5 ; 1 Cor. 15 : 20) is separate from, precedes, and yet is connected, with the ultimate renewal of creation itself, so the regeneration of the believers, accounted worthy to obtain this Kingdom, is separate from, precedes, and yet stands related to, the mighty changes which shall transform nature into the Edenic state so rapturously delineated by the prophets.

See Barrow's *Works*, Ser. X., on Apostles' Creed, where he says : "The resurrection of good Christians, after death, to a better state of life, their entering into immortal bliss and glory, is worthily styled 'regeneration,' a being generated or born again ; whereby they received from God another more excellent life and state of being, more like and conformable to God, for," etc., quoting 1 John 3 : 2 ; 1 Cor. 15 : 49 ; 2 Cor. 3 : 18 ; Phil. 3 : 21, etc., as confirmatory. Here it may be proper to say, that "the wash-

ing of regeneration," Tit. 3 : 5, the subject of so much controversy, cannot be properly comprehended, unless (whatever its application may be to the present) the baptism or the renewed state of man here is made emblematical or significant of that regeneration which embraces the whole person, body, soul, and spirit, at the resurrection. It is a washing *leading to, and productive of*, regeneration under certain qualifications. It certainly is significant that Dr. Brown in his *Com.* on Matt. 19 : 28, refuses to comment on this " regeneration," sending us from one Gospel to another without any result. Was this subject of so little importance as to be unworthy of notice in a professed commentary, or was he afraid of its application, being unable to fit it into his system ? His co-laborer, Dr. Fausset, would, undoubtedly, have given us an able comment, for in the same *Com.* (Dan. 7 : 44) he remarks : " There must be a ' regeneration ' of the world, as of the individual, a death previous to a resurrection, a destruction of the world-kingdoms before they arise anew as the kingdoms of Christ" (Matt. 19 : 18) ; and in Rev. 20 : 6, he speaks of " the regeneration of nations," which we make a resultant of, or associated event with, this " regeneration."

PROPOSITION 146.—*This Kingdom is associated with the deliverance of creation.*

A Theocracy, perfect and extending over the earth, which brings God—the Creator—*into the relationship of an earthly Ruler*, and exerting His dominion over all, must, in order to exhibit the dignity and value of His rule, and to promote the welfare and happiness of His willing subjects, *remove the evils* under which man and the creation have been groaning. The Kingdom itself *being redemptive* in its intent and work, brings deliverance from the curse, however widespread, restores forfeited gifts, and even bestows riches never before conferred upon man or the earth. The Divine-human relationship of the King, who declares that He (Rev. 21 : 5) "*will make all things new*," *insures* all this; while the Divine Purpose, foreshadowed in covenant, prophecy, provisionary dispensations and acts, and, above all, in the bestowal of the King, and qualifying Him (as the promised David's Son) for the position of Theocratic King, *evidences how reasonable and just* are the anticipations of such a renewal. The honor and glory of the King and Kingdom, the ability and representations of God to save, are involved in restoring the earth to its Edenic state. The Plan of Redemption, of which this Kingdom forms *the culminating agency* of affecting and completing, contemplates *a return* to the condition existing before the fall, and even to that which man would have attained to had he not sinned. Of course, it must *then include* the renewal of creation.

This suggests an interpretation of Eph. 1 : 14, "*until the redemption of the purchased possession*," which the context unmistakably locates in the future, seeing that believers now have the assurance in the bestowment of "*the earnest of our inheritance.*" The inheritance, with which this "purchased possession" *is linked*, consists, as we have shown (e.g. Props. 49, 142, etc.), of this earth, which, as numerous promises testify, is to be redeemed or delivered from the curse in "the day of redemption" The reasoning of the Apostle in Rom. 8, linking this same earnest with the deliverance of creation and the redemption of the body, confirms this view. The idea of Barnes (*Com. loci*) that "heaven" is denoted, cannot be admitted, simply because heaven is not the promised inheritance, and because heaven needs no redemption or deliverance (or, if stress is laid on the notion of "obtaining or acquiring," then it must be shown that heaven is the covenanted inheritance). Many commentators make this "purchased possession" to be God's people, the saints that are to be gathered out, which (Lange, etc.) gives a good and consistent meaning. So MacKnight (*Com. loci*) makes "purchased people" redeemed from the grave. It evidently refers either to the saints or to the earth, or to both, for these are promised deliverance, and both are the inheritance of the Christ. Fausset (*Com. loci*) refers this to the saints, and that it includes what is said in Rom. 8 : 21–23 ; 2 Pet. 3 : 13. Impressed with the connection that it sustains with "*our* inheritance," we are strongly inclined to apply it exclusively to the earth, which we inherit. Fairbairn (*Typology*) fully indorses our view, saying: "What can (Eph. 1 : 14) the redemption of *the inheritance* be but the rescuing of this earth from the manifold ills

which, through the instrumentality of Satan, have come to lodge in its bosom—purging its elements of all mischief and disorder—changing it from being the vale of tears and the charnel house of death into a paradise of life and blessing—restoring to man, himself then redeemed, and fitted for the honor, the sceptre of a real dominion over all its fulness—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy, and God Himself looked with satisfaction on the goodness and order and beauty which pervaded this portion of His universe."

Obs. 1. One of the striking peculiarities attached to Millennial prophecies describing the establishment of this Kingdom, is, that the land, the earth is represented *as participating* in the favors of the King; and the joy and happiness of the nations is immeasurably enhanced by their liberal bestowal. This is so clearly and explicitly stated, was so universally received by the early Church, and has been so generally entertained by eminent divines of all denominations, that it needs no special pleading. Even our opponents, who are the most disposed to depart from the grammatical meaning and engraft a spiritual sense, admit that, if those predictions are fulfilled *as recorded*, they must bring back *a Paradise regained.* No system of Theology is completed, without, in one form or another, advocating *a final restoration* of nature. Without detaining ourselves with a feature that is so commonly received, let our attention be directed to several disputed points.

It may be sufficient to cite e.g. one who is well known as an opponent, Dr. Brown. In his more recent *Com.*, Rom. 8, he makes "the creature" (of vs. 19, 20, and 21) to be "the creation," and says: "*the creation itself shall*, in a glorious sense, *be delivered* into that freedom from debility and decay in which the children of God, when raised up in glory, shall expatiate; into this freedom from corruptibility *the creation itself shall*, in a glorious sense, *be delivered.* (So Calvin, Beza, Bengel, Tholuck, Olshausen, De Wette, Meyer, Philippi, Hodge, Alford, etc.) If for man's sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathizing with man's miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of the Scripture on the subject." Pressense (*The Early Days of Chris.*, p. 286) thus refers to Paul's teaching: "He associates *nature herself* with the grand consummations of Redemption; he represents her as groaning and travailing in pain for the deliverance of the sons of God (Rom. 8 : 22), and he leads us to anticipate a sort of resurrection *of the material world as the abode of glorified humanity.*" Fairbairn (*Typology*, vol. 1, p. 314) makes Rom. 8 to represent "a redeemed and glorified earth," with which many agree; his remarks are forcible and worthy of perusal, as illustrated in the previous note. Lange's *Com.*, Rom. 8, has, under the Doc. and Ethical portion, some striking remarks on the groaning and deliverance of creation.

Obs. 2. Rom. 8 : 19–23 deserves particular consideration, seeing that some (as Barnes, *Com. loci*) are disposed to make "*the creature*" refer only to believers (renewed), and not to inanimate and animate creation. Admitting that the word translated "creature" does not distinctively specify creation (although Barnes says it means "creation, the act of creating, Rom. 1 : 20; the creature, that which is created or formed, the universe, Mark 10 : 6; 2 Pet. 3 : 4; Mark 13 : 19; Rom. 1 : 25 and 8 : 39"), or the renewed man (not unless the word "new" is added), it is evident that its meaning in this place ought to be decisively made out by what the Word in other places teaches *shall occur at the manifestation* of the sons of God, i.e., *at or after* the resurrection.[1] Now, Barnes himself so freely admits (as e.g. *Notes* on 2 Pet. 3; Rev. 21, etc.) a renewed creation *after* the resurrection, that it seems both strange and inconsistent to deny it in this pas-

sage. Bloomfield indorses the view that it means "the whole visible creation" (mentioning "ancient and many eminent modern interpreters, especially Luther, Grotius, Cassell, Danhauer, Doddr.,[2] Michael, Knappe, Rosenm., and Carpzov," as holding to it), showing that the word is used in this sense; he opposes the opinion of Hammond, Le Clerc, etc., that it denotes a "moral creation," i.e., "the Christian Church," which "is liable to insuperable objections, which are well stated by Ammon;" he also objects to the interpretation of Whitby and Ammon, which would limit it to "all intelligent and sentient creatures," i.e., "the human race," and presents an important argument when observing that this deliverance must include "*such a renovation* as the Jews especially supposed would take place *in the age of the Messiah.*" In addition, we would say, that Paul, knowing not only the views of the Jews respecting a restoration of nature, but that of the Romans even concerning the same, if nature was not to be included in this description, he certainly made choice of very imperfect (i.e. by not defining) language. His phraseology, however, is vindicated *both* by its meaning being in accord with the views thus entertained, and by the fact that the ancients thus interpreted it. The sublimity of the passage, which troubles some so much that they desire to tone it down, is amply sustained by what Paul knew of the events *pertaining to the resurrection.* Dr. Neander (*His. Plant. Ch. Church,* vol. 1, p. 523) says that this is connected *with the resurrection of the body, and denotes a restoration of nature,* adding in a foot-note: "The later distinguished commentators on this epistle have acknowledged this to be *the only tenable* exposition; and even Usteri, who had before brought forward the strongest objections against it, has been induced, for the same reasons that appear to me convincing, to accede to it." (See his reasons for rejecting the opposite view.) It is surprising that, to make out a theory (wresting the passage from us), men of ability, as those mentioned and others, will restrict the groaning creature to the Gentile world or to the heathen, not seeing that by so doing they represent such (against fact) as earnestly desiring to become Christian —having this feeling constantly—and of being subjected to bondage without blame, etc. Schmid (*Bib. Theol. N. T.,* p. 511) on this part forcibly says: "That 'creature' here refers to the inanimate creation *in distinction* from men, is clear, if we consider two points; on the one hand, that *a contrast* to Christians is thus established; and on the other, the 'creature' is *not described* as a subject burdened by sin, but only as liable to perishableness. Linguistic usage, the predicates, and the connection of the section, *are all* in favor of this explanation." Probably Schmid's restriction to inanimate nature, thus excluding animals, etc., is limiting its meaning *too much;* but he is correct in asserting its distinction from man. The "creature" certainly is *something distinct* from "the sons of God;" and it cannot be "the heathen world," for it has not waited for the manifestation as here represented.[3] Van Oosterzee (*Theol. of N. T.*) fully indorses our position, and declares that *nature looks for redemption.* Even Knapp (*Chr. Theol.,* S. 155 II. 2) remarks, "the passage, Rom. 8 : 19, seq., also treats of this *renovation and beautifying of the world.*" Dr. Hitchcock (*Fut. Cond. and Destiny of the Earth*), quoting this passage in Romans, remarks: "That Tholuck, the distinguished German theologian, considers this a description of the present bound and fettered condition *of all nature,* and that the deliverance refers to *the future renovation* of the earth. Such an exposition chimes in perfectly with the views on this subject, which have

long and extensively prevailed in Germany. And it certainly does give *a consistent meaning* to a passage which has been to commentators a perfect labyrinth of difficulties. If this be not its meaning, then I may safely say that its meaning has *not yet* been found out." Kurtz (*Sac. His.*, S. 199, 4), expressly applies this Scripture to the removal of the curse entailed *upon nature* and to *the renovation* of the earth. These allusions to authorities who find in the passage a direct reference to the renewal of nature could be abundantly multiplied, but these are sufficient to indicate that we do not seek to force such an interpretation upon the text. Writers of the most diverse views and hostile to Millenarianism freely concede this ; and they append that it shall only be witnessed *at* the Advent of Jesus Christ, and *after* the resurrection of the saints. This, of course, leads us back to examine when this Advent and resurrection take place. Having proven (Props. 121, 125, 119, etc.) that both are Pre-Millennial, there arises at once a beautiful symmetry between a harmonious blending of the Millennial predictions and Paul's declaration, which no other view can give.[4]

[1] Lange's *Com. loci*, both in the text and notes, gives it " creation," and says : "*Lexically*, the word may mean the act of creation as well as what is created, *the creation ;* but *actually*, the question here can only be the creation in the broader or more limited sense." (Riddle in a note well remarks that a limitation of meaning, if intended, must always be derived from the context.) So decisive is the notion of " the creation," that in the *New Revision* the English version " creature" is stricken out and creation substituted.

[2] Hardly correct as to Doddridge, who rather represents it as " the whole unevangelized world." Doddridge and others, who favor such an exposition, do not see how fatal even such an interpretation is to their Post-Mill. Advent. For, taking their definition for granted, it would then—if *logically* carried out—prove that this unevangelized world will not be converted until after the manifestation of the Sons of God, i.e. the resurrection. While we believe the latter, we do not derive it from adding such an adjunct to " creature."

[3] See the strong reasoning against Olshausen's too extended application of " the creature" by Kendrick, p. 54, Kendrick's Olshausen *Com. on Rom.*, Sheldon & Co.'s edition. Olshausen justly affirms that even the inanimate creation is meant (as also Steir, Rückert, Reiche, Schneckenburger, Köllner, and others), but includes with it " unregenerate men," etc—" the whole creation"—excluding the regenerated portion which he holds contrasted with the rest. He beautifully and forcibly explains the representation of creation longing, etc., for deliverance, and produces convincing arguments why the word " creature" should not be restricted to " angels," " animals," " the dead," " Christians," " people of Israel," " heathen magistracy," and " heathen world." The only fault with Olshausen, and which Kendrick notices, is, that he extends the meaning too far ; and yet we frankly acknowledge that if he is correct, if the passage truly allowed its extension, it would find a counterpart in the fact that, after the resurrection, when this Kingdom is established, the nations of the earth that are spared will find deliverance, etc., through this manifestation. But this, for the present, we find *distinctly taught elsewhere.*

[4] Dr. West (*Cin. Gazette*, Feb. 21st, 1879) makes the creature delivered to be this " planet," including " the material earth, the atmospheric heavens, the vegetable kingdom, and the animal kingdom," and says that this was the interpretation of " Irenæus, Justin, Tertullian, Lactantius, Chrysostom, all the Greek Fathers of the Church and most of the Latin, and all the best expositors of the Scripture to-day." " It is the interpretation of the ablest expositors men like Luther, Calvin, Melanchthon, Erasmus, Beza ; men like Bengel, Tholuck, Olshausen, De Wette, Philippi, Ewald, Neander, Delitzsch, Meyer, Lechler, Lange, Kurtz, Ellicott, and multitudes whose names alone fill pages." Sirr's *First Res.*, in Appendix, has a good criticism on the word " creature" and its usage—with which compare the extended notice in Lange's *Com. loci.* The critical student will observe the shades of difference that are expressed by expositors, as e.g. Lange, who makes the " creature" to be " creation," " the whole creation, rational as well as irrational, not yet redeemed, but needing and capable of redemption ;" Calvin, Beza, etc., the " inanimate creation ;" Koppe, Rosenmüller, etc., " the universe ;" Augustine, etc., the " animate creation ;" Tholuck, etc., " the material world surrounding man ;" Meyer, De

Wette, Hodge, Alford, etc., "inanimate and animate nature in contradistinction from humanity" (which last, we give a decided preference). Still all admit the cardinal, fundamental idea, viz., that *creation* is intended, and *a deliverance of the same* promised. Lord (*Theol. and Lit. Journal*, April, 1860) holds that the perpetual desolation of Idumea (Isa. 34) is an impressive exception to this deliverance and renewal of the whole earth, and that this exception is made to impart a forcible reminder of God's vengeance as stated in Isa. 66 : 24, and he thinks this visible burning is alluded to in Rev. 14 : 9–11 and 19 : 19, 20, etc. Others, however, think that the perpetuity is limited to the generations preceding the Millennium, because the usage of "forever," and similar phrases, allows a limitation in certain cases.

Obs. 3. This leads us to consider whether Paul's declaration and the Mill. prophecies, etc., include the deliverance of *the animal* kingdom. This, as is well known, was the position of the early Church, as is evidenced by their writings, especially Tertullian, Lactantius, and the earlier Fathers—Papias, Barnabas, and Justin. And, in point of fact, it is impossible for a man to be a consistent Millenarian (hence, with scarcely an exception, the long line of eminent men hold to it) without adopting it. The ablest Millenarian writers *unhesitatingly* give it their support, and the reason is self-evident. Coming to the Bible, resolving to accept of the sense given by the plain grammatical interpretation, they find involved with the description of this re-established Kingdom at the Sec. Advent and with the blessedness and glory of the saints and the living nations such *direct and explicit assertions* concerning the change of disposition, etc., in the lower creation, that to reject these predictions (or engraft upon them another sense) would be doing violence to their principles of interpretation and to the Book. As this feature of the renovation has caused some to recoil from the entire subject, as if it were dishonorable to the future state and derogatory to Christ, it may be well to notice upon *what* it is grounded. Some are influenced by the hasty conclusion arrived at by Doddridge, when commenting upon Rom. 8 : 19 ; he says : "To explain it, as chiefly referring to the brutal or inanimate creation, is *insufferable ;* since the day of the redemption of our bodies will be attended with the conflagration, *which will put an end to them.*" This allusion to Peter's conflagration is to be found in every writer adverting to this point, and is the main proof relied on against it. As the conflagration theory comes up in a following proposition (Props. 149 and 150) to remove another objection, with which this stands associated, we may, for the present, pass it by with the single remark that such a conclusion by no means follows, *provided God has declared* that it shall be done and that the animals shall share in the deliverance. It is not for us to limit either God's purpose, or wisdom, or ability to perform. Without laying stress on the admitted fact that the curse has fallen upon the animal creation through man, and that perfected Redemption reasonably claims Divine interference in its behalf, which idea Olshausen, Lord, and others have ably advanced, without insisting that the objection is really based upon a spiritualistic conception of the future abode of the saints out of which the materialistic element has been (Gnostic-like) eliminated, it is *amply sufficient* to rely upon its being *promised* in the Word. Following our usual plan to allow those who have no special sympathy for our doctrine to speak their sentiments, it will answer to give first the views of others, to show that in their estimation this doctrine is taught. Thus e.g. Dr. Clarke, in his comments (*Com. loci*) on Ps. 104 : 29, 30, extends the renewal not only to the earth, but includes *a resur-*

rection of animals, arguing that the mention of their death preceding, and then the addition of "*Thou sendest forth Thy Spirit, they are created again*," clearly teaches this, and refers to Rom. 8 : 19–23. This probably is going *farther* than Millenarians, who generally are satisfied with simply saying that the animal condition (with that of the earth) will be changed for the better, leaving the resurrection as a matter open to conjecture. Calvin, on Isa. 11 : 6–8, says that the prophet "asserts here the change of the nature *of wild beasts and the restitution of creation* as at first," and he substantially repeats this, when in *Insti.*, vol. 3, ch. 25, he says, "I expect with Paul a reparation *of all the evils* caused by sin, for which he represents the creatures as groaning and travailing."[1] John Wesley, in his *Ser.* on Rev. 21 : 5, decidedly takes this ground, delineates at length the happiness resulting from such deliverance, quotes Paul and the prophets, understands the prophetic delineations literally, having on the new earth all the animals, etc., so changed that "no creature, no beast, bird, or fish will have any inclination to hurt any other ; for cruelty will be far away, and savageness and fierceness be forgotten," etc., and emphatically declares : "He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all His creatures, 'that His mercy is over all His works.'" It is difficult to understand Fairbairn's language (*Typology*, p. 461) otherwise, when (after making the restitution, Acts 3 : 19–21, at Christ's Sec. Advent "*everything* restored to its pristine condition") he writes : "It is precisely on the same object, *a redeemed and glorified earth*, that the Apostle Paul, in the 8th of Romans, fixes the minds of believers as the terminating point of their hopes of glory. An incomparable glory is to be revealed in them, and in connection with that, the deliverance of *a suffering creation* from the bondage of corruption into the glorious liberty of the sons of God." So also a large class of writers, who expressly affirm that creation is to be brought back to its former "*paradisiacal state*," cannot be comprehended, unless violence is done to their own statements of what redemption is to accomplish, without receiving such a deliverance of the animals. Luther gave no uncertain sound, when (quoted by Taylor, *Voice of the Church*, p. 143) he said : "It is written, God will create a new heaven and a new earth wherein righteousness shall dwell. It will be no arid waste, but a beautiful new earth, wherein all the just will dwell together. There will be no carnivorous beasts, or venomous creatures, *for all such, like ourselves, will be relieved from the curse of sin*, and will be to us as friendly as they were to Adam in Paradise." The frequent assertions of this Reformer[2] and others of the restoration of the earth to the Edenic state, certainly imply such a restitution. Dr. Kurtz (*His. of the Old Cov.*, vol. 1, p. 81) advocates a return to Paradise, saying : "The heavenly Jerusalem in the transformed earth is Paradise renewed, enlarged, transformed and perfected," etc., and (Pref. p. 118) this includes the deliverance of the groaning creation which, he holds, embraces the animal Kingdom, while Isa. 11 : 6–9 he thinks has reference, at least, to the original state of the animal kingdom, or the state it would have been brought to under Adam. How else can we understand the pious Bradford (*Letters*, 83) saying : "I therefore take the apostle to mean by 'every creature' simply, even the whole shape and creatures of the world." "As everything and all things were made for man, so, by the man Christ, all and everything, both earthly and heavenly, shall be restored." "In our resurrection, all things shall be repaired for eternity,

as, from our sin, they were made subject to corruption." "Now every creature travaileth and groaneth with us; but we being restored, *they also* shall be restored: there shall be new heavens, new earth, and all things new." Such language is too comprehensive to exclude the lower creation. Dr. Charnock (*Attributes of God*) forcibly remarks: "As the world, for the sin of man, lost its first dignity and was cursed after the fall, and the beauty bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. A man shall be freed from his corruptibility, to receive that glory which is prepared for him, *so shall the creatures* be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished." "The earth hath borne thorns, and thistles, and venomous beasts; the air hath had its tempest and infectious qualities; the water hath caused its flood and deluges; the creature hath been abased to luxury and intemperance, and been tyranized over in man, contrary to the end of creation. *It is convenient that some time should be allotted for the creature* attaining its true end, and that it may partake of the peace of man, as it hath done of the fruits of his sin, which prevailed more than grace," etc. Henry (*Com.* on Rom. 8 : 19–23) has "the whole frame of nature," "the whole creation, the compasses of inanimate and sensible creatures" delivered, and adds: "There shall be a glory conferred *upon all the creatures*, which shall be (in the proportion of their natures) as suitable, and as great an advancement, as the glory of the children of God shall be to them," etc. Tyndale, on Rom. 8 : 21 affirming that "*all creatures* descry that day as the time of their rest and perpetual Sabbath;" Gill (*Divinity*, p. 427, 8) contending that "every degree of that curse should be removed," so that "the new earth will be an earth refined, and renewed, and restored to its paradisiacal estate, as it was before the fall;" Toplady (*Ser.* B. 3, p. 470) affirming "that a day will dawn when a period shall be put *to every disorder under which nature* at present labors," etc.; these utterances, and a multitude of a similar nature that could be quoted, can only be reconciled with the deliverance of the animal world. It is to be noticed that many, aside from Millenarians, express themselves not only indirectly but directly in favor of such a restoration, virtually indorsing the interpretation put upon various passages by us. They substantially agree with Delitzsch (*Ser.* on Rom. 8 : 18–23 in Ap. to *Sys. of Bib. Psychol.*) in advocation of a restitution of the earth—a recreation of nature—a redemption and glorification extending even to the unintelligent creation, so that "*then nature*, as all the prophets foretell, shall put on her blissful festal attire; and as it has been compelled to share in the sorrows of men, it shall *also* be a participator in its glory." It is inconceivable how so many with such views of redemption, extending from man down to inanimate nature, should be fearful in plainly stating—what they leave to be inferred—that this necessarily must include the important links existing between man and inanimate nature. As Delitzsch says, the prophets all foretell this, and in a manner that cannot be explained away. Let the reader turn to what Fairbairn (*Typology*, vol. 1, p. 281) says of the restoration of the lost "lordship or dominion" over the earth, or, better still, let him refer to Ps. 8, where *dominion over the lower creation* is expressly stated as one of the prerogatives of man, and then let him see *how* this is applied to the

Second Adam (Heb. 2.), who restores this forfeited dominion, and *it is impossible to exclude* the lower order of creatures. Let the question be decided in reference to the Pre-Millennial Advent of Jesus and the resurrection of the saints as the Early Church regarded it and as here advocated, and *then* let Hos. 2 : 18 be considered in the light of parallel passages ; let Isa. 11 : 6–9; Ezek 34 : 25 ; Isa. 65 : 25; Zech. 14 : 20; Isa. 32 : 20, and other allusions be contemplated as occurring *in* "the new heavens and the new earth" (so Isa. 65) *after* the Coming of the Lord with all His saints (so Zech. 14), *after* the smiting of the earth and the slaying of the wicked one (so Isa. 11), and in connection with the restoration of the Jewish nation (so all the prophets); and any other view, *with such facts*, cannot be entertained. It is true, that a large number, to avoid such a conclusion, make such language figurative, and hence expressive of alleged changes in the nature of man; but such a theory is forced and inconsistent with the laws of figurative language. It is forced; because (1) against their own assertions of the completeness of redemption, etc., they leave the animals out ; (2) to confine this period to the Gospel (as Barnes), and then ask "how the Gospel has any tendency to change the nature of the lion, the bear and the serpent," is to ignore the fact that *Jesus Christ* is the Restorer, the One who renews things ; (3) to deny this because it involves a physical change (so Barnes, *Com.*, Isa. 11), and yet affirm, as in other places, physical changes in man and inanimate nature at the consummation, involves *lack of faith* in God's ability to perform what He has promised; (4) it transposes the predictions, making a past and present fulfilment, as e.g. the new heavens and new earth of Isa. 65 (under which this is to take place), continuously existing from the First Advent ; (5) it is forced by the inability to show (against the facts of history) a consistent fulfilment of their own figurative sense (in its relation to the predictions as a whole), to shield itself under the expectation of a still future spiritual fulfilment, ample enough to cover the application made, without informing us how this is possible to be reconciled with the delineation of this dispensation down to the very Advent of Christ ; (6) the theory does not regard the predictions as clearly distinguishing *between* man and the lower orders, for they are represented as separate, and distinct, and, owing to the change wrought in the latter, the former attain security, etc. (7) But it is also opposed to the laws of figurative language when strictly applied, for instead of there being a metaphor used, as supposed, it is literal language, seeing that nothing is attributed to this lower creation but what is *naturally applicable* to them. The only exception is that of the lion eating "straw, like the ox," which evidently is an expressed simile or comparison (not a metaphor which implies it in thought), and teaches that at this period so great will be the power of restoration, that the lion will live according to the change of nature *then* introduced.[3] To discredit this on the ground of impossibility, is to limit the Almighty energy of the Restorer ; to receive it only as metaphorical language, is to overlook the simple comparison instituted ; to accept of the whole as figurative, is to forget that the actions, etc., ascribed to the animals, are such as are strictly accordant with their nature as it once must have been exhibited in the Edenic state, and that a restoration affected by God must, in the nature of the case, present just such characteristics, and that, therefore, the things predicated of these creatures, instead of conveying an absurdity, correspond with *the comprehensiveness* of the Plan of Redemption. Indeed, admitting this, we find it throwing

increased light upon otherwise imperfectly understood passages of Scripture, as e.g. Christ's triumphal entry into Jerusalem when He rode upon an animal "*whereon never man sat*" (the words of Jesus and recorded by two evangelists, Mark and Luke). Surely, this has a deeper significance than to prove Christ's power over animals; for taking the analogy of faith, seeing what dominion is predicted of Him, regarding this entry as typical of the one to come, it points us back *to the dominion ascribed to Him in Ps. 8 and the prophets*—of which the subjection of *an untrained* animal is a feeble emblem—and then forward to the glorious future *when all creatures* shall experience the wonderful Will and Pleasure of the same King. Besides this, before the reader comes to a conclusion upon this particular point, let him first pass over the argument respecting the Kingdom; for if the Kingdom of the Messiah is that which we derive from Covenant and Prophecy, from His own words and that of His commissioned preachers, if it contains the restored Jewish nation and the spared Gentile nations, then, indeed, it would be both inconsistent and absurd to have such a Kingdom existing *without the presence of the lower creation.*[4]

[1] Hence, do not see why Lange quotes him (*Com. loci*) as sustaining the notion only of "the inanimate creation." So also Beza used language which cannot be thus confined.

[2] Luther's expressions are so terse, Luther-like, that we append another illustration (Muerer's *Life of Luther*, p. 572): As his little dog was begging for food, some one asked whether irrational animals would be in the world to come, and he replied: "Assuredly, for the new heaven and earth will not be desolate and waste, but filled with beautiful creatures."

[3] For a discussion of the laws relating to figurative language, see various writings on the subject, as e.g. in Lord's *Lit. and Theol. Journal*, Lord's work *On the Laws of Figurative Language*, Winthrop's *Premium Essay on Proph. Symbols*, Sirr's *First Resurrection*, Brookes's *El. of Proph. Interp.*, Bickersteth's *Pract. Guide to the Proph.*, etc. As it is not part of our purpose to discuss those laws, we may only say, that these writers clearly show that a metaphor strictly taken ascribes something to a creature which it has not the power of performing, and to inanimate objects, acts which only living agents can do, as e.g. the man flies, the clouds fly, the sky frowns, the tempest howls, "he is the pillar of state," the ship flies, etc. The fact, too, is to be noticed that the persons and things to which the metaphor is applied are not to be treated as part of the metaphor itself. Other forms may exist, but to prove their metaphorical character it must be shown that the metaphor —if correct—does not include the whole sentence, but part of it only, and the part which is metaphorical ought to be clearly distinguished from the remainder. But in the prophecies under consideration, our opponents make no such distinctions, but freely appropriate the whole as metaphorical, making creatures, and that which is said of them, figures of speech. We only contend that the very naturalness of the predictions presented, is so much in our favor for understanding them literally, conveying thus the idea of a peaceful, blessed change.

[4] The critical student is reminded (comp. art. "Sabbath and Jubilee Year," in Herzog's *Cyclop.*) that two ideas in connection with the typical nature of the Sabbath and jubilee (prop. 143) enforce this doctrine of the deliverance of creation: (1) the land itself and *the creature* upon it was to participate in this Sabbath rest; if so in the type, *how much more* in the antitype; (2) the type was based on the Divine ownership and Theocratic relationship; if so, *how much more largely* will this be exhibited in the antitype where this feature is more fully manifested. If the Ark is to be taken as a type of Christ (which many theologians allow and assert), *then* as the animals were taken in it and preserved (as well as man), *so likewise*, in reference to perpetuity, will animals find deliverance through Christ, for otherwise the typical nature is not carried to its related extent in the antitype. So strong are the reasons favoring such a deliverance, that commentators the most largely addicted to spiritualize the prophecies and promises still concede it, as we have shown by our quotations. Even Scott (*Com.*, Rom. 8) advocates the deliverance of "the whole visible creation," and while rejecting the idea of "an individual resurrection of all or any of the animals," he still contends that their suffering is "transient," since the passage teaches that at the period of man's resurrection they also shall be delivered from their "bondage." When considering such passages as 2 Kings 6 : 17 and 2 : 11, it only

serves to confirm the idea that the animal creation will be allied with the renewed earth. Fausset (*Com.*, Isa. 11 : 6) remarks : " These may be figures of men of corresponding animal-like character. Still a literal change in the relations of animals to man and each other, restoring the state of Eden, is *a more likely* interpretation. Cf. Gen. 2 : 19, 20 with Ps. 8 : 6–8, which describes the restoration to man, in the person of 'the Son of man,' of *the lost* dominion over the animal kingdom of which he has been designed to be the merciful vicegerent under God, for the good of His animal subjects, Rom. 8 : 19–22." Dr. Seiss (*The Last Times*, p. 226) says : " When God made man, He said to him, 'Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.' This dominion Adam lost. The rebellion of the soul against God brought with it the rebellion of the flesh against the spirit, and of nature against the entire man. Discords, antipathies, and a thousand evils ensued. Christ is the Second Adam, and by subverting the empire of Satan He regains the dominion which Adam lost and carries His redemption *as far as the consequences* of the fall have reached." Bickersteth (*Pract. Guide*, p. 218) : " The blessedness of the Kingdom of God terminates not merely in the glorified saints being happy in their own glory and the vision of the Lord ; *the whole earth*, after those purifying judgments which shall come upon it, has the deepest interest in it. It is sublimely represented as now waiting for it with earnest longing, Rom. 8 : 19–23. In this passage there is a clear distinction between a blessedness to be given in the manifestation of the sons of God, and *another blessing* in the deliverance of the creation at large from the bondage of corruption." Brookes (*Maranatha*, p. 214) exhibits a cardinal doctrine of Millenarianism as follows : "*All* the departments of nature, involved in the consequences of the first man's shameful defeat, must exhibit the fruits of the second man's magnificent victory." Graff (Graybeard's *Lay Sermons*, No. 35), referring to the reign of Christ, adds : " Even the natural ferocity of *the brute creation* will be subdued into gentleness during that age of abounding plenty and restrained evil." Numerous quotations of a similar nature might be given, but we conclude by saying : It is not necessary in adopting this view of an ultimate deliverance of creation to indorse the idea of a resurrection (Clarke, Wesley, etc.) or of continued existence after death, owing to immateriality and immortality (comp. Agassiz's *Essay on Classification*, pp. 97–99 ; Fiske's *Myths and Mythmakers*, p. 231 ; Pallister's *Thoughts upon the Immaterial Spirit of the Brute Creation ;* Wood's *Man and Beast, Here and Hereafter ;* Cook's *Lectures on Biology*, Lect. 9 ; Bh. Butler's *Analogy*, etc.), the view that at the Sec. Advent the creation, as then existing, is delivered, being amply sufficient to cover the promises. It is interesting to observe Huxley's (*Are Animals Automatons ? Pop. Sci. Monthly*, Oct., 1874) references to Augustine, Calvin, Edwards, Leibnitz, Malebranche, Hartley, Bonnet, Locke, etc., as well as the remarks of Tyndall, Hazard, Lindsay, etc., in this direction.

Obs. 4. As *the curse* is to be repealed, it is necessary to go back to the record in Genesis to ascertain its extent, and from this deduce what the deliverance will affect. Our opponents, admitting the literalness of the curse (as witnessed to-day) in nearly all its aspects, admit, in consequence, nearly all that is requisite to form the restitution or removal of the curse, as e.g. that relating to the earth and man. But two parts of the curse are set aside and for which no reparation is looked for or deemed necessary, viz., the perpetuation of the race in a fallen instead of an unfallen condition, (and the suffering attendant to it), and the enmity existing between the seed of the woman and the seed of the serpent. The former will be considered in a following proposition (Prop. 152) ; the latter may as well be contemplated under our present one. This becomes the more important, since writers of ability (as Fairbairn, *On Proph.*, p. 85–88) attempt to invalidate our fundamental grammatical interpretation by appealing to this curse, and asserting that a construction of it, in accordance with the usual laws of language, would invalidate our entire interpretation of prophecy, etc.[1] It is a fact that too many, overlooking that history proper (i.e. in its more detailed statements) begins with Abraham, make too much of the introductory to history, and must needs find the Redemptive process *fully contained in the curse itself.* That is scarcely the place to find it ;

and, what is remarkable, finding it in *a very obscure* allusion and nowhere else, they themselves admit that, as the sacrifices indicate and the piety of those ancients show, etc., they must have received communications not recorded. Precisely so; and the simple fact follows, that the briefest of epitomes is given—just sufficient—in order to understand the relationship that Abraham sustains to those gone before and to those coming after. But to return to the record: the very writers who bring in the objection that Gen. 3 : 15 ("*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*") can only be understood spiritually, viz., of Christ—the seed—bruising or destroying Satan—themselves admit *a literal* Eden, *a literal* fall, that Eve spoke of *a literal* serpent (v. 13, whatever the influence upon the serpent may have been), *a literal* curse upon the serpent, *a literal* curse upon the woman and man, and *a literal* curse upon the earth. The only exception to be found in the narrative is *the enmity;* nothing else is spiritualized, neither the grovelling position of the serpent, nor the sorrowful parturition of the woman, nor the toil and corruption of man, nor the thorns and thistles of earth. The enmity, however, is *part of the curse* and cannot, without violence, be separated from it. The serpent as a bodied being (not merely as an external agent) is cursed; and it is said to him that such enmity should continue to exist between him and the woman, and his seed, and the woman's seed, and that he should *constantly feel and experience* man's superiority in the injury mutually inflicted. The degradation and enmity followed—it has been realized thousands of years—and as every other portion of the curse is repealed, it is not surprising to find that, in the prophecies just noticed (Obs. 3), *this very enmity is predicted to come to an end*, so that the most unprotected of that woman's seed (even "the sucking child" and "the weaned child") shall be *perfectly safe* in the company of the serpent. The curse thus understood finds *its mate* (and hence the proof of the correctness of our position) in *the removal* of the same. Whatever agency (Comp. Martensen's Dog.) may have been in the background, one thing is certain, that the woman did not refer to it, and there is *no just reason* for believing that God has such reference in the curse. And, as Dr. Lord (*Theol. and Lit. Journal* for Jan., 1857) aptly remarks in his reply to Fairbairn: "The punishment of the seed of the serpent is *a wholly dissimilar* thing from the redemption of the seed of the woman. They present a contrast, not a similitude. The one has no suitableness to indicate the other, nor is one necessarily or naturally involved in and a consequence of the other." It would be difficult, indeed, to show in what *the adaptation* to represent redemption consists, and this difficulty must have been greater to Adam than to us. A writer (H. A. R. *Proph. Times*, Aug., 1869) has well expressed this: "Must not the words have been to him a densely dark enigma? An enigma, in its obscurity and mystery, calculated to increase, rather than relieve, his perplexity. Read the words—placing yourself as much as possible in Adam's position when they were delivered—and find from them alone, if you can, *any consolation* for the smitten hearts of the disconsolate pair!" Before such an application of the passage is made by Fairbairn and others, it must first be proven: (1) that *Satan* is the one that is cursed in the serpent in verse 14; (2) that the pronouns in verse 15, being connected by the copulative "and" with the preceding, *do not relate to the same serpent* doomed to go upon his belly; (3) that the seed of *the same serpent* cursed *are* "*wicked*

men" and that the seed of the woman are *only* "*righteous persons*;" (4) or, that if the seed of the woman is limited *to one* person, the seed of the serpent, expressed in the same way, is not *also* to be thus determined; (5) that when the curse was pronounced upon the serpent's seed, it was virtually a curse proclaimed *upon a portion* of the woman's seed; (6) that if the wicked are called "children of the devil," etc., in view of this passage (and not because of their adopting, etc., his spirit), *then* the righteous should be called "the children of the woman," because of the enmity between the two seeds; (7) that if the grammatical sense is not allowable in the 15th verse, *why* it should be tolerated in the preceding and following verses; (8) that *the literal fulfilment* of the curse in the woman, man, earth, and serpent should have *no influence* in deciding the literalness of a fact, viz., the enmity existing between the serpent tribe and man, also evidenced *by actual* fulfilment. The truth is, that, without denying that the serpent may have been controlled by external agency (for that forms another and different subject), the more we depart from the plain grammatical sense, *the greater the difficulties* pertaining to the passage, while the nearer we keep to its literal meaning, the easier we make it of solution. We find it as *a curse;* as *a curse* we actually see it entailed; and as *a curse* we find that it shall ultimately be removed; and God's Word and honor is more completely vindicated in observing *this connection*, which the words do bear, than to seek for an inferential, symbolic, or spiritual meaning which, *perforce*, they must contain.[2]

[1] Viz., by holding up the absurdity of what he is pleased to call "a bald and naked literalism," which would be "at variance with the character of God," so that "the simply literal for prophecy will not do at the very outset" (although he afterward makes this *a plea* in behalf of the First Advent of Christ), and that we who hold to such conclusions "are not to be reasoned with, but must be held naturally or morally incompetent to deal with matters of such a kind." The reader feels at once that Genesis is approached by Fairbairn with *a preconceived* opinion; that it is prejudged before examined, and precisely on the same principle adopted by unbelievers, viz., upon what he may regard proper and right for God to say and do in the matter; and then gives the sense which best suits his ideas of God's character and doings. He may, indeed, have been unaware of the spirit thus openly manifested—for he is a writer that we esteem—but it nevertheless exhibits itself, as various criticisms from different sources have agreed in pointing out, and as the few sentences just repeated abundantly evidence.

[2] See the allegorical, mythical and literal interpretations contrasted, Knapp's *Christ. Theol.*, s. 75, and notice how even those who are disposed to find chiefly a moral teaching, etc., from the narrative, yet admit much that is literal, as e.g. Knapp's own view, same section II. (3) (a). Knapp, in view of what has been written, is not far from the truth, when he tells us that the very "simplicity of the narrative" is a difficulty to "the learned interpreter," who must find "something of higher import and more philosophical than is contained in the simple words." While interpreting, as we do, we can also use the prediction as referring to Christ and His ultimately crushing Satan "that old serpent," because the Scriptures, in their allusions to the curse and contest, employ the serpent as a type of Satan and his end i.e. we have both a historical and symbolic meaning.

Obs. 5. Without pressing this subject into details (which are not given), we ought to be content with the general statements made concerning the deliverance of creation, which are sufficiently extended in their nature to indicate *a completeness of Redemption*, reaching to *a restoration of all the forfeited blessings*.[1] To extend this deliverance to the whole universe, as Origen and some moderns, is to extend it *beyond the bounds* of the prevailing curse; to confine it to "inanimate creation," as Theophylact and others, is to leave *the curse unrepealed* upon an important member of creation; to limit it to "humanity," as Augustine, or, to "Gentiles," as

Locke, or, to "the Jewish people," as Cramer, or, to "Gentile Christians," as Clericus, or, to "Jewish Christians," as Gockel, or, to "renewed believers," as Barnes, etc., is *both to circumscribe* the promise of restitution and the actual removal of the curse, leaving out that element of universality commensurate with the extent of the fall. Only two opinions can be held—consistent with the Plan of Redemption and promise—on this subject. One, to which we have given our adhesion, so far as Rom. 8 : 19–23 alone is concerned, is that "inanimate and animate nature in contradistinction from humanity" (so Lange states, as held by Irenæus, Grotius, Calovius, Neander, Meyer, De Wette, Hodge, Alford, etc., on Rom. 8 : 19–23) is denoted. But if confined to this alone, it would do injustice to our real doctrine and to the sentiments of some of those quoted, who, with us, hold that this only expresses the meaning of Paul in Rom. 8, where the deliverance of believers is said to be connected with that of creation (as explained), while in other places the deliverance of the race—humanity as such—is *also specifically* taught. Hence, it has been intimated (foot-note under Obs. 2) that we can cordially accept of the opinion advocated by Lange (*Com.*, Rom. 8), that in this rescue of "the creature" is denoted, "*the whole creation, rational as well as irrational*, not yet redeemed, but needing and capable of redemption;" incorporating Riddle's remark: "The limitation to creation, as capable of redemption, implies that only so much of creation *as is linked with the fall of man, and subject to the curse*, should be included." Now, the curse has fallen upon the race, and all nations experience its sad consequences, but our doctrine of the Kingdom explicitly teaches that *after* the manifestation or the resurrection of the sons of God, the race, the nations, both Jewish and Gentile, shall be delivered from the heavy pressure of the curse (Prop. 152). Therefore, it is that this view not only harmonizes with our doctrine, but the latter serves to explain *how and when* it is most fully realized. If it should be thought essential not to exclude humanity and yet preserve the distinction between present renewed humanity and creation (Rom. 8), our doctrine of the Kingdom unmistakably does this, showing that humanity, as it now exists, cannot possibly hope for the deliverance—predicted by the prophets—until the firstfruits of believers receive the redemption of the body. Our doctrine thus even fortifies the opinion of Lange and others, and most forcibly confirms the rendering: "Into the freedom of the glory" (instead of "glorious liberty" of E. V.) "of the children of God," seeing that when the sons of God are manifested in the glory of their rulership, etc., the nations themselves are represented as sharing in the blessings resulting from the same.[2]

[1] Lange (*Com.*, Rom. 8, doct. remarks on v. 18–27, 5.) (2) makes some judicious remarks, suggesting "a return of nature to collective fundamental types," "the preponderance of constant existence over an excited growth," the revival of pure forms, "the negation of parasites," "the reflexive formation of the morbid form of death in original, ideal forms," and "the absolute connection of the creature thus idealized with man, and its appropriation by man." So little has been given respecting the changes then introduced, that we can only conjecture concerning them. The reader will see from our position that we are not prepared to go as far as Clarke, Wesley and others suggestive of a resurrection of animals (neither denying nor affirming concerning it), for as the deliverance of inanimate creation does not demand a restitution of all vegetable life, etc., and as the deliverance of the race (as we shall show hereafter) does not require that all of the past race (excepting believers) should participate in it, so the removal of the curse from animal life does not positively require the resurrection of the dead. Comp. Alford, Bengel, etc., on this passage.

[2] The student is cautioned not to limit this deliverance to the Sec. Advent and resurrection of the saints, or even to the Mill. age. It is true that then an astounding deliverance, a mighty and glorious change is witnessed, so that that period is pre-eminently set before us as the beginning of restitution, a work (as shown before) which runs through the Millennium and finds its ultimate completion in the ages following—for after the thousand years and little season has expired, we find the earth giving up its remaining dead, and "death and hell (Hades, Rev. 20 : 14) were cast into the lake of fire" i.e. are removed from the earth, utterly destroyed ; thus introducing a new order of things, an advancement or progress in which these no longer exist. This whole subject shows how unjustly those (as e.g. Fiske in *The Christ of Dogma*, p. 111, in *The Unseen World*) judge Paul, who make him to teach "the end of the world," a doctrine—however a favorite with some moderns—the most remote from his expressed views. It may be added that the line of Paul's reasoning, the mention of the creature subjected to vanity and the bondage of corruption, the promise of deliverance from the same, leads us at once to consider the fall and its results as detailed by the Scriptures and experienced by man, and then the Plan of recovery through the Saviour provided, a recovery which promises a complete restitution. If this is done, it inevitably brings us to the conclusions drawn by Paul as a logical sequence, fortified as it is by the early Church belief, a faith evidently drawn from apostolic teaching. Barbour (*Worlds*, p. 45), to favor his theory of restitution, makes "the creature" of Rom. 8 to be the same as that of Mark 16 : 15 i.e. men in the flesh. But eminent critics include the material creation in Mark, as e.g. Sirr (*First Res.*, Ap. p. 151) renders it : "Going into the whole world announce the glad tidings for the whole creation" (and e.g. Col. 1 : 23 in or "through the whole creation under heaven," as it was not preached to every individual). So Nast (*Com. loci*) "to the whole creation," and points out that Steir makes "creation becoming an actual partaker of redemption, having been through man's fall subjected (Rom. 8 : 19-23) to vanity and corruption ;" that Bengel makes it applicable as wide as the curse extended to men, the brute creation, and all nature, in brief, "all that needs restoration ;" that the Berlenburg Bible sums it up : "The entire Gospel refers to the relation of the creature to God ; helping it to find its Creator again and its eternal good." Lange comments : "The renewal or restoration of the world through the Gospel is a promise that pervades the whole Scriptures (comp. Deut. 28 ; Isa. 11 and 65 : 17 ; Rom. 8 ; Rev. 21), and in our text this promise receives the confirmation and sanction of Christ." "The idea of a universal palingenesia we find clearly intimated by the Apostle Peter (Acts 2 : 20 and 3 : 20, 21 ; 2 Pet. 1 : 4, and 3 : 13)." In view, therefore, of the Gospel containing the glad tidings of deliverance, not only to man, but to the burdened creation, we certainly should be guarded lest we limit its meaning in our interpretations. The personification of even inanimate creation can certainly form no objection to the intelligent reader, after the numerous examples recorded of the same in Scripture, as e.g. in the land, corn, wine, oil and beasts in Joel 1 : 10-20 ; comp. Jer. 12 : 4 ; Isa. 24 : 4-7 ; 13 : 13 ; 33 : 9 ; 34 : 4, etc. Dr. Cumming (*The Great Tribulation*, p. 29), taking this scriptural view of restitution, eloquently says : "All that God has made, from the star in the sky to the flower upon the field, from the ephemeral insect in the sunbeam to the archangel that worships by the throne, all shall be retained ; what has gone wrong shall be made right, what Satan has usurped shall be taken from his grasp ; and this weary world of ours, that has wept, and groaned, and suffered so long, shall be emancipated from its thraldom, reinstated in more than its pristine magnificence and beauty, and the world close with a Paradise vastly more magnificent and beautiful than that with which it began." Dr. Nägelsbach (Lange's *Com. Isa.* p. 695), in delineating the new heavens and new earth, adds : "There will be a renovation even of the animal world. It will be in harmony with the spirit of peace and love, which will prevail in the entire new creation."

Obs. 6. In view of the Supernatural being wonderfully exerted in this deliverance, two remarks may be appended : First, in the study of this subject the reader ought to keep in view a fact already evidenced in creation, preservation, Incarnation, etc., viz., that the Supernatural *harmonizes itself with the natural.* This will curb that extravagance of expression respecting the future Supernatural (i.e. making all such), and will restrain the undue depreciation of the natural (i.e. removing it as if it were, as Gnosticism taught, sinful, etc.). Second, that this deliverance, running like a golden thread through the whole Word, and interwoven as

it is with Millennial descriptions, portraying an Edenic state in which the nations of the earth shall immeasurably rejoice, *confirms the position* that we have taken concerning the church. Fighting, struggling, suffering, witnessing, etc., the Church, instead of experiencing the promised deliverance, *looks forward* to the day when her believing and faithful sons and daughters shall be manifested, and then her groanings and desires, now constantly arising—pressed out by the curse—shall give place to joy and realization. Any other view is an undue exalting of the Church in its present state, over against existing facts, at the expense of the precious and oath-covered promises of God.

If the reader desires to see how Rom. 8 : 20–22 can be spiritualized and its fulfilment be attributed to causes now at work (as e.g. the union of Science and Religion, education, etc.), he will find it in Beecher's sermon on this text, entitled "The whole world in pain" (*Ch. Union*, Jan. 30th, 1878). He remarks of our view : "The Second Adventists—honorable, noble men, than whom there are no better—hold that until the personal reign of Jesus Christ is ushered in, it makes but little difference what they do. They hold that all that can be done is to crutch up this world until the Saviour comes, when, by His influence and power He will put an end to all wickedness, and introduce righteousness everywhere." Beecher's view is eloquently expressed, but is contradicted by the plain grammatical sense which entails a curse, a bondage which man, with all the resources of nature, religion, etc., *is utterly unable* to remove, and which awaits (e.g. Acts 3 : 20, 21, comp. Prop. 144) the return of Jesus, who alone can (Rev. 21 : 5) "make all things new." He fails to inform us *how* the expedients proposed by him can lift the entailed curse from the creation, when even the most pious and devoted servants of God experience, with tears and sorrow, its continued and prevailing force. We may repeat Dr. Dorner's (*Person of Christ*, vol. 1, p. 412) pregnant declaration : "Complete victory Christianity never can be, until nature has become *an organ* of its service, *a willing instrument of the perfect man*, that is, of the righteous who are raised from the dead." (Comp. Prop. 120.) It is a matter of regret that liberal Jews, accepting of the unbelief of the destructive schools, deny—over against the testimony of their own prophets—this deliverance. Thus e.g. *The Amer. Israelite* (May 30th, 1879, Dr. Wise, editor) declares : "The Old Test. states nowhere that this physical world will ever undergo a radical change. There is wonderful stability in the laws of nature without the least indication that this planet is to undergo a serious revolution in the next million of years." Alas ! what faith this expresses in the promises of God given to Jewish forefathers ! Such writers fall under the scriptural category of being "willingly ignorant."

PROPOSITION 147. *This Kingdom is preceded by a wonderful shaking of the heavens and earth.*

The student who has followed our argument will at once anticipate such a result, for the Kingdom, in its *Theocratic aspect*, with its design and connections (e.g. restored Jewish nation), *cannot possibly* be erected here on earth without *a fearful commotion, the most terrible convulsions* among the nations, in which nature itself is represented as partaking. The Millennial descriptions are introduced by this preparatory shaking, and every prophet, more or less, has portrayed its *dreadful* nature. It is sufficient to direct attention to two passages, which clearly announce it. Hag. 2 : 6, 7, "*Thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory,*" etc. Heb. 12 : 26, 27, 28, "*Whose (God's) voice then (at Mt. Sinai) shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us,*" etc. Two facts locate the fulfilment of these passages in the future, viz., (1) that before and at the First Advent there was *no such shaking*, for universal peace (Kurtz's *Sac. His.*, p. 273) existed when Jesus came, and (2) that Paul in Hebrew speaks of this shaking, not as past, but as future.

Obs. 1. Unfortunately with the rejection of the doctrine of the Kingdom, many writers, not knowing what else to do with the passages quoted, apply them to the First Advent, thus forsaking the Early Church view which understood them to refer to the future Advent.[1] Notwithstanding this application, others who have but little sympathy with our doctrine, still regard them as related to the future. Thus, e.g. Storr (*Diss. on Kingdom of Heaven*) affirms that this shaking of the heavens and earth *is yet* to be fulfilled, and suggests that the apostle, in Heb. 12 : 25, does not quote from Haggai but from some saying of Christ's uttered respecting the Kingdom of God (probably based on the prophet), and not recorded. Gildas (A. D. 546) renders Haggai as follows : "Thus, saith our Lord, I will once move the heaven, and earth, and sea, and dry land, and I will drive away the thrones of kings, and root out the power of the kings of the Gentiles, and I will chase away the chariots of those who mount upon them." The reader will see that Gildas properly identifies Hag. 2 : 22 as explanatory of

the other passage, and incorporates it, and thus, instead of applying the prophet's language to an overthrow of the Jewish polity, etc. (as now so current, although the civil polity was overthrown at First Advent), assigns it *to a complete downfall of Gentile domination*, thus making it accord with numerous predictions. Augustine (*City of God*, B. 18, Ch. 35) says that Hag. 2 : 6 is partly fulfilled, but will only be fully accomplished "*at His last Coming.*" (Gilfillan, in *Christianity and our Era*, adopts this double fulfilment.)[2] Numerous opinions of this kind might be quoted, but these are sufficient to indicate how, in the light of prophecies which all admit are still future and pertain to the period of the Sec. Coming, it is impossible for some of those, who adopt the Church-Kingdom view, to confine these passages to the First Advent. Indeed, let any one dispassionately consider what really occurred at the First Advent, then what is here predicted, and finally what a shaking of the heavens and earth, of nations, etc., is still described as future, as e.g. under the last vial, Rev. 16 : 18–21 ; at the conflagration, 2 Pet. 3 ; at the time of the confederation, Rev. 19 ; Joel, 3, etc., and it seems strange that believers in the Word should be so reluctant to acknowledge this shaking to be still future, when they freely locate the predictions mentioned, which *include just such a shaking*, at a time which *is yet to come*. The reason is apparent : the theory adopted respecting the Judgment and Judgment Day makes such an interpretation antagonistic to their expressed views, for they cannot reconcile with their theory the Coming of the Desire of all nations, the filling of the house with glory and making the glory of this latter house greater than that of the former, bestowing peace, etc. All these things are opposed to their notions of the ending of time, the winding up of sublunary things, etc., and hence, *whether it fits or not*, all these things must be engrafted in some way upon the First Advent. Our doctrine is not thus trammelled. The re-established Theocracy under David's Son *introduces* the Desire of all nations, *bestows* peace and prosperity, *brings a glory* to the Davidic and Lord's house transcendently greater than the world has ever yet witnessed.[3] But this can *never be realized without* the most extraordinary revolutions, the most unprecedented changes and convulsions, which are characterized as "*a shaking of the heavens and earth.*" Jesus (Matt. 24 : 29 ; Mark 13 : 25 ; Luke 21 : 26), in accord with the general tenor of prophecy, predicts that "*the powers of the heavens shall be shaken,*" which is linked with "*distress of nations,*" "*mourning of the tribes of the earth,*" "*men's hearts failing them for fear, and for looking after those things which are coming on the earth,*" and "*the Coming of the Son of man in the clouds of heaven.*" The reader will notice that Barnes (*Com. loci*) and many others, who, against a comparison of these predictions, apply this shaking to the Roman army destroying Jerusalem, etc., fully admit that it *also refers to the period of the Second Advent*. This shaking, too, as the connection shows, is for purposes of overthrow, utter destruction, and radical change ; *it is preliminary* to the setting up of a Kingdom that cannot be moved, *i.e.* everlasting, ever-enduring. It is a shaking *of Gentile domination* (Hag. 2 : 21, 22) to its complete removal, making place for the incoming Kingdom of Jesus. It is a shaking *similar* to the shaking of the Babylonian heavens and earth mentioned by Isaiah (13 : 13). It is that shaking of the heavens and earth (Joel 3 : 16) *preceding* the dwelling again of God in Jerusalem and the Millennial glory. It is that terrible shaking of the earth described by the prophet (Isa. 2 : 19, 21), *when* the glory of the

Lord's Majesty shall appear. It includes that "*great shaking in the land of Israel,*" when God shall destroy the enemies and restore the Jewish nation to their own land, thus magnifying Himself in the eyes of many nations.

[1] Thus e.g. the *Exp.* of Macknight (*On the Epis. loci*) is very defective (being evidently forced to seek a meaning to suit his theory of the future), and the peroration of v. 28 seems to us a mere parody of Scripture, thus paraphrased : "Wherefore we, the disciples of God's Son, having in the Gospel dispensation received the Kingdom foretold by Daniel to be given to the saints, and which is never to be shaken, let us," etc. How an interpreter can possibly locate Daniel's Kingdom here (at First Advent), when the prophecy expressly limits it after the destruction of the hostile powers, etc. ; and how, under the terrible persecution, trials, etc., of the Church, he can profess this to be a fulfilment of Daniel, is beyond our comprehension. The same remarks are applicable to Barnes and nearly all the spiritualistic commentaries. On the other hand, valuable commentaries and writers return to the early Church view, as the only one consistent with Scripture. Thus e.g. Lange's *Com. loci* correctly refers this shaking to the closing period of this age (Mic. 7 : 15 ; Hab. 3 ; Hag. 2), and adds : "The shaking refers not to any convulsions accompanying the entrance of Christianity into the world (Coccei., a Lapid., Böhm, Klee, etc.), but to the final consummation" (Theodoret Theoph., Erasmus, Bez., Bleek, Thol., etc.). In favor of the latter, Bengel, Hofmann, Delitzsch, Van Oosterzee, Alford, etc. Some, as Fausset (*Com.* Hag. 2), make a double or continued fulfilment : "The shaking began introductory to the First Advent ; it will be finished at the Second. Concerning the former, Cf. Matt. 3 : 17 ; 27 : 51 ; 28 : 2 ; Acts 2 : 2 ; 4 : 31 ; concerning the latter, Matt. 24 : 7 ; Rev. 16 : 20 ; 18 : 20 ; 20 : 11."

[2] Luther (Michelet's *Life, Tischreden,* etc.) evidently referred this shaking to the future, when in the general consternation produced by the Turkish invasion he said, "they (the Turks) must needs come and give us the promised shaking." For his view of the Voice of Jesus causing this shaking at Sec. Advent, see Meurer's *Life of Luther,* p. 573–74, etc.

[3] The student need not be reminded that the expression of Haggai "*and the desire of all nations shall come*" is variously interpreted. It is admitted to be a difficult passage. The original, many critics inform us, cannot well be applied to a person. Hence, other translations are offered as "desirable things" denoting either presents brought by the nations, or the things desired by the nations. The Vulgate has it, "and that which is desired shall come to all nations," or as others "the desired One shall come to all nations," or as others, "the desired things shall come to all nations." Dr. Clarke, *Com. loci,* advocates "desirable things," that the nations will bring them, viz., the silver and gold mentioned in the next verse, and this would then accord with several Mill. predictions, where the kings and nations bring presents, etc. Dr. Clarke pointedly says : "I cannot see how the words can apply to Jesus Christ." If this is so, it would materially strengthen its non-application *to* the First Advent. As to the glory of the latter house, this can be readily applied to the Messianic Kingdom in which "the desolate house" shall be rebuilt with a magnificence (see Isa. 60, etc.) superior to the former. It must be borne in mind that in the Spirit's estimation the temple is *associated* with the Theocratic arrangement, it being erected *before* the Theocracy was overthrown, and it being the chosen place where God Himself dwelt *as the nation's Ruler,* associated with the Davidic Kingdom, and that it will be again rebuilt and form a latter house. Many who do not entertain our doctrine make the phraseology apply to "the Kingdom of Christ." Comp. Isa. 2 ; Micah 4, as given e.g. under Prop. 170.

Obs. 2. One of the best dissertations on this subject is that given by Dr. Owen in a sermon. After refuting the interpretation of Rollocus, Piscator, etc. (who make earth the inhabitants and heaven the angels, which men and angels were shaken with amazement, etc., at events of First Advent and preaching of the Gospel), by showing that the shaking was *not yet* accomplished when the apostle spoke, that it *must exceed* all former shakings, and that the things shaken *are removed* ; after rebutting the opinion of Junius and many Commentators (viz., that heaven and earth denote the material parts of the world, etc., and the shaking comprised the signs, prodigies, darkness, earthquake, opening of graves, etc., attending

Christ's birth and death) by similar objections, he then refers to the view of Paræus, Grotius, etc., that this has reference to the dissolution of the heavens and earth at the last day, but argues that the things shaken are to be removed *that the Kingdom of Jesus may be established*, and pertinently inquires, taking such a sense as the ending of all sublunary things, what hindrance the material earth and heaven are to such an establishment, and concludes that the Kingdom will not be brought in until after the Sec. Advent or the judgment.[1] He then enters into an interesting discussion, appealing to Hag. 2 : 6, 7, saying that "*I will shake the heavens and the earth*" and "*I will shake all nations*" is a pleonasm for "*I will shake the heavens and the earth of all nations*—making the "heavens of the nations" *the political heights and glory, forms of government*, etc., while the nations' earth is *the multitude of their people*, their strength and power, whereby the heavens are supported.[2] Owen's argument is materially confirmed; if we turn to the latter part of the chapter in Haggai, and *notice* how the prophet explains by *the parallelism how* "*the throne of Kingdoms*" *will be* "*overthrown*" *and* "*the strength of the Kingdoms of the heathen*" *will be* "*destroyed,*" which finds an accurate correspondence in many prophecies as e.g. Ps. 2; Dan. 2 : 44; Rev. 11 : 13–18, etc., that describe the erection of the Messiah's Kingdom to follow the fearful downfall of the Kings and Kingdoms of the earth, who are represented (as e.g. Rev. 19, etc.) *as confederated* against the truth. In perfect agreement with the tenor of the old prophets, who describe the Gentile domination to come to an end (Prop. 164) and to give place to that covenanted Theocratic order which is everlasting, Paul most *delicately* (to avoid exciting unduly the hostility of the Roman Empire, under which the believers then lived) *and yet effectively* declares *the result* of this shaking, just as Daniel and all the prophets portray it, viz., "*the removing of those things that are* (marg. may be) *shaken*" (i.e. those Kingdoms), "*as of things that are made*" (i.e. temporarily allowed, or created), "*that those things which cannot be shaken may remain*" (i.e. the covenanted and oath-bound promises respecting the Kingdom now to be realized in the restored Theocratic arrangement under David's Son), "*wherefore, we receiving a Kingdom*" (the same that is thus covenanted and which saints inherit), "*which cannot be moved*" (i.e. will never be thus shaken and destroyed like the others), "*let us,*" etc. It is hard to say which excites our greatest surprise and admiration, *the remarkable nicety* of Paul's language, thus avoiding the prejudice (cruel and persecuting) of Gentile rulers, without in the least sacrificing truth; or *the exceeding harmony*, even in the minutest particulars, between him and men who spoke many centuries before him.[3]

[1] Dr. Owen says "after the day of judgment," while we, taking a different view of the day of judgment (see Prop. 133), make them contemporaneous, etc.

[2] Heavens is thus used, Isa. 13 : 10–13; Jer. 4 : 23–25; Ezek. 32 : 7; Isa. 34 : 4, 5; Joel 2 : 10; Isa. 14 : 12–15, etc. So earth is employed, Rev. 12 : 16; Gen. 6 : 11, etc.; popular commotion is designated, Rev. 11 : 13, etc.; civil revolution is denoted by a shaking of the earth, earthquakes, etc., as Joel 2 : 10; heaven and earth combined forming "a political universe" (see e.g. Horne's *Index to Symb. Language*, vol. 2, word "heavens"), Isa. 51 : 16. The reader is referred to Faber's *Diss. on the Prophecies*, ch. 2, On the Symb. Language of Prophecy, for some interesting remarks on the symbolic or figurative meaning of heaven and earth. A vast number of writers admit the figurative use of heaven and earth and the shaking here meant. We have room only for a few. Archbishop Newcome says on Hag. 2 : 6, etc., that "the political or religious revolutions which were to be effected in the world, or both, are here referred to," etc. (He also affirms that "Messiah's Kingdom" is denoted in the prophecy.) Although mis-

applying it, he makes a good remark on the word "once," viz., that it denotes one peculiar, distinctive, great final revolution. Dr. I. Smith, in his Summary View, etc., says: "Great earthquakes and the shaking of heaven and earth denote the commotion and overthrow of kingdoms." Sir I. Newton (*Ob. Proph.*, I. ch. 2): "Great earthquakes and the shaking of heaven and earth are put for the shaking of kingdoms, so as to distract and overthrow them." Bishop Newton (*On the Proph.*) remarks, p. 362: "In the prophetic language great commotions and revolutions upon earth are often represented by commotions and changes in the heavens." So also Bh. Warburton (*Divine Legation*, vol. 2, b. 4, s. 4) "as in the hieroglyphic writing, the sun, moon, stars, were used to represent states and empires, kings, queens, and nobility; their eclipse and extinction, temporary disasters or entire overthrow, etc., so in like manner the holy prophets call kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction," etc. So Horne's *Introd.*, vol. 1, p. 389; Barnes's *Com.* on Matt. 24 : 29; Heb. 13 : 26, etc.; Bloomfield, Nast, Whitby, Doddridge, etc., on same passages. Stuart on *Heb. and Apocalypse*, and nearly all, if not all, writers on prophecy. Elliott, Bickersteth, Brookes, Cox, Sirr, and many others refer to this usage, agreeing with Bh. Warburton (*Julian*, p. 21) when he says: "In the old prophetic language the change and fall of principalities and powers, whether spiritual or civil, are signified by the shaking of heaven and earth, the darkening of sun and moon," etc.

[3] Dr. Cumming (*The Great Tribulation*) has a lecture (3d) on this shaking, and he shows (1) that instead of a shaking of nations at the First Advent, there was such a peace that the temple of Janus was shut; (2) that Paul quotes this prophecy as unfulfilled sixty-four years after the birth of Jesus; (3) that this shaking is future, corresponding e.g. with the shaking of the last vial. He also makes Christ the desire of heathen nations, as the response of that sense of want and yearning for light and deliverance deeply prevailing in the heart of humanity. Barbour (*Three Worlds*, p. 18) seems to think that the shaking is the result of the huge cannon manufactured for future use (!), but afterward correctly attributes it to an overthrow of governments. To appreciate this subject properly, other Props., must be regarded, as e.g. 161, 162, 163, 164, 165, 174, etc.

Obs. 3. But while fully indorsing this view, that the great, important meaning of such phraseology is the subversion, overturning, and destruction of Kingdoms, etc., yet this does not forbid our entertaining the firm belief that these things will be accompanied by *physical marvels, earthquakes*, etc., which shall cause "*men's hearts failing them for fear*," etc. *Analogy*, pointing to the plagues preluding the deliverance from Egypt, to the events connected with the birth and crucifixion of Jesus, should cause us to hold that when the most solemn crisis for the world comes, God will cause *His Almighty energy* to be displayed in an unusual manner *in the material nature* which is to be *a participant* in the glory following. God has *hitherto* thus condescended to warn and speak, and there is every reason to believe, that as the end of the age draws nigh and the stupendous issues dependent upon it approach, God will *again* plead with man in a startling, strange, supernatural manner. While it may be difficult, and even impossible (owing to this figurative use of language just designated), to tell in each individual case whether the fulfilment embraces a literal, physical, or moral, or civil, or political sign, yet such is the variety of expression, the attitude of man himself, the actual participation of the material heavens and earth (as will be shown in following propositions) in the changes then introduced, that the wisest and most profound students of the Word have unhesitatingly given their adhesion (see Prop. 174) to such a belief. Indeed, when the writer considers that this period is to be specially characterized by the denial of the supernatural by the worldly-wise, it seems eminently fitting and proper that such an exertion of power should be manifested, not only for the believing and prudent, not only for the admonition of the unthinking, but for *the confounding of the crafty*, who rely so much on nature.

PROPOSITION 148. *This Kingdom embraces the new heavens and new earth.*

This is *so distinctly taught* by Isaiah (chs. 65 and 66), by the pious Jews and Early Church, by a long line of eminent divines, including even our opponents who locate the Kingdom of God in it, and by the magnificent closing (Rev. 21) of Revelation, that it demands no special proof.

Obs. 1. The question, however, arises what are we to understand by this new heavens and new earth? Fully admitting (as e.g. the Prop. preceding 146) that the material atmosphere and earth shall undergo a transformation for the removal of evils, etc., yet, keeping in view *what* heavens and earth are shaken and removed (viz., the Gentile Kingdoms and their upholders), it is but reasonable to believe that the Spirit to keep up *the consistency of the figure* thus used, means by "the new heavens and the new earth" taking the place of the former ones, *the Renewed Kingdom* (i.e. Theocracy) of God and *the renewed willing adherents*, attached and devoted to it. This accords with the predicted fact that when the Gentile domination is overthrown, *then* the Kingdom of heaven (Dan. 2 and 7) occupies *the supreme authority* over all the earth; then (Rev. 11 :15, Prof. Stuart, *Com. loci*) "*The Kingdom of this world has become the Kingdom of our Lord and His Christ,*" or (as Lord, *Apoc. loci*) "*The Sovereignty of the world has become our Lord's and His Messiah's.*" This prophetical usage of language is *purposely and most wisely* chosen to delineate the restoration of the Theocratic-Davidic Kingdom, which supersedes all other Kingdoms. The word "new," as has often been noticed, even by opposers, does not necessarily mean something entirely new, but denotes "a renewal or restoration" of something previously existing. It properly, then, denotes the renewal or restoration, with increased glory, of that "heaven and earth" which once existed in its initiatory form; and the entire phrase—as the ancient believers logically held—*includes the Messianic Kingdom.* How deeply this ancient belief was still held, even down to the Council of Nice, is seen in Gelasius (*Hist. Acts Council*), when he refers as proof to Dan. 7 : 18; Ps. 27 : 13; Matt 5 : 5 and Isa. 26 : 6 for the expression of faith: "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the Great God and our Saviour Jesus Christ."

Thus e.g. Robinson, *N. T. Lexicon*, makes "the new" in 2 Pet. 3 : 13; Rev. 21 : 1; Isa. 65 : 17; Isa. 66 : 22, "renewed, made new, hence, better, superior, more splendid. So the corresponding word of the Old Test. means as a verb, to make new, renew, repair, restore, as in 1 Sam. 11 :14; Job 10 :17; Ps. 60 :12; Isa. 61 : 4; Ps. 103 : 5; 2 Chron. 15 :8; and 24 : 4. Whence are derived the words new, i.e. renewed as in new moon, new heart, new creature," etc. Knapp (*Christian Theology*, p. 544), after showing how "the destruction of the heavens and of the earth, the growing pale and darkening of the sun and moon, are often used figuratively to denote great changes in the world, the calamity and

downfall of particular states and countries," adds: "On the contrary, the phrases, new heavens, new earth, the clear shining sun, etc., are used to denote the welfare and returning prosperity of states—e.g. Isa. 65 : 17 ; 66 : 22 ; 13 : 10." He appends a remark worthy of consideration : "But these very figurative expressions presuppose the literal idea." Comp. art "Heaven," M'Clintock and Strong's *Cyclop.*, which says : "*Heaven* signifies symbolically the ruling power or government ; that is, the whole assembly of the ruling powers, which, in respect to the subjects on *earth*, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth." All symbol. dictionaries, all critics, whether Pre- Post- or Anti-Millenarian, fully indorse this usage, making heaven a figurative representation of the ruling power, and earth of its subjects. We see no reason for departing from the same, especially when *both* covenant and prophecy point us to this period of time *when the Theocracy* shall be most gloriously renewed.

Obs. 2. The creation of "the new heavens and new earth," in Isa. 65 : 17 and 66 : 22, are intimately connected with, and indeed explained by, the unexampled prosperity and joyfulness of Jerusalem, and in the removal of the curse entailing weeping, etc. These are a result of the creation of the former, and, therefore, it is that Peter (2 Pet. 3 : 13), while directing attention to the wrath of God bursting forth in vengeance upon the world, and which will affect the earth materially, yet relying upon these promises given by Isaiah, *looks for this very Kingdom* to be established, which *includes* the material changes and blessedness described by the prophet. The Kingdom is designed as *an instrumentality* to restore man and the earth to the forfeited position, and must, if successful, embrace *both* in its redemptive purpose, just as the Jews held. Hence it is wrong, as some do, to regard this phraseology as *exclusively* applicable to a material change, and it is likewise erroneous, as others hold, to confine it *entirely* to spiritual things or rulership or the Kingdom. Admitting it to be, as Lord (*Apoc.*, Ch. 21 : 1) maintains, a symbol of "rulers of a new order" and "subjects of a new character," yet, as these rulers *include* a resurrection state and these subjects deliverance from physical evil, the phrase itself is not to be thus *exclusively limited*, as Peter evinces when he claims the promises of Isaiah, in connection with the conflagration. Insisting, therefore, that the figurative meaning, which applies this to the Kingdom itself, is the primary one, we, at the same time, do not discard the notion that in this new heavens and new earth are embraced material, radical changes which brings the earth back to its Edenic state. The contrast that Peter evidently refers to, must be observed and included. On account of this peculiar usage, it may be difficult at all times to explain the language attached to it, and some latitude of opinion on minor points or details is to be anticipated.

Thus e.g. Rev. 21 : 1, "and there was no more sea." The interpretation of this phrase depends upon that given to "the new heavens and new earth." If the view of an exclusive materialistic renewal is taken, then it follows that there will be no literal sea. If, however, the idea of a renewed powerful Kingdom is entertained, then the symbolic notion attached to the word "sea" (viz., people, multitudes, nations in agitation, revolution, war, etc) in other portions of the Word is to be retained, and the meaning is, that the nations will no longer be swayed by the storms, the commotions of popular tumults, rebellions, seditions, etc. Dr. Kurtz (*Bible and Astronomy*, s. 6, p. 28) takes this view, saying : "The raging waters are a representation of the raging of the heathen ; thence also arise the beasts or hostile powers which Daniel and the Book of Revelation describe ; from the face of the renewed earth *the sea* shall disappear." Various writers indorse this interpretation. Accepting of it, yet it does not forbid us entertaining the belief that great changes may also occur in the material sea, on the principle that the greater blessing contains the lesser. Whatever view is received, whether referring to the

material sea or the symbolical sea, the argument of Sirr (*First Res.*, p. 102) is still most forcible, viz., that the expression "*no more,*" implying that "*it had been before,*" shows that the new heavens and new earth sustains a relationship (Sirr says, "*were identical*") "*with the orb we inhabit.*" They necessarily include the material earth, for that is positively covenanted. A concordance or symbol. dic. will fully illustrate the scriptural usage of "sea." As an indication of the abuse or perversion of the term, we refer to *Pisgah's Views*, by Dr. Winslow, who makes "the sea" a symbol of God's power, God's love, and of the Atonement! A book reviewer in the *Brit. Quarterly*, Ap., 1874, remarks: "It is terrible to think what the Bible and evangelical truth have to endure" —to which may be added—at the hands of its earnest friends.

Obs. 3. One of the most eminent spiritualizers of the Word (Barnes) tells us: "There shall be, *as it were*, new heavens and a new earth, in *a spiritual sense*, at the end of the world. Thus it is represented, Rev. 21 : 1." But the reader will notice that such *indefinite* interpretation is inconsistent with the Scriptures and with *the outward reality* of the things described by "heavens and earth." Allow the figurative use of the phrase, yet realities, observable, are denoted, viz., Kingdoms and their supporters. Some writers who, after the figurative sense is ascertained, append a spiritual sense to it, explain the new heavens and new earth to be an extension of the Gospel dispensation, and find the complete fulfilment in the third heaven. (See Edward's *Hist. of Redemption*, p. 266–7, for a specimen.) This is *a gross violation* of prophecy, and a *most arbitrary* application of promises to the present Church. Isa. 65 : 17, 18 and 66 : 22 are quoted as now realized, which is *positively forbidden* by the tenor of the predictions (still unrealized) and by Peter, an apostle, expressly locating (2 Pet. 3) their fulfilment in the future. This is abundantly sustained by numerous other passages. The most absurd position, however, is that of endeavoring *to transfer* such promises *to* the third heaven (with which compare the singular vacillating and contradictory exposition of Barnes' *Com.* on 2 Pet. 3 : 13), when the least comparison of the passages and the application of them by inspired men, show that they sustain a relationship *to* this earth. It required centuries of spiritualizing before such phraseology could be transferred from this earth to the third heaven, and it is the resultant of *a total ignoring* of the Theocratic-Davidic covenant. So far has this spiritualizing of the phrases gone, that we have large bodies of mystics, etc., who claim that they *are already in such a spiritual* new heaven and new earth, and one body of them, to carry out their misconception of Scripture, to manifest their realization of it, live in a sort of Communism, neither marrying nor giving in marriage. A number of *painful facts*, illustrative of this perversion of promise, might be adduced, but these are sufficient. It is in accord with such theories—at least, it fosters them—that Frazer (*Key to Proph.*) informs us that "the renovation of mankind is so great and extensive that it is called 'new heavens and new earth.'" Newcome (Rev. 21) says: "The new heaven and earth and the new Jerusalem are emblematical of the glory and happiness which will be the reward and happiness of good men forever" (compare Scott, *Com.*). Now, if such interpretations are to be received, what becomes of the *reality and inspired application* of these passages to the future here on earth *after* the conflagration, *after* the Advent of Jesus, *after* the shaking and overthrow of earthly Kingdoms, etc., if they do not *include* the Theocratic rulership, thus preserving the unity of Scripture. Many of these writers are correct when they attribute to the new heavens and earth "renovation," "glory and happiness," etc.,

for all these blessings are *included in and flow from it*, but they greatly mistake when they attribute one of these things to be specifically meant or typified by it, and overlook the primary, leading idea that it signifies *the renewed outward Theocratic Rule* of God manifested in David's Son acting as the Judge or King and the hosts of subjects made willing in the day of His power. If the figurative usage is allowed, then the one that the Spirit Himself has given, referring it primarily to the Kingdom and subjects, is to be retained in preference to all others, seeing that in the weak state of Christianity under the power of Gentile dominancy arrogant and persecuting on the smallest provocations, *it was wise and prudent to retain the old prophetical usage*,[1] easy of comprehension to believers in the covenanted promises, as evidenced by the faith of the primitive Church. If the exclusively literal idea of a material change is only entertained, then even there is consistency in Schlegel (*Phil. of His. Lec.*, 10), observing : "The last glorious transformation of nature, when creation shall be consummated, and a new heaven and a new earth shall spring into existence, are to be strictly regarded *as real and historical.*" To the writer, however, it appears that the latter can be entertained (being more clearly taught by another class of passages) without discarding the former ; yea more, that the former is *most accordant* with prophetical speech and really, as a resultant, *includes* the latter.

[1] Thus any concordance will give one of the meanings of "heaven" to be "a state of great dignity," illustrated by e.g. Isa. 14 : 12 ; Lam. 2 : 1, etc. Any index of symbolical language will give (as e.g. Horne's *Introd.*, vol. 2, p. 465) to "heaven and earth" the meaning of "a political universe." See this explained by Faber, *Diss. on Proph.*, and others.

Obs. 4. In order to make our doctrine discordant, if possible, several criticisms are offered which it is necessary to answer. A class of writers inform us that the promises of the new heavens and new earth in Isa. 65 : 17 and 66 : 22 relate to one period of time, viz., to this dispensation, while those of 2 Pet. 3 : 13 and Rev. 21 : 1 refer to another, viz., after the Millennial age, etc. Aside from the direct argumentation following (Props. 149, 150, and 151), it is now sufficient simply to quote an opponent. Barnes (*Com.*, 2 Pet. 3 : 13) says : "The allusion here seems to be, *beyond a doubt, to two passages in Isaiah*," etc., quoting the ones mentioned by us. Now if Peter referred in his "*according to promise*" to these predictions of Isaiah (and this is admitted, for no others of a like tenor can be found), *then it follows* that he locates those Millennial descriptions of Isaiah *with* the heavens and earth *that succeed* the conflagration, and the objection falls. But Rev. 20 : 11 is urged against us, because we are there informed that "from whose (the Judge's) face the earth and the heaven fled away and there was found no place for them," indicates that the new heaven and earth is only after the thousand years, etc., and cannot include Isaiah's prediction. Various writers, however, have pointed out that this phrase here is *parenthetical* (as like e.g. the riding on an ass, Zech. 9 : 9, 10, etc.), alluding to what was done before, *thus identifying the Judge* and ascribing power to Him. The phraseology is so accordant with that employed by Daniel and the prophets when describing the consuming of the Kingdoms and their power "so that no place was found for them" (Dan. 2 : 35), which is attributed to Jesus Christ, that the reference cannot be doubted. Overlooking the past tense used, and endeavoring to

confine it to the then present time, they see not that the objection—taking their notion of the heavens and earth—is fatal to their own theory, seeing that the earth is represented *as continuing*, the sea giving up its dead, etc. Even Augustine, commenting on the passage (*City of God*, B. 20, Ch. 14), does not confine this fleeing away to the actual time specified in context, but locates it "not before the living and dead are judged," "but afterward," making the declaration equivalent to that He *would* perform this. Now, if such liberty can be taken with the verb rendered "had fled" as to refer it to the future in support of a theory, surely no one ought to find fault with us when our explanation is *directly sustained* by the tense of the verb and the facts preceding the period thus predicted. In this connection may be mentioned the view entertained by Lactantius (*Div. Insti.*, B. 7, Chs. 24 and 26, and Epit. of same, Ch. 71), who has two renewals of the earth, one at the commencement of the one thousand years, and another at its close; also by Barnabas (*Epis.* Ch. 15), who makes a renewal at the beginning of the seventh Milliad, and another at the beginning of the eighth day. A number of modern writers follow these suggestions, and press them to unwarranted conclusions. Now, whatever truth (and there is some) there is in the *gradual* restoration of all things to the condition before the fall, and which is *only fully reached after* the Millennial age is closed, when all wickedness is forever more rooted out, yet it is a mistake to ascribe this to a renewal of "the new heavens and new earth." This is seen by the simple fact that this phraseology includes the everlasting (Prop. 159) Kingdom of Jesus Christ which is *never to be destroyed;* that otherwise the Word is made contradictory, for the new heavens and new earth *of Isaiah* (however it may extend) is represented as "*remaining*" before the Lord, i.e. is permanent, while that described by Peter (2 Pet. 3 : 13) is implied by the tenor and spirit of the prediction and its righteousness *to be ever enduring.* These follow the Advent of Jesus, and, characterized as they are, they, in the very nature of the case, *do not give place* to another general transformation. The Kingdom when once established under David's Son ever exists—His heavens rule and His earth or people are obedient—whatever changes may be introduced after the ending of the Millennial period. Unless this feature is clearly apprehended, *confusion and antagonism* follow. The Kingdom (*presented by Isaiah* under this impressive figure) is so great, so vast a dominion, so exalted over the earth in its grandeur, that "*the former shall not be remembered nor come into mind,*" i.e., shall not be worthy of comparison, etc., with it. And yet this "*heaven and earth*" so grandly erected, in which His people shall "*rejoice forever*" and which is said to be as enduring as "the end and name" of His people, is, we are gravely told, "*to pass away.*" No! never; and any theory which involves such *a contradiction*, such *a ruinous process*, evidences at once an unscriptural foundation. This confusion of ideas is caused, in a great measure, by not observing the meaning of the figure, by neglecting a faithful comparison of Scripture (and accepting of the result), and by confounding things that differ.[1] When the Spirit so directly, as in Isa. 65 : 17, 18 (Comp. Alexander's Version), and 66 : 22, asserts *the perpetuity* of the new heaven and earth *then* created, we gratefully and joyfully accept of the same, not being hampered by the Popish theory of Judgment Day, etc., which forbids the reception of the blessed Millennial predictions associated with, and to be experienced in, this "heaven and earth."[2]

[1] It is scarcely worth while to notice that class of writers who make this phraseology mere poetic figures, a fine stroke of rhetoric, etc. Such are reminded that the shaking and overthrow of heavens and earth is *a stern reality* seen in fulfilment, when kingdoms and their multitude of adherents are utterly removed. The same reality, glorious and world-redeeming, will be witnessed when "the heaven and earth" of God is created in the promised Theocratic reign. Such writers do not even allow the Bible to be the exponent of its own language.

[2] The close student is referred to Dr. Goodwin's observation, quoted by Cox (in *A Millenarian's Answer*, etc., p. 18, foot-note), that Paul's allusions to the new heavens and earth, suggested by Peter (2 Pet. 3), relates to Heb. 2, thus making Heb. 2 and 2 Pet. 3 parallel. If this is to be received, it would materially confirm our view, seeing that the dominion of Christ is the main topic. We are glad to see that the most able writers are more and more returning to the early Church view on this point. As an illustration: Dr. Kurtz (*Sac. His.* sec. 199, 4) has correctly the new heavens and earth of 2 Pet. 3 : 10–13; Isa. 65 : 17; Rev. 21 : 1 to be erected at the same time. But he does not inform us *how* he can possibly reconcile this (see Isa. 65 : 17) with *his* notion of the Millennial age. It is irreconcilable. For another, see the admission of Dr. Clarke (*Com.*, Matt. 19 : 28) that the new heavens and earth are connected with the Mill. age—which he confirms, in some places, and then again in others seems to contradict, etc.

Obs. 5. It would be interesting to trace how the early Church linked the new heavens and new earth with the one thousand years, quoting Isa. 65 : 17, etc., as e.g. Justin (*Dial. with Typho.*; see Ch. 3, Brookes *El. of Proph. Interp.*, and writings of Taylor, Mede, Seiss, etc., for references to various of the Fathers), and how it advocated the Kingdom of Jesus Christ as witnessed in, and through, that period, and as being embraced in the heaven and earth. The numerous quotations already presented will suffice to give the reader a just idea of *the general opinion* on the subject. So also, whatever explanation may be applied to the phrase "new heavens and new earth" itself, yet many theologians insist upon it, that at this future time and as part of the heavens and earth *the Kingdom of the Messiah* is, as the primitive Church held, set up and manifested. This, whatever views are given respecting details, is corroborative of our position. Thus e.g. in *Proph. Times* (Sep., 1867), is a translation of an article from Dr. Gess (of Reutlingen) in which the grand outlines of the early Millenarian doctrine are presented and accepted, and in confirmation of the Kingdom then established, quotations, evincing the same belief, are given from Herder, Steudal, Olshausen, J. G. Hess, Lavater, Bengel, and T. F. Meyer. The leading idea presented is, as Meyer expresses it: "With the Lord's Advent *begins the real reign of God upon earth*, a Kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power," etc.; or as Hess terms it: "It has been given to be *a Kingdom of God upon earth.*" Dr. Tholuck has been noticed by Taylor, Seiss, etc., as saying: "The idea that the perfected Kingdom of Christ is *to be transferred to heaven is a modern notion.* According to Paul, and the Rev. of John, the Kingdom of God is placed *upon the earth*, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e.g. Chrysostom, Theodoret, Augustine, Luther, Knox, and others." Persons of the most diverse views, hostile even to the Early Church doctrine, still are forced to admit, that the new heavens and earth relate *to this globe* of ours, and *include* the Kingdom of God in a most glorious form. Thus from a variety of sources, even convergent, testimony in reference to the teaching of the Word can be multiplied *confirmatory* of

our doctrinal position, seeing that all such make the Kingdom *the main, leading* idea which includes all the rest.

As we have all along shown, many of our opponents, impelled by the force of Scripture promise, maintain (as e.g. Dr. Urwick, etc.) that this earth renewed, and under the special government of God, shall be the eternal home of the saints (comp. e.g. Prop. 142, etc.). But multitudes follow the Popish doctrine, or the doctrine of Mohammed (Stanley's *Sinai and Palestine*, p. 402): "Man can have but one Paradise—and my Paradise is fixed above." How persons with the deliverance of creation, the inheriting of the earth, the renewed heavens and earth, the coming down out of heaven of the New Jerusalem upon earth, etc., *can say* (as e.g. *Heaven our Home*, Pref. p. 9 and 27), "We have a home for eternity, and that home is (the third) heaven," is something remarkable, especially when such writers are very profuse in professing allegiance to Church doctrine, and totally ignore *the universal belief* of the Church in the first centuries, based on covenant, prophecy, and promise, and assume the later faith introduced to be the correct one. The arbitrary way by which this is done, has been designated, viz., by making Canaan a type of the third heaven without *a particle of proof*, and against *the express covenant promises* of God, and then by quoting promise after promise, without reference to time and order of fulfilment, intermingling the same with beautiful and attractive ideas eloquently expressed. Such writings cannot stand before a scriptural examination, and are misleading multitudes, causing them to put their faith and hope in man's promises instead of God's oath-bound declarations of inheritance. And yet the sad fact is that such writings, filled with perversions and leading the Church into unbelief, are extremely popular.

PROPOSITION 149. *This Kingdom is preceded by the conflagration of* 2 *Pet.* 3 : 10–13.

This *is self-evident*, since this Kingdom is identified with the establishment of "the new heavens and new earth" of Isa. 65 : 17, and 66 : 22. Peter *expressly* alludes to these two passages in Isaiah and *appropriates them* as descriptive of "the new heavens and new earth" presented by himself, in the specific phraseology, "*according to promise.*" The *Millennial* new heavens and new earth *thus claimed* by the Apostle, and which are associated with the Kingdom itself, are *necessarily preceded* by the fire described. As this forms the leading objection to our doctrine, and as some have wrongfully (against *the most explicit* language of Peter) endeavored to locate this fire *after* the thousand years, it is proper to thus definitely state the facts and assume their weight.

Simply to indicate the perplexity of commentators (fettered by a pre-conceived idea of the extent of Peter's conflagration), and the unwarranted liberties taken with the prediction, we refer e.g. to Dr. Moore (Amer. Translation) in Lange's *Com.*, Isa., p. 113. Acknowledging (1) that Peter refers to those promises in Isa. ; (2) that he evidently regards the fulfilment to follow the conflagration ; (3) that the condition described is only compatible with a continuation of mortal men, etc., he then produces the following as a reconciliation : the new heavens and new earth *follow* the conflagration, while the remainder of the same prediction (e.g. vs. 20–25) is *to precede* the fire ! Thus he most arbitrarily divides the predictions (Isa. 65 : 17–25 ; 66 : 22–24) that God has joined together, and makes that to precede which is to occur in the new heavens and earth. All such interpretations indicate a serious eschatological defect.

Obs. 1. It has been noticed by various Commentators, etc., that the Jews, before and at the time Peter wrote, expected that the Millennial era, i.e. the times of Messiah's reign, *would be introduced by great convulsions and a terrible fire.* Knapp, if using the word "perishing" as many do, goes too far when he says (*Christ. Theol.*, s. 155, II. 2) : "This doctrine of the perishing of the world by fire was unquestionably prevalent among the Jews at the time of Christ and the apostles, although Philo does not accede to it." That the Jews believed in a mighty change, in a renovation, purification, regeneration (see Knapp, same place, quoting Philo), etc., of the earth, and that in some way *fire* (as the prophets predicted) should be employed as an agency, seems certain from various testimony, but that they believed in so widespread and extensive a conflagration as moderns have fastened upon Peter, is not only *unproven but hostile to the expectations* they had concerning the Messiah's Kingdom. A little reflection should suggest, that a people who looked for *the restoration* of the Theocratic-Davidic Kingdom over the nation in the flesh, which Kingdom was ultimately to embrace the Gentile nations, *could not, and did not*, believe in that which would utterly demolish all hope. But, as stated, they did believe that this Kingdom would be preceded by the awful judgments

of God, and that fire would be used in connection with them. Now the language of Peter *accords* with the belief that *before* the Millennial period could be introduced, such *a Pre-Millennial judgment* by fire must be inflicted ; and his undoubted reference to *the only promises* relating to the new heavens and new earth in Isaiah would *immediately and inevitably*—with the prevailing belief—direct the Jewish mind *to the Millennial* prophecies. If the latter are to be understood, as so many now teach, to be fulfilled prior to this conflagration, *then* Peter took the very means and language *to confirm* his readers in the opposite view. We hold that there is *no antagonism* between Peter and the Jewish belief on the subject.

Houbigant (*Pref. to the Prophets*), referring to 2 Pet. 3, makes "the scoffers" to be Jews, who reject Jesus as the Messiah, because no change, such as the prophets describe, was realized at His Advent ; and profess that it is not to be realized, and that Peter acknowledges that such a change is to be expected (that changes have already transpired in the past) at the Second Advent of this same Jesus, thus fulfilling the prophets. Judge Jones, who refers to Houbigant (*Theol. and Lit. Journal*, Jan., 1856), justly doubts whether these "scoffers" are Jews only, saying : "There is more reason to suppose that, for the most part, they will be from among the Gentiles." Jews, like the "Reformed" or "Liberal," are rapidly drifting into this scoffing position, imitating the larger proportion of unbelieving Gentiles.

Obs. 2. If we refer to the promises acknowledged by Peter and given by Isaiah, we find this view strengthened by the context. Thus e.g. Isa. 66 : 22 is preceded by "the Lord will come *with fire* and with His chariots like a whirlwind, to render His anger with fury and His rebuke *with flames and fire.* For *by fire* and by His sword will the Lord plead with all flesh," etc. While Isa. 65 : 17 only mentions the sword as preceding, yet, if we take the prediction and turn to its *strictly parallel* mates, we find that fire also is connected with its ushering in, as evidenced by the same things being delineated as then taking place. Thus e.g. take Isa. 51, and at the very time that God will "plant the heavens and lay the foundations of the earth," that the redeemed return with singing and everlasting joy, the judgments of the Lord shall be poured upon the wicked and "the heavens shall vanish like smoke," etc. At least one thing is apparent, that in the context of Millennial predictions (as Ps. 97 : 3 ; Joel 2 : 30 ; Mal. 4 : 1, etc.) there are sufficient intimations to warrant the Jewish belief that there would be, before Messiah's Kingdom is established, *an extraordinary manifestation of fire* in some form, and that Peter in his prediction *adopts this very belief* by linking his prophecy with Isaiah's.

Attention is called to the fact that Peter's agreement with Isa. 66 and 65 is so apparent, and consequently its Millenarian bias, that it may account for the opposition to the canonical authority of 2 Peter. For, it is a singular fact that the first persons who expressed a doubt concerning the reception of 2 Peter, are the men who were the most instrumental in opposing Millenarianism, viz., Origen, Jerome, and Eusebius (comp. Lardner's *Works*, vol. 6, p. 255, and the prefaces to 2 Pet. in coms. generally). This, too, may have largely influenced later opposers (as e.g. Davidson, *Introd. New Test.*).

Obs. 3. The reader will observe that Peter, instead of giving the least intimation that the Millennial period antecedes, in his account knows nothing of the Millennial era preceding, and gives statements utterly opposed to the notion that it will be witnessed *previous to* the conflagration. Without pressing into service his well-known views respecting the nearness of, and looking for, the Advent of Jesus Christ (which is antago-

nistic to such an idea), it is sufficient to notice that he speaks of the wicked *existing continuously and boldly down* to this very period, and of believers being subjected to their scoffing, etc., *down to* the same time. Deliverance is anticipated *only* when this era preceded by the conflagration arrives; and hence that Millennial glory, etc., which some describe as *anteceding* this conflagration is something that Peter fails to portray or intimate. More than this: the apostle links this era *with* the Millennial predictions by designating it "*the day of the Lord,*" *and* "*the day of God,*" which all at that time understood as referring *to the day* (e.g. Prop. 138, etc.) *when these Mill. prophecies would be fulfilled.* It was the distinguished time when God should remarkably manifest His power in behalf of His people. The apostle only recognizes the one day future associated with this conflagration. This is in agreement with *the general analogy.* To illustrate: Mal. 4 describes the day of the Lord "*that shall burn as an oven,*" utterly consuming the outrageous wicked and only leaving the righteous, and *previous* to this announced day there is *no* Millennial rest and blessedness for God's children. So Joel 2 and 3, the day of the Lord comes when He shall "show wonders in the heavens, and in the earth blood, *and fire, and pillars of smoke,*" and then follow the Millennial blessings. Peter, imbibing the same spirit of prophecy, introduces *no discordant* element.

The language of Peter *only* suits a Pre-Millennial period; for the language expressive of warning, expectedness and denial of Advent, perdition of the wicked, merciful delay, *only* agrees with a time such as ours, in view of its connection with well-known previous statements of "the holy prophets" and "the apostles of the Lord," which are of primary importance (v. 3) as a practical inducement to holiness and watchfulness. If this related only to that which occurs after the Mill. age (of which we have the most meagre statement in Rev. 20), then the Apostle would not have linked it with persons living in the present dispensation, as something in which they were personally interested and which they should behold. The very setting of the predictions favors our position, and the earnestness with which (v. 12) it should be desired by them, is confirmatory of our view.

Obs. 4. It is admitted, generally, that the scenes described by Peter *follow* the Second Advent. When Christ comes, He comes "*in flaming fire* taking vengeance," etc. (2 Thess. 1 : 8), with "*fiery indignation*" (Heb. 10 : 27) that shall consume His enemies. It is at this Advent that believers are also delivered and exalted. The language of Peter, the entire tenor and scope of his description, evinces that he places the Advent—the object of terror to the wicked and of joy to the righteous—at this very period of time. This, therefore, is *utterly* irreconcilable with the theory (Shimeall and others), that this conflagration follows a thousand years *after* a personal Pre-Mill. Advent of Christ. The "appearing and the Kingdom" are united, and consequently the appearing, the glorification of believers, the fiery vengeance upon living unbelievers, and the Kingdom are *also linked together.*

Let the reader e.g. turn to Joel 2 : 31 and kindred prophecies, and if it is admitted that "the great and terrible day of the Lord" is introduced by the Second Advent of Jesus (as general analogy teaches), *then* it follows that such a fearful time (coinciding with Peter's description) is *succeeded by* a Mill. period, as the connection shows. The same is true of Zeph. 2 : 3; Isa. 24; Deut. 32 : 22; Mal. 4, and numerous other predictions, all descriptive of a fiery vengeance that shall consume the earth (which we know from the most positive declarations is imposed at the personal Coming of the Son of Man), *followed by a glorious Millennial period,* in which the Jewish nation is pre-eminently blessed, and in which the Gentile nations joyfully participate. Now, when the Spirit

lays down *this order*, and does this *repeatedly*, we certainly should be guarded lest we reverse it.

Obs. 5. The reader will notice that the Kingdom (as our entire line of argument shows) is introduced *at* the Pre-Mill. Advent of Jesus, and that Christ *then* receives His inheritance as David's Son. These two facts alone set aside the views of those (as e.g. Shimeall in *I Will Come Again*, and Lincoln in *Lects. on Rev.*, and Burgh, Tyso, and Ogilvy), who make the conflagration *Post-Millennial*, introductory to an eternal state of things. Now on the other hand the Scriptures make the glorious Theocracy established at Jesus' return one that is perpetual, ever-enduring (Comp. Prop. 159, where this is considered in detail), and *consequently* it does not run the risk of ever being removed or destroyed by the universality of the conflagration. The promises of God forbid it, and therefore, as e.g. in Dan. 7 (where the fire of vengeance, v. 10, 11, precedes or is connected with the establishment of the Kingdom) the Kingdom set up at the Coming of Jesus is declared to be one which shall not pass away or be destroyed. Again—to advocate such an opinion is virtually to say *that Christ's inheritance*, promised under oath in perpetuity to Him, shall be swept away by a conflagration—an inheritance too for which He suffered and died, which is to be to Him a desire and joy and glory, and which He has already (Isa. 65 and 66) retouched with His creative energy. Surely the brethren who hold to the above opinion do not see that, in the attempt to avoid difficulties connected with Peter's account of the conflagration, they plunge themselves into far greater by the adoption of such a Post-Millennial view. The fire of Peter must, of necessity, be so interpreted as to preserve *the unity* of divine teaching, and how this is to be done will be the subject of the next Proposition.

For the same reasons we must reject the opinion of Fausset (*Com.*, 2 Pet. 3, and Rev. 21 : 1) that the fire of Peter is in part Pre-Millennial and in part Post-Millennial, the latter the most extended and destructive. Now, aside from Peter describing only *one fire* and the introduction of *only one* "new heavens and new earth," which exists *forever* because righteousness dwells in it—which this view *arbitrarily* makes to be two—it is sufficient to say that the Kingdom and inheritance of Christ forbids the entertaining of such an opinion, because derogative to both. So Elliott (*Hor. Apoc.*) makes a Pre-Millennial restricted fire, limiting it to the Roman earth, but does not exclude "the idea of some other and more universal conflagration at the general judgment." We cannot, consistent with the reasons assigned accept of such interpretations, which sweep away an eternally constructed Theocratic Kingdom, and an eternally bestowed inheritance of David's Son and of His brethren.

PROPOSITION 150. *The establishment of this Kingdom is not affected by the extent of Peter's conflagration.*

It is important to notice this in detail (and the reader will please observe that the following Propositions are part of the discussion) since two classes make the conflagration of Peter an insuperable objection to the reception of the doctrine of the Kingdom. Those opposed to Millenarianism, as Brown, Steele, Barnes, Waldegrave, and many others, inform us that owing to *the universality* of the fire it is impossible to conceive *how nations* in the flesh, Jewish and Gentile, can survive it to form the subjects of the Kingdom. Every work written against us produces the stereotyped difficulty, as if irremovable. Recently some Millenarians, as Shimeall and others (through an amiable weakness which impelled them to remove what they call "the great stumbling-block in the way of an acceptance of the truth"), have repeated this objection, locating the fire of Peter *after* the Millennial age.[1] It hence deserves special consideration.

[1] Shimeall (*I Will Come Again*) writes many excellent things worthy of attention, but he certainly, with the amount of proof given in support of his own position on this point, *goes too far* when he charges distinguished Millenarians (Dr. Cumming by name, Pref., p. 19) with holding to "a stupendous theological misnomer," of "greatly damaging that system of revealed truth," of forming "the great stumbling-block in the way of inquirers after the truth," and of "a Judaizing and carnalizing the future state and condition of Christ and His saints." Charity should influence us always to remember that in the details of prophetic fulfilment, however cordial our agreement in the great leading outlines, yet, owing to the vastness of the subjects, the difficulties connected with them, the necessity of close comparison, and our own limited capacities, we ought reasonably to expect some diversity of opinion. Let us add that with the light before us we fail to see *how* Shimeall's *modern* addition adds *any weight* to the doctrine of the early Church (it virtually degrades it as carnal, etc.), or *how* it aids to make Millenarianism *one iota* more credible and respectable for the sake of a "distinguished Post-Millenarian clergyman." Millenarianism depends on *immensely more* than our comprehension of Peter's conflagration, viz., on the covenants and the promises of God, etc. If the latter do not urge the student to a Millenarian bias, certainly an accommodating interpretation of Peter's fire will *not* cause it.

Obs. 1. As stated in preceding Proposition, the language of Peter was in *accordance* with the views of the Jews. They evidently did not consider the fire so disastrous in its effects that *no nations* would survive and that the Kingdom *could not be set up over the nations* as Daniel predicted. The proof is, that all the Jewish converts and churches, as far as we know, *never supposed* that this passage *controverted* such an opinion. Instead of being a stumbling-block in the way, this passage was thought to be *confirmatory* of their belief of the dreadful fire which should devour the adversaries (Dan. 7 : 10, 11, "fiery stream," "the burning flame"), when

the Messiah would come. Jewish believers held that Peter only *transferred* that which they had believed would occur at the First Advent, to the Second Advent. Hence the apostle's statement strengthened them (by his appeal to Isa. and using the phrase "day of the Lord," etc.) in the faith, expressed by the Babylonian *Targum* (on Gen. 49 : 10), "Christ shall come, whose is the Kingdom, and Him shall the nations serve," or as the Jerusalem Targum has it : "The King Christ shall come, whose is the Kingdom, and all nations shall be subject unto Him." Peter's description, therefore, raised *no controversy* between the Jewish believers and others.

The critical student will please ponder the weight to be attached to this reasoning. (1) We have the entire Primitive Church universally Millenarian in sentiment ; (2) now, if the language of Peter, as moderns (Brown, Waldegrave, etc.) assert, forbids the Pre-Millenarian view, *then* an antagonism would have sprung up in reference to the meaning of his prediction ; (3) but instead of such a controversy arising, it was accepted as *in complete accord* with prevailing views ; (4) this could only have resulted from its being explained as *so limited* in its effects as *not* to interfere with the restoration of the Davidic throne and Kingdom and with the perpetuity of the race, as e.g. in the restored Jewish nation and the spared Gentile nations. The first converts were all Jews, who clung with faith to the covenants and prophecies insuring such a fulfilment, and they believed in Jesus as the Messiah, who at His Second Advent would perform this work. Now, if they had supposed that Peter's language raised up an irreconcilable difficulty, we certainly would have transmitted to us the impressions of such an antagonism. On the other hand, they were conversant with the usage of Scripture language, which expressed itself with a degree of universality, when limitations were intended, so that for the sake of vividness and impressiveness universality was expressed to denote extensiveness, greatness, vastness, etc. Thus e.g. take the expressions, Gen. 6 : 7 : "And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them ;" or v. 13 : "The end of all flesh is come before me," "behold I will destroy them with the earth ;" or v. 17 : "to destroy all flesh, wherein is the breath of life, from under heaven ; and everything that is in the earth shall die," and yet, notwithstanding this alleged universality, God found means to save the life and the flesh of those in whom His divine purpose would be carried out. So the early Christians confidently rested in the promises of God that, notwithstanding this terrible judgment of fire, those would be saved—in the flesh also—in whom the Divine Purpose would be strikingly manifested.

Obs. 2. The early Church, receiving its teaching direct from inspired teachers (and appealing to them, as Papias, Justin, Irenæus), found *no such limitation* as was afterward engrafted upon Peter's language. That Church which claimed (as Semisch, Herzog's *Cyclop.* speaking of Justin's, Dial. with Trypho, doctrinal position) its "belief as the Keystone of orthodoxy," which in the person of Papias (as stated by Jerome [1]), directly named Peter's instruction, received the epistle without regarding it as presenting *the slightest objection* to their doctrine of the Second Coming of Jesus, the fearful overthrow (fire as an agency) of His enemies, the exaltation of the resurrected saints, the re-establishment of the Davidic throne and Kingdom over the restored Jewish nation and the spared Gentile nations. One and all held to the fulfilment of the covenant and the prophecies based upon it *as succeeding* this conflagration : This is clearly announced in their writings. It may be justly claimed, that men who were so near to apostolic teaching, and acquainted with the language then spoken, *were qualified* to judge *how far* Peter's statement of the fire was to be pressed.

[1] See Brookes, *El. Proph. Inter.*, p. 37, etc., where the extracts, with remarks, are given from Eusebius and Jerome. So Shimeall (*Eschatol.*, p. 64), who quotes : "He did not

follow various opinions, but had the apostles for his authors ; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord ; as also what Aristian and John the Senior, disciples of the Lord, what they spoke," etc. Another passage refers to his having " learned from the elders," etc., but does not mention Peter by name.

Obs. 3. It is noticeable that no Millenarian author has taken advantage of the doubts cast upon the canonical authority of the Second Epistle. This has been done by our opponents and not by us. That epistle was never urged in the first centuries *as antagonistic* to Chiliasm, for the leading objection to it was that derived from its being too favorable to our doctrine, owing to its "*Jewish conceptions.*" If we were to accept of its rejection—as suggested by opposers—that would at once end the discussion, seeing that *the only passage* relied upon to prove that the perpetuity of the Jewish nation and the race is irreconcilable with the universality of the fire at the end of the age, is to be found in this Epistle. But we are not forced to dispute its genuineness or authority, being willing to receive it, on the testimony alleged in its favor, as canonical.[1] The opposition to the Epistle, if so fatal to our doctrine as assumed by many, ought to have come from Millenarians and not from its opponents.

[1] Origen, Jerome, and Eusebius cast doubts upon it. If we could accept of the reasons assigned by Dr. Neander (*His. Plant. Ch. Church*, vol. 1, p. 376), to prove the spurious character of the 2d Epistle, then all difficulty would vanish. Pressense (*Early Years of Christianity*, note 1, attached to p. 213) declares it impossible to admit with any certainty the authenticity of the second epistle. He refers to others who doubted it, and includes Calvin as expressing a doubt. This is mentioned to indicate to the reader that in such a discussion, if disposed, *some weight* might be attached to the grounds given for its rejection upheld by such men, etc. But we have no desire to place ourselves behind the shield thus provided for us, still believing that the objections presented against its authenticity, etc., are too slight—when compared with the evidence in favor—to set aside this portion of the authorized canon. (Comp. Alford's *Prolegomena*, vol. 4, p. 1.)

Obs. 4. If there is a passage which should be examined and explained according to "*the analogy of faith*," it certainly ought to be this one of Peter's. The reason is apparent ; it is *the only passage* of Scripture which our opponents allege as conveying an irreconcilable difficulty in the way of accepting what (as we have shown) is taught in the naked grammatical sense in Covenant and Prophecy, and what was unmistakably believed in by the primitive Church. To make *a single* passage overthrow the Jewish faith, the early Church faith, and, above all, *that constant harmony* of Scriptural statement down to that point, and to make it the necessity for introducing a spiritualistic interpretation of preceding Scripture, is imposing *too much* upon one text and is violating the proportion due to the doctrines of the Bible. The rules given by Horne (*Introd.*, vol. 1, p. 342, etc.), are worthy of attention, and if applied will *inevitably relieve* our doctrine of the Kingdom from any alleged incubus said to be imposed by Peter. Surely when our doctrine of the Kingdom is founded in *the oath-bound* covenant given to David, is reiterated by prophets, is preached, etc., as Proposition after Proposition has proven, then *it ought not* to be set aside, or weakened, or condemned by *one* passage ; then the passage assumed to be contradictory *ought to be* explained in the light of that vast amount of testimony preceding it ; then *the lesser* ought to be interpreted by *the greater*, the more brief by the more extended, the doubtful by the plainly revealed.

If we only had Peter's description of the conflagration, it might be supposed to be as destructive as many tell us it will be ; but unless—having numerous other passages referring to the same—we find this *corroborated* by other parallel passages, we may easily make a mistake. The apparent unlimited phraseology is no infallible criterion ; for as all concede, it is the custom of Scripture to employ the most general language when a limitation in point of fact exists. Thus e.g. "it is appointed unto all men to die," but some we have through Paul will not die, but be changed—so "all Judea" went up, etc., teaching us both that we should ascertain whether all passages sustain the universality supposed to exist, and that the current usage of such language ought also to be considered. Take e.g. the apparently unlimited expressions of Deut. 32 : 22 ; Isa. 24 : 19, 20, etc., which certainly *cannot* be exceeded by Peter's language, and we find even in the following context that they are to be so limited as not to destroy the land, the Jewish and Gentile nations. If we were to take such prophecies isolated, and insist that the language must be literally fulfilled just as they read, without any regard to the context or other passages, and without considering that the vengeance of God is thus represented to indicate its intensity, severity, and certainty of extended searching range, we could readily rear up a host of alleged antagonisms.

Obs. 5. Peter's representation of the Kingdom, as given in his own writings, would be vitiated, if we accept of the extravagant estimates made concerning the extent of this fire. Omitting the allusion to Isa. 65 : 17 and 66 : 22 and to "the day of the Lord" *as used* by the prophets and Jews, sufficient remains to show that he looked for a Kingdom *to appear on earth after this fire*, and in the form advocated by us. In this same Epistle, Ch. 1, he knows no other Kingdom than the future *everlasting Kingdom of our Lord and Saviour Jesus Christ*," for which he urges the brethren to strive, faith in which was confirmed by the Transfiguration (see Prop. 153), and which he represents (as Pet. 4 : 7) as not very distant, thus connecting it with this same Advent and conflagration. Now in the First Epistle, in harmony with the Second, he makes the inheritance and salvation, "ready to be revealed in the last time," dependent (1 Pet. 1 : 7, 13 ; comp. with 2 Pet. 3 : 13, 14) upon "the appearing of Jesus Christ ;" and "the grace that is to be brought unto you at the revelation of Jesus Christ" corresponds with "the new heavens and new earth." In both Epistles believers are "pilgrims and strangers," suffering, etc., and urged to hope for deliverance, etc., at the Second Advent. The entire spirit expressed is, a deferring of the Kingdom—promised by the prophets 1 Pet. 1 : 11, 13—until this period. This ignoring of a present Kingdom, and looking for one future, at the Advent, to fulfil the prophets—who locate Messiah's Kingdom on earth as we advocate—is evidence, if we will but accept of it, that he himself had no idea of the prediction, such as multitudes fasten upon it, seeing that the "everlasting Kingdom" once established, is ever more perpetuated, and hence is not to be destroyed by fire at the end of the thousand years.

The reader is urged to observe the following facts additional, established under previous propositions. The times of refreshing and restitution (Prop. 144), the Regeneration (Prop. 145), the deliverance of creation (Prop. 146), the Rest (Prop. 143), etc., all begin with this Second Advent and the manifestation of the sons of God, and a glorious period of deliverance and salvation is experienced, which is invariably described as *unending*. Now, *after* such restitution and such blessedness, *after* a marvellous restoration to forfeited blessings and an exhibition of Christ's dominion, can *a single reason* (unless it be derived—as is done—from 2 Pet. 3) be assigned for a universal and total conflagration? Is it *reasonable* that the work of Christ, exemplified by a thousand years of practical reigning and results, should suddenly be blotted out of existence by a devouring conflagration? It seems to us *derogatory* to Christ's honor and glory, as well as to the saints, who are co-heirs with Him, to thus summarily dispose of the glorious Millennial

earth, described by the prophets in the most glowing terms. A renewal (for e.g. Prof. Robinson makes in N. T. Lexicon "kainos" "new," to be "renewed," "made new," as used in 2 Cor. 5 : 17 ; Gal. 6 : 15) is predicated *both* of the earth (restored to Edenic condition) and of the Kingdom (Davidic tabernacle rebuilt), and this is associated by the Scriptures, Jews, and early Christians with *a Pre-Millennial* Coming of the Messiah. This renewal, whatever additions successive ages may add in their progress, is always represented as *perpetual, never ending.* "The world to come" is the Millennial world, as we have sufficiently proven (Prop. 137), and its perpetuity is invariably asserted, for with the obtaining of the same is linked the ever-enduring blessedness of the saints. When Jesus said "My Kingdom is not of this world," He used the word "cosmos" and not "aion" (as some erroneously suppose, building an argument on the error), the same word used, John 15 : 19, "Ye are not of the world," importing the renewal of the disciples, and hence this "cosmos" or "this world" experiences a change or renewal before "*the everlasting Kingdom*" is introduced in it, becoming "the world to come."

Obs. 6. It must be observed, that while the Second Advent of Jesus is spoken of as a coming in "flaming fire," etc., to destroy His enemies, etc., it is at the same time represented as a coming *to bless the earth*, so that the earth is called upon to rejoice in His Advent, as e.g. Ps. 96 : 11–13 ; Ps. 98 : 4–9, etc. Creation, as we have seen Props. 145 and 146, is *to exult* in this Coming for deliverance, so that it is declared to follow as a result from the antecedent humiliation, death, and exaltation of Christ, the resurrection of His saints, etc., as e.g. Ps. 69 : 34 (noticing how the previous portion of the Ps. is applied to Jesus in his death, etc. See Prop. 126). Now such deliverance of creation, such a rejoicing of the earth in the removal of the curse, is not witnessed down to the Advent, and if fulfilled, as written and promised, *necessitates*, in the very nature of the case, *a very material limitation* to the destructiveness of this fire. Any indorsement of the sweeping assertions made respecting its universality and totality introduces at once *an antagonism* (unnecessary) between one passage and a host of others relating to the same time. This is the reason why so many (Prop. 146) employ language respecting the deliverance of creation, insist upon complete restoration, etc., and yet are afraid to mention the animal kingdom or animate nature, fearful that Peter's conflagration would prove an objection to its utterance. Surely there must be something wrong in an interpretation, which builds up from this passage *irreconcilable features* to other portions of the Word.

In order to show how our opponents raise up an antagonism, and involve themselves in the gravest contradictions, the following illustration (out of a multitude) is appended : MacKnight (*On the Epistles*), while advocating an utter destruction of the world by fire (in support of his Popish view of the judgment day, etc.), gives us this paraphrastic interpretation of 2 Pet. 3 : 13, which contains the most ample refutation of his own theory : "Nevertheless, according to God's promise to Abraham, as explained, *Isa.* 65 : 17, we who believe firmly expect the creation of new heavens and of a new earth, wherein righteous men shall dwell forever." Now, let the reader turn to Isa. 65 and see how *utterly irreconcilable* the description of the new heavens and earth is to his *complete and utter* destruction of the world by fire ; for mortal men in the flesh, engaged in worldly occupations, living to a great age—according to his own reference—*still exist*, notwithstanding his utter destruction of all things, and survive in this renewal. And then his reference to Abraham—to whom this earth, *and not another*, was promised—likewise invalidates his wholesale deductions from Peter's language. To indicate how opponents, after employing 2 Pet. 3 against us, and positively affirming its meaning to be opposed to our view, refuse to give an exposition of the chapter, we refer to Dr. Brown. In a Review of "Dr. Brown's Life and Works," in the *North Brit. Review*, Aug., 1860, it is stated that he published comments on various parts of the New Test., including the First Epis. of Peter and the first ch. of the Sec. Epistle, and it is significantly added : "He would not, however, venture to expound the remaining chapters till '*better informed and more fully*

assured,' for many difficulties occurred in them ; a token that he was now feeling one of the symptoms of age, in being ' afraid of that which is high.'" While we may admire the modesty of the man, which recognized the difficulties (as e.g. the connection with Isa. 65 : 17, etc.) of reconciling this chapter with *his system of belief*, yet it certainly finds no expression when employing the same against Millenarianism.

Obs. 7. As just intimated, any view of Peter's statement which makes *an imperfect Redemption*, in not restoring the earth, the animate creation, and the race of man to their forfeited position, ought at once to be rejected *as inconsistent* with the Divine Purpose respecting Redemption as given in covenant and promise, and with the perfection, honor, and glory of the Redeemer (Prop. 140, Obs. 7). To make this earth, animated creation, and the race of man, as such, all to be destroyed, rooted out of existence, or (as a climax) to have it all one mass of fire, perpetuated in this state to constitute (so Pres. Edwards' *His. Redemp.*, p. 421) an eternal hell (!) for sinners and devils—this is to make Redemption *incomplete*, to keep this earth *forever* under the curse, to restore only *a few* of the forfeited blessings, and to *diminish*, with fearful rigor, some of the most comprehensively precious promises that the Bible contains. Strange indeed that men should allow one passage *to crush the hope* engendered in a groaning creation, in a sin-cursed earth, in the longings of nations, and *to limit* the rich and full restitution of all things and the expressed ability and willingness of the Mighty King to perform it. The early Church could not be so *illogical*.

Hence it is that a vast multitude of writers, whatever view they take of the extent of the conflagration, coincide with the statement of the *Ency. Brit.*, art. " Conflagration," viz., " it is more consistent with the narrative itself, as well as with physical science, to consider it *as introductory* to a new and better state of things—a new heavens and new earth." The difficulty of otherwise reconciling Peter's language with that of the prophets has evidently led to the view expressed by this writer, " some learned and able expositors, among them Lightfoot and Owen," make it figurative, and " have referred it altogether to the destruction of Jerusalem and of the Jewish polity." This last opinion we cannot, however, indorse for the reasons (1) that a future fire in connection with the perdition of the ungodly and the renewal of the earth is associated with the Sec. Advent ; (2) that the same is expressed in the context of Mill. predictions as something introductory ; (3) that the contrast which Peter presents to previous changes forbids an exclusive figurative application ; and (4) that in the overthrow of Jerusalem, etc., no such fulfilment of " a new heaven and new earth" was realized (as described by the promise in Isa. 65 and 66), and hence the application is erroneous.

Obs. 8. Having clearly shown from the covenant made with David, etc., that *the land and the earth* is Christ's, that the Jewish nation as such (associated with the Theocracy), and other nations through it, belong to Christ, that both form " *the inheritance*" of David's Son, *it is presuming* to fasten such an interpretation upon 2 Pet. 3 as will at once and forevermore *destroy the very inheritance* which is promised to Him. " Feeble and weak" as the apostolic and primitive Fathers were, in some respects, when compared with the profound (?) learning of modern theologians, yet none of them has been guilty of *so great a violation of propriety* as to introduce a doctrine which sweeps away the inheritance of Jesus and that of His saints ; which makes it utterly impossible for either to inherit promises most solemnly attested to *by the oath* of the Eternal One. It was reserved for men of real intellectual strength and mental ability to do this ; for those ancient worthies, relying upon *the simplicity* of the Scriptures, and that every word of God is equally true, could find no such doctrine in

Peter. Explaining (*as justice and reason both suggest*) Peter *by the two promises* of Isaiah, they found, as we also find to day, *ample evidence* that Christ's promised inheritance is *not affected* by the extent of the conflagration. Turn again to those two passages and see *how associated* with the new heavens and new earth is the restoration and perpetuity of the Jewish race, of Gentile nations, and even the continued existence and change of animals, and it will be seen *how impossible* it was for a faith which clung *both* to the covenant given to David and to Peter's undoubted linking of Isaiah's predictions with his own portrayal of what should take place in connection with this fire, to adopt an interpretation which virtually denies to David's Son *His own covenanted throne, Kingdom, people, land,* etc. It is true, that those who do this strive to give to Him something which *they esteem* far better, and thus suppose that they honor Him the more ; but this also is done *at the expense* of ignoring the covenant and going beyond the record.

If this fire is, as multitudes declare, a total destruction of this globe (and some even include the planets, etc.), or if it is as destructive and terrible as the Seventh-Day Adventists and others make it during the thousand years, how is it possible to verify *the precise language* given to Abraham, Isaac, and Jacob (Prop. 49) that *the identical* land and countries through which they passed, upon which they reclined, and which they beheld, should be *their personal inheritance?* Whatever changes the fire may introduce, however terrific in its sweep of vengeance, the promises of inheritance convey the idea that *geographically* (for the rivers Nile and Euphrates are still boundaries) the land will retain its accustomed place—it will not be destroyed. And this is most fully corroborated by the general tenor and analogy of the Mill. descriptions, which portray this very earth—not destroyed—but blessed with glorious additions, a renewal designed to remove evil and extend happiness. Palestine, changed by the creative power and made beautiful, is geographically the same Palestine, with a restored Jewish nation and Theocratic-Davidic Kingdom under the sway of Christ and His saints, the centre of an earth-dominion. Any other view makes the promises of God *of none effect,* no matter what substitutions are presented under the specious plea of honoring Christ. We only *rightly honor* Jesus when we accept of the promises relating to Him as found recorded in the Scriptures.

Obs. 9. The time of this fire is the time when "the harvest of the earth" is gathered and the tares (Matt. 13 : 30, 39, 40) shall be "*burned in the fire*" (as "the ungodly men" mentioned by Peter), but this harvest (Rev. 14 : 14–20) occurs under the seventh trumpet *preceding* the Millennial age. When this conflagration takes place it is associated with the resurrection of the saints, for Peter encourages believers to expect a glorious deliverance at that period ; this accurately *corresponds* with the resurrection (Rev. 11 : 15–18) and rewarding of the saints under the last trumpet when "the sovereignty of this world" shall be wielded by Christ. The mention of "*the Day of Judgment*" (comp. Props. 133 and 134) with a knowledge of the Jewish and Scriptural method of speaking of that day, viz., to be followed by Messiah's Kingdom here on earth as the Millennial prophecies declare ; these are additional reasons *why* we should not force upon Peter an interpretation which must result in introducing an element of *discord,* thus preventing a harmonious adjustment between the Old and New Testaments.

Compare preceding and following propositions. Hence we cannot receive the expressed views of able writers, as e.g. that given by Brookes (*The Truth,* vol. 2, No. 12, p. 357), who lays down the following procedure at the close of the thousand years : "Then will follow the burning of the earth and the works that are therein, the new heavens and the earth wherein dwelleth righteousness," etc., and we find plenty of concessions respecting the inheritance of the Patriarchs and of the Son of David, the Millennial new

heavens and new earth of Isa. 65 and 66, the perpetuity of Mill. blessedness, the Pre-Mill. Advent and fiery indignation, etc., scattered through his interesting writings, which *amply refute* this view. Indeed, we cannot see how brethren, when *the perpetuity* of the Mill. heavens and earth *is expressly affirmed* by the Spirit, can possibly have a conflagration of such an inheritance. On the other hand, we admire the logical consistency of that class of writers (as e.g. Dr. Seiss in his able third discourse in *The Last Times*, D. N. Lord in various articles in *The Theol. and Lit. Journal*, etc.), who make this fire Pre-Millennial, and have the Millennial earth to pass into the eternal ages without losing *a particle of its glory* by so terrific and destructive a conflagration. Let the student consider that covenant promises and numerous predictions based upon the same outweigh all such deductions of a deluge of utter destructive fire, Pre- or Post-Millennial.

Obs. 10. This passage has received various interpretations. (1.) One class, to which we have alluded (Prop. 133, Obs. 1.; Prop. 141, Obs. 1, etc.), bring *the most extravagant* interpretation to bear upon Peter, by which they evolve not only *the utter destruction* of the earth but that of the planetary system. As the very prodigality of expression and profuseness of imaginary extent is—aside from the arguments herein presented—the best refutation of its unscriptural attitude, it may be passed by without additional remark.[1] There is another class, allied with these in a rigorous interpretation, but far more moderate in their estimation of the ultimate result of this fire. While advocating its universality and the burning up of all things, etc., they at the same time deny that annihilation is denoted or such complete destruction is intended as to forbid the renewal and perpetuity of the same earth. In addition to the writers mentioned (Prop. 140, etc.) who hold to this, many others could be added, as e.g. Augustine, Griffin, Jay, Gregory the Great, Fuller, Pope, Benson, Urwick, Hodge, James, Brown, Pye Smith, etc. The distinguishing peculiarity of these two classes is, that they make the conflagration *post-Millennial.* Another class, who make the fire about as disastrous as the second class noticed, and yet hold that it is Pre-Millennial, that it will be followed by the setting up of Christ's Kingdom as predicted in the Millennial prophecies—are represented by Cumming* (*The Gr. Trib., Lect.*, 12), Irving (*Orations*), Gill (*Divinity*), and others. These three classes, by *the extent* of the fire advocated, make no provision for the Kingdom to exist *in its expressed covenanted terms,* and none for the deliverance of inanimate and animate creation, having the same destroyed and an entire new creation erected from the ashes, etc. Instead of the curse being removed *from* the existing world, the world falls *beneath* the curse and is *sacrificed,* so that an entire new one which has *never borne* a curse may be created. The position, however, of the one party, that the fire is Pre-Millennial, is undoubtedly correct. (2.) Then we find a large class who make the entire fire *a figurative* description ; and these again are divided into different parties. Thus e.g. that one which makes the destruction of the heavens and earth the overthrow of the Jewish polity, etc., and the new heavens and new earth the introduction of the Christian polity, etc.; so Dr. Hammond, and various of the destructive critics. Others, as Prof. Bush (*Mill.*, p. 202, etc.), taking the figurative view, apply it to the overthrow of systems of error, etc., by the purifying influence of the truth (i.e. fire), which is yet

* And yet, in justice to Dr. Cumming, it must be said that in various places he expresses himself as if limiting the general destructiveness of the fire, as e.g. in the context of the oft-quoted passage : "Look at the floor on which you tread," etc. See also his Ser. on Rev. 20 : 6.

to bring about "that renovated order of things, moral, mental, and political," etc.[2] Dr. Thomas (*Elpis Israel*), and Christadelphians generally, refer the destruction to the Jewish polity, but explain the new heavens and earth to be still future, the introduction of the new polity under the Messiah at His Sec. Coming (thus separating by a long interval what Peter unites in succession). In regard to such applications of the figurative sense, it may be observed, that the destruction here presented, whatever it may denote, is *inseparably joined with the Sec. Advent*, the Day of Judgment, and the Day of the Lord, and hence is *still future;* while the contrasting with the literal perishing at the deluge indicates that *more* must be attached to it than the simply figurative. Mede (*Works, Exp. Peter*), and others, in adopting the figurative conflagration, are more logical and consistent with the tenor of Peter's statements when they make it adumbrating or symbolizing the overthrow of governments, systems, etc., *at the close of this dispensation*, preparatory to the establishment (comp. *Lord, Apoc.*, 21 : 5) of the Kingdom or government under the Messiah. It must be admitted, when the figurative language of Scripture is consulted and compared (see Sir I. Newton's *Obs. on Proph.*, p. 1, Ch. 2 ; Faber's *Dis. on Proph.*, Daubuz, *Perp. Com. on Rev.*, writings of Brookes, Bickersteth, etc.) with each other and with Peter's language, there is *sufficient force* in the comparison instituted to lead to a belief that it is, at least, *included*. The Scriptures sometimes include the physical with the moral, etc., as in the birth, death, and resurrection of Jesus, etc. To make it entirely figurative destroys at once *the express contrast* instituted by Peter respecting the perishing of the old world by water ; and to make it entirely literal is to ignore *the Scripture usage* of such language. Taking into consideration the views *then* prevalent derived from the prophets, the style in which the prophecies are given, and the fact that both things (viz., the overthrow of all human governments and the renovation of the earth) are really embraced at this period, it seems *the most consonant* to believe that Peter *comprehends both*, that as water was used to destroy the old world, materially and in its governmental arrangements, so fire (not excluding other agencies) shall be employed in modifying and changing the present heavens and earth, materially and in the overthrow of earthly governments, and that the result will be the introduction of a new heavens, and new earth, materially renewed, and in the establishment of the Theocratic Kingdom. The old "heavens" really did not perish excepting as they adumbrate governments, etc. The contrasting of the three worlds—the three heavens and earth—seems to demand something like this interpretation, indicating that the truth lies somewhere between the figurative and literal application, embracing *both* in the manner pointed out. For, let us impress the reader with a fact, already noticed in Paul, that the apostles, in view of the enmity and persecuting spirit already prevalent, and which they knew was yet to come, could not be *too cautious* to express their views respecting *the certain overthrow of earthly governments ;* and that all such teaching, to avoid bitter animosity and persecution, had, in the nature of the case, to be couched in prophetic language. The wisdom and admirable tact of Peter (as in Acts 3, using restitution) is noticeable, in his taking language not only correspondent with *the usage of the prophets*, but even in accordance with that employed by the nations around him,[3] and which virtually comprehends both. (3.) Then again there is an able and growing party who advocate that the fire of Peter will be literally experienced, but that it

is confined to localities (some few writers have confined it to Judea or Palestine, others to the Roman earth, and still others have made it local, and by slow degrees, gradually extending over the earth), and will not be so disastrous or extensive as many suppose.[4] This view was early presented, has more or less continued, and recently has had a number of writers to express it in a most forcible manner. D. N. Lord in several of his writings, Dr. Seiss in his *Last Times* (see it eloquently presented in Third Dis., also "Day of the Lord"), and others, have argued against the universality of the fire (1) from the declared perpetuity of the earth; (2) the Noachic covenant, which promises no such destruction in the future as that of the deluge;[5] (3) the saint's inheritance; (4) the meaning of Peter's phraseology; (5) the design of the fire, "the perdition of ungodly men;" (6) the agreements of Peter's language with the descriptions of volcanic eruptions, etc.; (7) the language of the prophets describing the same events, etc. They exhibit those fires as dreadful and connected with "*terrific phenomena.*" In conclusion: looking at those various interpretations, the dispassionate student will certainly feel inclined—considering the Oneness of the Spirit through whom holy men spake—to give the preference to those who, instead of taking Peter's prophecy *isolated* and then proceed to build upon it a series of tremendous doctrines, endeavor to ascertain its meaning *by a comparison with the analogy of faith*, with other predictions given by the same Spirit. Caution must be engendered by the simple fact that *equally as strong language* as Peter uses is employed by Nah. 1 : 5 in reference to Nineveh, and in Deut. 32 : 22; Micah 1 : 4; Isa. 13 : 9–14; Amos 9 : 5, etc., in such a way as to indicate *a continuation of the earth, nations*, etc., *after* terrible convulsions and punishments. The same *is true* of Isa. 24 : 19–23; Isa. 2 : 10–22; Jer. 4 : 23–28, and numerous other passages. The limitation even with which sometimes the word "earth" is used, the verbal criticisms (Crit. Eng. Test.) which unite men of opposite views, the fact that *change* and not such destruction is evidenced by Ps. 102 : 25–27; Heb. 1 : 10–12 (the parallelism limiting and defining the first clause)—all this should have *its influence* in forming our decision. Even the "earnestly expecting and ardently wishing, and anticipating" (Bloomfield), "earnestly desiring" (Newcome), "awaiting with eager desire" (Barnes), this "coming of the Day of God," corresponding again with that of the prophets, with the pious Jewish language, etc., should be regarded. While a comparison of *the intent* of this fire with the overthrow of the wicked—in which fire is also alluded to—Rev. 19 : 19–21; Matt. 25 : 31–46; Ps. 11–6; Dan. 7 : 9–11; 2 Thess. 2 : 8; Joel 3 : 9–16; Zech. 14 : 1–15; Ezek. 38 : 22, etc., leads to the conclusion that it must be—Peter also linking it with Isa. 65 : 17, and 66 : 22—*Pre-Millennial.* Linked *with* a coming of the Messiah, *with which* the restored Theocratic Kingdom is associated; *with* an earth, however it may experience the ordeal of fire, the same earth renewed; *with* a continued materiality (see Chalmers's Sermon on 2 Pet. 3 : 13), which, as in glorified humanity, etc., God employs, as the prophets teach, to display His attributes and glory and to make His creatures happy; *with* a new heavens and new earth, which was inseparably connected in the Jewish mind with the Kingdom of the Messiah and a return to a Paradisiacal state; *with* the extirpation of sin from the world and not with a destruction of that which is not in itself sinful; *with* the inheritance of Abraham, the saints, and Christ Himself, which cannot be effaced without violation of God's faithful Word; *with*

"the restitution of all things," "the regeneration," the deliverance of groaning creation, the shaking of heaven and earth, and numerous other promises which are *then* to be realized—surely *with all this before us*, the conflagration of Peter can only be explained *consistently* with the uniform and concurrent teaching of Holy Writ. It cannot, it does not form an exception. Taking, on the one hand, *the most positive declarations* that sin, suffering, opposing and hostile powers shall continuously exist down to the Sec. Advent, and then, on the other hand, *the emphatic predictions* that these shall be rooted out of the very same earth—that all sorrow, misery, and wickedness shall cease to exist in it—and that it shall become fruitful, beautiful, etc.,—it follows that *the only position*—consistently sustained by the reasons adduced—for a believer in all that God says, is that already indicated. Peter's statement shows us, *how both* these Scriptural representations are sustained and verified; *how* the sin-stained vesture and fashion shall be changed for the garments alone suited for the manifested royalty; *how* this earth now can expectantly look for redemption and then can rejoice and exult in the possession of the same; *how* God can (for He is not wasteful of material) take the old and out of it bring forth the gloriously renewed without impairing His own workmanship; and *how* this earth, once pronounced good but now marred by sin, shall again be restored to all its forfeited blessings and to the singing of "the morning stars" and the shouting of "the Sons of God" over its recovery.[6]

[1] See e.g. a specimen given by Dr. Seiss, p. 67, *Last Times*, which he appropriately calls "sublime nonsense." The descriptive powers of some men are exhibited in what may be aptly called "fire-theology." To give another illustration: In Priest's *View of the Millennium*, we have the following: "The planets dash against each other," fly toward the sun and "will dash one against the other, which indeed will be a wreck of matter and a crush of world on fire." Somehow or other, while this dashing of planets is going on, our earth still remains in its orbit to pass through the appointed ordeal; it "hangs amid the trembling air," which air is caused to tremble by Gabriel's voice that is equal to "the treasured thunders of ten thousand years bursting from their iron vaults" (whatever that may mean), and "the great solar vortex breaks forth in flames of fire," "lakes of fire, rivers of melted glowing matter, ten thousand volcanoes vomiting flames all at once, thick darkness, and pillars of smoke twisted about with wreaths of flame like fiery snakes, mountains of earth thrown into the air and the heavens dropping down in lumps of fire," until finally the earth becomes "a molten sea of fire," and it "shall be thrown from its orb to where a hell of fire in the deep recess of eternal night hath its place." Alas! that numerous such specimens can be found in R. Catholic and Protestant writers, *so derogatory* to the Plan of Redemption and the honor and glory of Jesus Christ. It is saddening to read such views as are given by Prest. Edwards in his *His. of Redemption*, by Scott in his *Com. loci* (which is approvingly quoted by Bloomfield, *Com. loci*, as reducing all things "to as confused a chaos as that from which it was first created;" and who also indorses Shakespeare's oft-repeated saying respecting "the great globe" dissolving "And, like the baseless fabric of a dream, leave not a wreck behind"); by Barnes, *Com. loci*, and others. We are forced to ask whether the doctrine of many divines does not accord with that of Sophocles, as quoted by Justin, *On the Sole Gov. of God*:

> "That time of times shall come, shall surely come,
> When from the golden ether down shall fall
> Fire's teeming treasure, and in burning flames
> All things of earth and heaven shall be consumed;
> And then when all creation is dissolved,
> The sea's last wave shall die upon the shore,
> The bald earth script of trees, the burning air
> No winged thing upon its breast shall bear."

[2] Others, favoring a present development through existing means, interpret it to denote "a universal renovation of manners, sentiments, and actions throughout the world," or "a universal triumph of political freedom, general wisdom, and exalted piety"—but how it is to remove the curse, make the earth beautiful, etc., as portrayed in Mill. descriptions, they fail to tell us—only asserting that it will. See an eloquent reply to this in Dr.

Seiss's *Last Times*, pp. 82 and 83 ; also John Wesley's *Ser.* on Rev. 21 : 5, where he rebukes those who would limit the New Heavens and New Earth "to the present state of things" or make it "fulfilled when Constantine poured in riches and honors upon the Christians," saying, "What a miserable way is this of making *void* the whole counsel of God, with regard to all that grand chain of events, in reference to His Church, yea, and to all mankind, from the time that John was in Patmos unto the end of the world !"

[3] That the Stoics and many others advocated a renovation and the agency of fire, has been noticed by numerous writers. See *Writings* of Philo Judæus, vol. 4, p. 32, etc., Origen, *Ag. Celsus* (B. 5, ch. 20, etc.), Wetstein on 2 Pet., Burnet's *Theory of the Earth*, Commentaries on the passage which, almost all, refer to the fact. For other views, Clarke's *Ten Religions*, Mallet's *Northern Antiquities, Northern Mythology*, by Thorpe, Howitt's *Lit. and Romance of Northern Europe*, etc. Barnes, *Com. loci*, refers to Seneca, N. Q. 3 : 28 ; Cicero N. D. 2 ; 46, Simplicius in *Arist. de Cœlo*, 1 : 9 ; Eusebius P. 15, 18. Others, as Seiss, mention Plato, Plutarch's reference to the Persians, Strabo, Virgil, etc. Others, (as *Cyclop., R. K.*) Pythagoreans, Platonists, Epicureans, Phœnicians, Siamese, Brahmins —also the Sibylline books, Hystaspes, Ovid, Lucan, etc.

[4] Thus e.g. Bonar (*Redemption*, p. 117, etc.) limits it to Papal Christendom, making it the same as the burning in Dan. 7 and Rev. 18, chiefly exhibited in Europe, but may be felt over the whole world. The idea attached to the fierceness and destructiveness of the fire is this : that *wherever* it falls an utter destruction, not leaving root or branch, will ensue. It does not necessarily follow that the whole earth, every portion, is thus to be visited, for this must be ascertained by the general teaching on the subject.

[5] Which reminds one of Lederer (*Israelite Indeed*, May, 1867), that if God made a covenant not again to destroy all flesh, as He did by the flood, and we deny this by saying that He will do it, then "we admit the interpretation of some Rabbies of old, who said that God swore never to destroy the earth by water, but He may destroy it by fire, or in some other way, to be correct. Then God would have sworn an oath with mental reservation, which He would condemn in man, His frail creature."

[6] This, therefore, answers the alleged insuperable objection, urged and repeated by Brown, Barnes, Hodge, and a host of opponents, *how it is possible* for mortal men in the flesh (as the Jewish nation and spared Gentiles) to be "tided over this all-enveloping, all-reducing deluge of fire" into the new earth. We answer, precisely on the same principle, that they allow the continuation of mortal men in the flesh in those Old Test. passages (quoted in the text), where the earth is represented as wholly consumed, destroyed, dissolved, etc., and yet—forced by the analogy of Scripture—they admit, must be understood *with limitations*, because mortals still survive and the earth is not literally destroyed, only the portions thereof which experience the fire of vengeance. Now, if they, in their comments on the Old Test., can thus explain as consistent and truthful (without a doubt) language fully as sweeping and "all-enveloping and all-reducing" as Peter's, and tell us that this is the expression of the Holy Spirit, *why*, when the same Spirit in Peter employs similar phraseology must it be—*nolens volens*—understood without limitation, when the most cogent reasons exist calling for such a limitation. Simple consistency in their own interpretation of the Spirit's declarations ought to make them less dogmatic in insisting upon one meaning only, and that the most destructive possible, to be given to 2 Pet. 3, in order to raise up, if possible, an insurmountable objection to Pre-Millenarianism.

Obs. 11. But in this discussion we are not concerned in advocating any specific interpretation of Peter's language. Let it be admitted, that all the explanations given are "pitiful subterfuges," and that the fire is universal, yet *a believer* in God's Word should find *no difficulty* even in this *extreme* statement of the case. Let the conflagration be thus universal or local, universal by slow advances or confined to the Roman earth, universal by uniting Pre- and Post-Millennial agencies, or entirely Pre-Millennial, one thing ought to be *self-evident* to the believer, viz., that this fire, whatever it may be, and however extended in its effects, *will not and cannot destroy* the mortal men in the flesh, the Jewish nation and spared Gentiles, *whom God has determined* to save. The difficulty is, as alleged, that we cannot tell *how*, if the conflagration is general, at the same time, these can be preserved. Taking it for granted that it is thus universal, we are told that we cannot give "a reason" for the hope that is in us, and that our

theory is "*a stupendous theological misnomer,*" etc.[1] Having already shown, in various places, the just connection existing between reason and faith, it is not necessary to restate our position. While advocating the use of reason, yet, after reason has once admitted the Omnipotence, etc., of the Eternal One, it must be regarded as very unreasonable *to limit* the Divine attributes. It is *a characteristic* of believers, in opposition to unbelievers, to receive *all* that God says He will perform, even if *not able* fully or satisfactorily to explain or reconcile all His words and predictions; —and this is properly based upon the reason (derived from reason apprehending God as described), that *the wisdom and power of God will be found equal to any emergency* that may arise in the fulfilment (in the order given) of His predictions, no matter *how inexplicable* they may appear unto us. Indeed, one of the writers (Shimeall) who expresses himself so strongly against us on the ground of impossibility, etc., gives us in the very same book *a sufficient reply* to his own objection in the following just lesson of faith urged against another party who lacked faith: "We might ask, '*Is anything too hard for the Lord? Is our unbelief to be the measure of his truth?*' If a few had objected, before the events, the improbability, approaching not only to moral but *to physical impossibility*, that Messiah could ever be born of a virgin: suppose, further, he had objected to the improbability of such a religion as that of Christ, with such apparently inadequate support, and so contrary to men's prejudices and passions, ever so prevailing in the world, as that one day all nations should bow to Him—*how* would such an objection meet this antagonist but by arguments *that would equally refute his own, viz., faith in the truth and power of God.*" If this is so, why then urge "*physical impossibility*" against us, when we even by no means make the emergency for such to arise in our interpretation of Peter? A moral inconsistency or impossibility would be fatal to our argument, but that of mere "physical impossibility" (because the objector cannot see how it is to be done) has *no pertinency or force* relating to the accomplishment of any prediction that God has given, *after* the mighty exhibitions of *His ability to perform anything and everything* that He has determined. Witness the saving of a remnant in the flesh when the deluge encompassed the earth, the birth of Isaac, the salvation of Israel at the Red Sea, the protection of the flesh and even the clothing of the Hebrews in the intense heat of the king's furnace, the conception of Jesus, etc., and surely with such manifestations of God's most wonderful ability to accomplish all things, we must *utterly repudiate* the principle that we are at liberty to reject any prediction, or to reverse its order of fulfilment, because we, forsooth, cannot comprehend or explain *how* it is to be done, or *how* it is to be reconciled with natural causes. Apply this unbelieving principle to the conflagration itself, to the resurrection of the dead, to the changing of the living saints, to the miracles of Christ, creation, the mode of our existence, etc., and see *how little these*, as well as a multitude of other things, are dependent upon *our amount of knowledge* concerning them. Prophecies, which before their fulfilment seemed of impracticable (from a human standpoint) accomplishment were *exactly* realized; and thus others are given (is it to test the faith of Abraham's seed?) in relation to the future, which will be verified *in like manner*, no matter whether believed or not, simply because God will indeed perform "*a strange work,*" "*a new thing,*" and while engaged in it He is abundantly able to "*cover in the shadow of His hand,*" so that (Isa. 43 : 2) "*when thou walkest*

through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (or as Delitzsch: "*When thou goest into fire, thou shalt not be burned, and the flames shall not set thee on fire*").[2]

[1] Reading such charges reminds us of what Dr. Auberlen says: "In a time like ours, when not only the Gospel of the cross, but even the most elementary views of God, of right and light, are foolishness to the Greeks, and often even to the noblest of them, it is of paramount importance to be faithful in the simple and fundamental truths which, however insignificant they may appear, are the foundation of all the rest, and to give all honor to truth with manly, moral and logical energy, not heeding *the contemptuous* shrugging of shoulders of either friend or foe."

[2] The reader will find some very impressive remarks on faith in the ability of God to perform His predictions in Keith's *Harm. of Prophecy*, the last chapter. The expression of Tertullian, "Credo quia impossibile est," which has excited the ridicule of multitudes, and is most sneeringly brought forth in recent works as evincing "unreasoning faith," contains a sublime truth, being simply founded on Christian faith, which must necessarily believe in that which is impossible to man—otherwise redemption has no need of *the supernatural* intervening. The foundation laid in the Person of Jesus the Christ, the superstructure, and the culmination—*all* demands that which is impossible to man. But this very faith in the impossible (as we will show under a following Prop.) is the most reasonable, because it alone meets the requirements of man. The reader will, no doubt, be pleased to be reminded of the quaint remarks of Sir Thom. Browne (*Relig. Medici*, sec. 9): "I desire to exercise my faith in the difficultest point; for to credit ordinary and visible objects is not faith but persuasion. Some believe the better for seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not of the miracle. Now, contrarily, I bless myself, and am thankful that I lived not in the days of miracles; that I never saw Christ, nor His disciples. I would not have been one of those Israelites that passed the Red Sea; nor one of Christ's patients on whom He wrought His wonders; then had my faith been thrust upon me; nor should I enjoy that greater blessing pronounced on all that believe and saw not," etc.

PROPOSITION 151. *This Kingdom is identified with "the new heavens and new earth" of Isa.* 65 : 17 *and* 66 : 22, *of* 2 *Pet.* 3 : 13, *and of Rev.* 21 : 1.

Having shown that "the new heavens and new earth" of Isaiah and Peter *are identical*, another step in the discussion is requisite, viz., to prove that the same is *also denoted* in Rev. 21 : 1, or, that *one and the same state is meant by the three prophets.* This becomes the more necessary since many attempt to invalidate our doctrine by denying their identity, separating them, and making them descriptive of different eras of time. Thus e.g. some make the heavens, etc., of Isaiah and Peter something of the past and present, while those of John are still future ; others make Isaiah refer to the Millennial era, while Peter and John follow that period ; others again make Isaiah and Peter relate to the Millennium and John's heaven, etc., succeed it.[1] We believe that *they all refer to the same thing and to the same time ;* and for which belief the following reasons are assigned (comp. Prop. 148) :

[1] In this connection one party has much to say respecting "a Davidic age" and "a Solomonic age," making the reigns of David and Solomon typical (Solomon ought to have turned out a better man to form a type) of those future periods, the Millennial and succeeding. But we cannot receive these types, which are not only merely conjectural, but opposed to the fact that when Messiah's Kingdom commences it is under one Head and eternal (see Prop. 159, on duration of Kingdom). Admitting that at the end of the Millennium its glory may be greater, etc., yet such increase is not thus to be measured by Solomon's reign. Excellent and able men indorse this view, but to us it seems harsh and unjust ; because even David's Kingdom is *no type* of Christ's but *a reality* which David's Son at the appointed time is to inherit, i.e. the same Theocratic throne and Kingdom over the same elect people. (See Prop. 122.)

Obs. 1. It is not necessary to repeat the arguments which show the connection of Isaiah and Peter. This has been done in the immediate preceding (e.g. 148 and 149) Propositions, to which, in justice to us, the reader will please refer. The views of the Jews, the correspondence of language with their belief, the reference direct to Isaiah by Peter, etc., must, in order to make the line of argument complete, be duly considered. To one party of our opponents, let it be said, that conceding as they do a Pre-Millennial Advent of Jesus and His reign during that age, they must explain *how this* is to be reconciled with Peter's delineation of the scoffers and their language, which cannot be thus applied to accord with their theory, or with their expressed views of the approach of "the Day of God." But the connection of Isaiah and Peter will appear more fully and distinctively by noticing how John corroborates it.

The position of e.g. Lange's *Com.*, 2 *Peter, loci*, is alone tenable, viz., that of identifying Isa. and Peter as describing the same new heavens and earth : "This hope (i.e.

expressed by Peter) is founded on the word of prophecy, Isa. 65 : 17 ; 66 : 22 ; 30 : 26 ; Cf. Rev. 21 : 1."

Obs. 2. Before showing the latter, the reader ought to determine that the separation of John's account of "the new heaven and new earth" from its direct relationship to the Millennial age in ch. 20, or the finding it recorded after the account given of that era (and upon which so much stress is laid by some), is *no proof whatever* that its realization *must also succeed* that period. This is so fully granted by many of those who differ from us, that it should not, in itself, be used as an argument against us.[1] It eminently deserves (to avoid confusion, etc.) a separate and distinctive description, which, connected by parallel utterances, sufficiently, as a comparison evinces, identifies the period of its coming.

[1] As illustrative we select several as follows : Prof. Bush (*Mill.*, p. 94) says that it is "in accordance with a feature of the sacred writings of incessant occurrence, in which events, whether historically or symbolically related, *are transposed out of their first chronological order*," and quotes Lightfoot (*Works*, vol. 2, p. 61), "It is a well-known and well-grounded maxim among Jews, that 'non est prius et posterius in Scripturâ.' Their meaning in it is this, that the order and place of a text as it stands in the Bible doth not always infer or enforce *the very time* of the story, which the text relateth ; but that sometimes—nay it occurreth very oft—stories are laid *out of their natural and chronological place*, and things are very frequently related before which, in order of time, occurred after ; and so 'e contra.' Nor is this transposition and dislocation of times and texts proper to the evangelists only, but the same Spirit that dictated both Testaments alike ; laying texts, chapters, and histories out of the proper place in which, according to natural chronological order, they would have lain." Horne, *Introd.*, gives, "On the Interp. of Scrip. Proph.," p. 388, vol. 1, the following rule : "The order of time is *not always to be looked for* in the prophetic writings ; for they *frequently resume* topics of which they have formerly treated, after other subjects have intervened, and again discuss them." Victorinus (Apoc. 7 : 2), one of the earliest expositors, fully recognizes this principle : "The order of the things said is not to be regarded, since often the Holy Spirit, when He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed." Many expositors, especially of the Apocalypse, express themselves in the same way, and point out a number of instances (as e.g. the last Seal embracing things under the sixth, ch. 7, ch. 11, ch. 12, ch. 13, ch. 16, ch. 17, etc.) in which events previously referred to are afterward taken up more in detail. Indeed, however men may differ in the application of the principle in particular instances, every interpreter must, in simple consistency, more or less adopt it.

Obs. 3. Again, as one party seeks to make its view that of the early fathers, Barnabas and Tertullian (see Prop. 148, Obs. 4), it may be as well to state, that the references made by Barnabas and Tertullian do not relate at all to the non-identity of these new heavens and earth. They simply declare, what we also hold, that *a complete* restoration of all things will not be fully witnessed until the close of the Millennial period. On the other hand, we have the most positive proof that so far as "the new heavens," etc., of John is concerned, they believed it to be fully correspondent with and embracing the Millennial era. Thus e.g. Tertullian (B. 3, *Ag. Marcion*, ch. 24) says : "For we also confess, that a Kingdom is promised us on earth : before that in heaven, but in another state, viz., *after the resurrection, for it will be for a thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven ;* and this city Ezekiel knew and *the Apostle John saw*," etc. After declaring that this is the city for the saints at that time, he closes : "*This is the manner of the heavenly Kingdom.*" Barnabas, in his argument respecting the covenant being fulfilled in the seventh chiliad, makes the latter the Sabbath,

the "blessed rest, *when* we have received the righteous promise, *when* iniquity shall be no more, *all things being renewed* (Rev. 21) *by the Lord,*" etc. Whatever views the Fathers may have entertained respecting succeeding ages and even changes, it is apparent from their writings that they made no distinction between Isaiah, Peter, and John *on this point,* but quote from all of them directly or inferentially as pertaining to *the same period of time.* They speak of *the perpetuity* of the state introduced at the Millennial era, of *the eternal duration* of the Kingdom then established, and of the everlasting blessedness then bestowed, and in such comprehensive terms that this "new heaven and earth" enters into the eternal ages *without being destroyed or passing away.* Admitting their liability to error, yet, if sustained by Scripture, a logical consistency, which is to their credit, supports that general unanimity among them.

Obs. 4. The matter, however, must be decided by a direct appeal to the Scriptures, and as this decision is dependent upon time, when Rev. chs. 21 and 22 will be fulfilled, it is in place to point out the reasons why they must be linked with the Millennial period. (1.) The phrase "new heaven and new earth" corresponds accurately with Isaiah's and Peter's language. This is so much felt that some have made Isaiah's heaven typical of the other. (2) But that it is no type, and will not be superseded by the heaven of Peter or John, is evident from the announcement that the heaven of Isaiah when once created will *not pass away* (Prop. 148, Obs. 4). God appeals to that heaven as indicating His *unfailing* faithfulness (Isa. 66 : 22), and the inhabitants (Isa. 65 : 18) are to "be glad and rejoice *forever in that which I create;*" thus disposing of the typical theory, teaching *the perpetuity* of the heaven and earth introduced at the Millennial era, and informing us how to understand the fleeing away of the heaven, etc., in Rev. 20 : 11 (Prop. 148, Obs. 4). In reference to the last passage, in addition to its being parenthetical, given to identify the Person on the throne and convey an idea of irresistible power by what He had *already* performed, it may be said that the action described *accords* with what really transpires (as Millennial predictions show), when the Millennium is introduced; that from the creation of the new heaven, etc., at the Millennial era, owing to its perpetuity, "*no place was found for the old;*" that it is not asserted that the new Millennial heaven fled away, but simply "the earth and heaven;" that if it is maintained that the Millennial new heaven, etc., flee away, giving place to another, *then* we have a violation of the order laid down by Peter, who tells us that the present heaven and earth are to be changed, not for Millennial ones, and *then afterward* for another substitution, not a thousand years *after* the Sec. Advent, but at the Sec. Coming. He only recognizes *one such creation after the present one,* and in this sustains *the perpetuity* ascribed to the Millennial heaven by all the prophets, who with one voice describe at the coming of the Mighty One a glorious restitution which is *perpetual* in its nature. Taking also the view presented under Props. 147 and 148, that the phrase "heaven and earth" embrace the import, according to Scriptural usage, of government, dominion, and their supporters, it follows (as will be more fully shown under Prop. 159) that such a substitution after the Messiah's Kingdom (which is everlasting, etc., and established at the ushering in of the Millennial era), *cannot take place.*[1] (3) If "the new heaven and new earth" of the Millennial era shall pass away, then the language of Rev.

21 : 1, that "the *first* heaven and the *first* earth were passed away," would not describe it, seeing that that of the Millennium is not—admitting the very statements of our opponents—"the first," for they have the changing of the present (first) heaven and earth into a new Millennial, and then the changing of this second one into another "new" one. The mention of the word "first" guards us against the typical application, and shows *which* heaven and earth is changed. (4) The phrase "*and there was no more sea*," which is supposed to present a serious objection to our view, indicates that the Millennial heaven and earth of Isaiah is denoted. It is gratuitously assumed that because "sea" is sometimes used in its literal sense, it must be literally understood here. But—however the literal to some extent might, for aught we know, accompany it—we find in Dan. 7 : 2 ; Ps. 65 : 7 ; Rev. 13 : 1 ; Ps. 93 : 3, 4 ; Hab. 3 : 8, and numerous places, flood and sea, mighty waters, etc., employed to denote the agitation, unsettled condition, revolutionary tendencies, anarchy, warlike and turbulent commotions of nations. Take this meaning, so emphatically exhibited in prophetic usage, and it is predicted that during this period the nations (showing also that they survive) are *disposed to peace* under the Theocratic reign of Jesus, thus happily corresponding with many descriptions of the Millennial state which make this peculiarity, freedom from war, etc., a distinguishing excellence. King Jesus "at His appearing and Kingdom" will introduce such an order of things that the turbulence of the sea will be unknown, and war between nations will cease.[2] (5) In Rev. 19 : 7, 8, 9, just before the one thousand years, it is said that the marriage of the Lamb *hath come*, and His wife *hath made* herself ready, etc. This conclusively shows that Rev. chs. 21 and 22 are *retrospective*, and that they do not describe a new order of things *after* the Millennium. Would it not be strange, when "*the marriage is come*," *and* "*the Bride is ready*," to postpone the marriage a thousand years? Why does the Spirit assert the former, if we are not to understand that the marriage with (Rev. 21 : 9) "the Bride, the Lamb's wife," is *then* consummated, without so long an intervening period? With the Early Church and a long line of worthies, this notion of an interval (*derogatory* to the Bridegroom and Bride) after the Coming of the Bridegroom (at Sec. Advent), must be rejected *as untenable*.[3] (6) By comparing Rev. chs. 21 and 22 with the Millennial prophecies, as e.g. Isa. chs. 60 and 54, keeping in view the connection of the latter with the Advent and the marriage, we are at no loss to see why, under the teaching of inspired men, the Early Church so universally held that all these prophecies portrayed *a New Jerusalem state here on the earth in the Millenial age*. It seems almost strange that any other opinion can be entertained, when the Spirit employs *precisely the same language*, presents *the same ideas*, etc., in all these prophecies. If the passages alluded to are compared, such is *the similarity* of blessing, of events, of deliverance, etc., that they necessarily must—if there is propriety in language—be applied to *the same period of time*. It will not answer to admit, as some do, that the same state is indeed described, but that only the eighth age or eternal state after the Millennium is meant by John, for then John, using *Millennial phraseology*, ought to have specifically discriminated or intimated such a transference of idea ; besides this, according to the theory of such, it is utterly impossible for them to receive Isaiah as describing the state mentioned by John without mutilating and expunging (as e.g. Isa. 60 : 12 ; and Isa. 54 : 15, etc.) passages, which, taking their own admis-

sions, are inconsistent with an era *after* the Millennial. The fact that the prophecies cannot thus be taken *in their entirety*, descriptive of *one period*, although employing the same language, etc., is against our opponents; for denying their complete resemblance and identity, they plunge into difficulties from which there is no escape.[4] To perfect this identity, *the same blessings* enjoyed in the New Jerusalem state *are also attributed* to the Millennial era; such as the tabernacle of God with men, wiping away all tears, no more death, no sorrow, crying, and pain, making all things new, the glory of God, the open gates, the brightness that needs no sun, the river and the tree of life, no more curse, the throne of God and the Lamb, the beholding of His face, the name in the forehead, no night, the reigning, etc. (7) The period of inheriting is at the Sec. Advent (when the Mill. age commences, and this inheriting, in Millennial phraseology, is also found in connection with Rev. 21 : 7, thus accurately corresponding with the promises to the saints that at the Sec. Coming they shall obtain the New Jerusalem. Such is the impression made by Rev. 3 : 11, 12; Gal. 4 : 26; Heb. 12 : 22, seeing that the crowning, etc., is *invariably linked with* the Advent. This again is corroborated by Rev. 22 : 10–15 where the city is spoken of as something immediately *connected with* the Advent of Jesus, which the righteous shall enter, etc. He comes, and gives the right both to the tree of life and to the city.[5] (8) While the New Jerusalem is manifested in this new earth, "the nations" are permitted to enjoy its "light," etc., agreeably to other Millennial predictions, as e.g. Isa. 60. Those who make the city symbolical of and embracing the saints, and then make these "nations" the same saints, involve themselves in a confusion of ideas. That these "nations" are the same as those specified to exist in the Millennium is apparent from the simple fact that *they still require* "*healing.*" The saints who inherit the city, with other blessings, are incorruptible, immortal (1 Cor. 15), and need no healing, while the nations being mortal have continued necessity to partake of "*the leaves of the tree for the healing of the nations.*" The latter condition only corresponds with the one delineated in Mill. prophecies.[6] (9) The identity of the Theocratic element, the reign of Christ and His saints, the same grandeur and glory of the Kingdom, the exaltation of the married wife (Prop. 118), when "the desolate one" is again remembered in mercy; in brief, our entire argument bearing upon the Kingdom, *clearly shows* that the Kingdom of the Messiah, in the same period of time, is delineated by all of these prophecies—only one of them, Rev. 20 : 1–7, specifying a thousand years (upon which really this division is founded), *not* as a limit to the Theocratic Kingdom, *but* as the limit of Satan's binding and of the non-resurrection of the rest of the dead. (10) But we are told that the continuance of *the seasons* during the Millennial age is incompatible with the conflagration predicted by Peter and the state described by John. But here again is a beautiful consistency between Rev. 21 : 23 and Isa. 60 : 19; for the former expressly limits the "no need of the sun, neither of the moon" *to the city*, indicating by the reference itself that they indeed exist, but that such is the brightness of the city obtained through its august Theocratic Ruler that it does not need that of these luminaries; while the latter has reference to the same locality, being confined to the restored Jewish nation, Jerusalem its capital city (with which the New is associated), with Jewish and Gentile saints united with it, so that the same effulgence of the city, proceeding from the same great source, is represented

as extending (not over the whole earth, but) over the holy land. The continuance of sun and moon is also intimated in the next verse. Besides this, the objection takes too much for granted, seeing that the design of Peter's fire is nowhere asserted to be to eradicate the seasons; that the seasons, or rather sun and moon, are given a permanency equal to the existence of the earth, of Messiah's Kingdom, and of God's faithfulness in promise, that if the seasons cease, it must be based on the utter destruction not only of this earth (and the substitution of an entirely new and differing one), but of the solar system, all of which requires no serious refutation. Besides this seasons are mentioned in the "every month" of Rev. 22 : 2. (11) The perfect agreement of Rev. 21 and 22 with Isa. 60, etc., in describing "the nations" and "the kings of the earth" at this period of time can only be predicated upon *a complete similarity* of view in time respecting its occurrence.[7]

[1] Some, as Shimeall, etc., admit that in the Mill. era, or new heaven and new earth of Isaiah, there is "a most signal change," so that it will "extend to the removal of the curse from the ground and also from the circumambient air which envelops the earth." In brief, a return to the paradisiacal condition. We ask, if the curse *is thus removed* from the ground and air, and animals, etc., wherein arises *the necessity* of their destruction as given by Peter? Will God destroy what He has again made good? Will He destroy the inheritance thus restituted of the saints and of Christ for a time enjoyed? Can we believe that *a restored Eden* can be thus summarily rooted out? Is the restored Davidic throne, the glory of the earthly built Jerusalem, the splendor and magnificence of the Kingdom instituted, as described by the prophets, to be *thus* fearfully overthrown by fire? *No, never!* Let able men entertain such views, yet are they opposed to *the plainest promises* of God's Word. And, stranger still, such persons object to our view—which makes no such demands on the ground of "physical impossibility," while overlooking the moral impossibility in their own theory.

[2] Numerous German, English, American, and other writers could be presented indorsing the figurative use of the word "sea," but they are not needed in the light of assigned Scripture usage. Should it be thought that the rising up of Gog and Magog is an exception which forbids such an interpretation, we reply: (1) That it would also prevent us from receiving the predictions of the Millennial era, which promise universal and continuous peace, the utter removal of war, the destruction of warlike material, etc. It is, therefore, like many others, a general statement, which is true, the solitary exception occurring after so long an interval, only indicating or manifesting its correctness; and (2) this exception may not, in a strict sense, prove to be one. The reason why the promise is given is evidently the implied comfort or idea that no "sea" can exist in that period of time which will cause the least injury to the saints or to the new heaven and new earth established. Hence, when Gog and Magog arise, the saints and the Kingdom are not affected by it, seeing that immediate and swift destruction comes upon Gog from the Lord.

[3] Some few, as Waggoner, to avoid this difficulty, have the marriage consummated and Bride and Bridegroom both return to heaven and remain until the close of the thousand years; but this is opposed to *the entire order* of events, and introduces inextricable confusion to a fair exposition. This will be noticed hereafter, in connection with the Millennium. Now, it is sufficient to say that such a view entirely misconceives the nature, locality, etc., of the covenanted Theocratic-Davidic Kingdoms, and ignores the restoration of the Jewish nation, the perpetuity of the race, etc.

[4] To illustrate: they cannot quote Isa. 60, etc., without denying the perpetuity assigned, or having part fulfilled in the Millennial age and part in the age following, etc.; they cannot quote Rev. 21 and 22 without repeating Mill. phraseology which, against Mill. predictions, they tell us will not be realized until after that period. Such inform us that the New Jerusalem is a symbolic representation of the saints who are with Christ, and, if the theory is consistently carried out, then the saints only come down from God out of heaven upon the earth after the Mill. era, which is opposed to numerous testimonies to the contrary, as e.g. Zech. 14, etc. Thus also the reign of the saints, identified with the New Jerusalem, is after the Mill. period, which is opposed by Rev. 20, etc. So *the dwelling of God with man*—the Theocratic relationship thus expressed—is after the same, which cannot possibly be admitted. Admitting, as we cheerfully do, that

the work of God is progressive as it relates to the race and the earth during these thousand years, yet the new heaven and new earth begin with that era, and with it also the New Jerusalem state.

[5] Let the reader compare e.g. John 14 : 1–3, fulfilled when Jesus comes again, with 1 Pet. 1 : 4, 5, 7, 13, realized at the same time, and he must be impressed that the mansions and the inheritance then obtained are eternal, ever-enduring, and not to be superseded by their removal and the substitution of others. But we conclusively show that those mansions and that inheritance are gained at a Pre-Millennial Advent, and hence we insist upon their perpetuity. (Comp. also Prop. 170 on the Father's House.)

[6] Delitzsch (*Bib. Psych.*, p. 556) informs us that V. Hofman and Karsten hold to the New Jerusalem being in the Millennium ; Delitzsch, however, maintains that it is after that period, and explains " the healing of the nations or heathens" to denote only the increase of power, blessedness, etc., of the Redeemed in eternity, or, as Von Gerlach expresses it, " a reception of God's gifts of grace, as of the tree of life in Eden, an eternal becoming and growing." So also Rinck and others. But this is a far-fetched explanation, especially when it is said that " the expression ' health ' must not exactly presuppose sickness, but indicates the perfect state of mature growth into the image of God," etc. But the phraseology does not by any means " indicate a perfect state of mature growth," but a state of *imperfection* which demands " *a healing*" process to bring to " a perfect state of mature growth." Delitzsch's interpretation is governed by that on Rev. 21 : 1, but which we have proven is wrong, because making Isaiah and Peter correspond (" according to promise"), it is easy to show that all three prophets are in agreement. According to Lange (*Rev.*, p. 389) we must, in consistency, preserve the idea of " the highest sanative operation of nature" (as then manifested). That physical healing is denoted, is seen (1) from the effects of the fall ; (2) from the Divine Purpose inculcating a complete redemption that includes the physical ; (3) from the Millennial predictions incorporating such temporal and physical deliverance.

[7] For the reasons thus assigned, we cannot receive the view of Hofman (*Prophecy and Fulfilment*), Ebrard (*The Rev. of John*), Brookes (*Maranatha*), Guiness (*Approaching End*), and other able writers, who locate the renewal, the new heavens and earth, and the New Jerusalem state after the thousand years, thus forbidding the Patriarchs and others from receiving their inheritance and looked-for city until a long interval has intervened. The fact is, that such concessions made by Millenarians (as e.g. Birks in *Four Proph. Empires*, etc.) are taken advantage of by Brown (*Ch. Sec. Coming*), Gipps (*First Res.*), and others, as evidence of weakness and antagonism, and the discrepancy is shown that the lauded Millennial heavens and earth are *swept away* with all their glory, and that " the New Heavens and New Earth" agree with their own Post-Millennial theory. The same reasons forbid our accepting of Lincoln's (*Lects. on Rev.*, vol. 2, ch. 19) portraiture of the last chapters of the Apoc., because he has some parts delineating the Millennial state and other portions the eternal state following, making it partly Millennial and partly Post-Millennial and eternal. This introduces confusion, and mars the symmetry of the prediction, and is the inevitable result of his believing (against the testimony of Scripture) that the Millennial earth, Christ's glorious inheritance, is to be utterly destroyed by fire. So also Smith's (*Key to Rev.*, p. 385) theory that " the new heavens," etc., is " a figurative description of heaven," and not a portraiture of something pertaining to the earth, must be rejected *as utterly untenable*, and evidencing an utter abandonment of covenant and prophecies relating to the earth. The opinion of Calvin, Prest. Edwards, and others that " the new heavens and earth" of Isa. commences with " the Gospel dispensation" (in moral regeneration, etc.) and extends to the final goal when it will be superseded by an entire new creation, is thus shown to be unscriptural, for Peter's direct reference to Isa. evidences its futurity and relationship, as we have proven ; and the past has never, as a matter of fact, evinced such a fulfilment of Isa. 65 : 17–25 and 66 : 15–24 as to make it corroborative of such a view. It is a fact that some (as e.g Durham, quoted by Brown, p. 302, *Ch. Sec. Coming*) have this earth destroyed by a conflagration and a new earth and new heavens introduced, but do not identify the latter as " the seat of the blessed," and are " at a loss to know what was to be its destination." Surely, such must totally ignore the plainest statements of Scripture, and one must wonder that they undertake to comment on the Scriptures at all. *The Compreh. Com.*, adopting Henry's comment on 2 Pet. 3 : 13, *confidently* appeals to Isa. 65 : 17 and 66 : 22 as the promises alluded to and then, after the conflagration, realized ; but without the least effort to show how on its theory of a universal destructive deluge of fire it is possible for Isa. 65 and 66 to be fulfilled, it coolly proceeds to make " the new heavens and earth" of both Peter and Rev. 21 (and, of course, by implication as the promise then fulfilled, also of Isa. 65 and 66) to

be fulfilled after the Mill. age and after its adopted universal judgment. The self-evident and rebutting discrepancy does not seem even to be noticed. Dr. Brown in *Ch. Sec. Coming*, Pref. to the Ed. of 1879, makes it the leading aim of his work to prove the following : "It is the object of this book to show that 'the heavens and the earth which are now' shall continue so long as sin and death remain, that is, not only to the end of the Millennium, but of the 'little season' of degeneracy and rebellion that is to succeed it ; after that" (i.e. as he afterward explains, after all probation is ended and the universal judgment has arrived) "I 'look for new heaven and a new earth, wherein dwelleth righteousness,' unmixed with 'anything that defileth.'" Now, here is the fair implication that previously no new heaven and earth exists (unless it be in the sense given above by Calvin and Edwards), which is abundantly refuted by Isa. 65 and 66, describing a state of things which must, of necessity, precede the eternal state advocated by him. So jealously does Dr. Brown guard his theory and raise up alleged impossibilities, that (under the supposition that he can definitely determine the exact capabilities of the renewed earth in the way of sustaining life) he makes, by reason of the conflagration, "the new heaven and new earth" *utterly uninhabitable* for mortal men, as follows (p. 300) : "Whatever 'elements' mean here, as contradistinguished from the 'heavens,' it must be something, the '*dissolution*' of which would incapacitate human beings, as at present constituted, *from subsisting for a moment.* What, then, becomes of the theory of *mortal men* tenanting the new heavens and the new earth? It is nothing better than a dream?" We are abundantly satisfied with "the dream" of the prophets, when, as we shall show in detail, they describe it as *a reality*, but must express our surprise that resort should be had to such reasoning. To indicate how even Millenarian writers of acknowledged ability introduce confusion and antagonism, when their utterances are compared, we refer to the comments of Dr. Fausset. In *Com.* on Isa. 66 : 15 he makes it parallel with "Isa. 9 : 5 ; Ps. 50 : 3 ; Hab. 3 : 5 ; 2 Thess. 1 : 8 ; and 2 *Pet.* 3 : 7." In Com. on 2 Pet. 3 : 13 he directly refers to *Isa.* 65 : 17 *and* 66 : 22 as being then fulfilled. In Com. on Isa. 65 and 66, he locates these passages in their realization with 2 *Pet.* 3 *and Rev.* 21, as consistency and unity demand. In Com. on Dan. 7 : 27 and Com. on Rev. 21, he has "the new heaven and new earth" of Rev. 21 *to follow* the thousand years. Such discrepancies and antagonistic views are a blemish to the commentary, and cannot be reconciled by the supposition that the conflagration of Peter is partly Pre-Millennial and partly Post-Millennial (the latter the most destructive, etc.), because (aside from the inconsistency of intervening a glorious Sabbatism which is thus to be ended) *then* the conflagration would destroy a heaven and earth, an inheritance, a Kingdom, a glory and blessedness, whose perpetuity for "the ages of ages" is most positively declared.

Obs. 5. Now, in justice to our subject, and to meet, according to our design, all forms of objections, a point must be noticed, which, if we were to consult simply feeling and the esteem with which we regard differing brethren, otherwise might be passed by. Our allusion is to the opinion entertained by some (as e.g. Waggoner) that Christ and the saints *are not upon* the earth during the thousand years, but come to it and reside on it *after* those years are expired ; to the view held by others (as e.g. Butler), that Christ and the saints go *to the third heaven*, and reign from thence in the Millennial period (so also Hess, who concedes, however, that "the monarch of this so flourishing Kingdom would indeed, as in the days of His resurrection, appear again visibly on earth, when some more important end requires He should"), making the New Jerusalem a continuation of the same, etc. ; to that of others, who (as e.g. Melville), think that when the Mill. age is introduced the saints shall be caught up to meet Christ, and that both the saints and Jesus will be in the New Jerusalem, *not upon the earth*, administering the Kingdom then set up ; to that of others, who (as e.g. Shimeall) believe that when the Mill. age begins, Christ and the saints will be "*in the air, as the capital of His universal earthly empire*" (to avoid the charge of caricaturing, see p. 316 of his *I Will Come Again*) the New Jerusalem state following the Millennial ; to that of others, who (as e.g. some of the editors of the old series of *Proph. Times*), believe that when

the Mill. age is ushered in Christ and the saints will be in the New Jerusalem, but separated and distinct from the earth—in brief, *suspended above it.*[1] Writers from these respective classes have much to say concerning the "*aerial thrones,*" and "*the general superintendency*" conducted from "*the air*" or "*the heavens,*" etc. The identification of "the new heaven and new earth" of Isaiah, Peter, and John, being a representation of what is done, *not* in "the air," or in a place separate and distinct *from* the earth proper, or in *the third* heaven, but *here on* the earth, is a confutation of all such theories. More than this, a correct apprehension of the Kingdom *as covenanted* to David's Son and *as predicted* by the prophets *positively forbid* such a withdrawal in part or whole of David's Son and His brethren from *the very place specifically promised* (not "the air," but "the earth") to Him and His saints. The Early Church, more consistent, knew nothing of such *a separation* of Jesus from His Davidic throne and Kingdom, which only was, and shall be, *located on earth*, and of such a reign of saints "*in the air*" or "*on high,*" somewhere instead of being "*on the earth.*" Brethren may honestly think that they are honoring Christ and the saints, or that they are making (as Shimeall) Millenarianism more palatable for others, but they will allow us to say, with equal honesty, that planting ourselves firmly upon *the oath-bound* covenant which expressly locates this very Kingdom, and upon the utterances of the prophets which places the Kingdom and the King *here on the earth,* at the head of the restored Jewish nation, etc., we hold that a disjoining, a separation of that *which God has joined together,* evinces, at least, a lack of faith in *the very order and connection* which the Word gives. Admitting that a diversity of view in regard to the details of doctrine is to be expected and allowed, yet upon this subject, which virtually leaves the Davidic throne and Kingdom (on the earth) without an occupant and head (transplanting Him to the "air" or Third Heaven, etc., where David's throne and Kingdom *never existed*), it is proper to insist, in plain terms, upon that view which *alone meets the conditions imposed by covenant and prophecy.* One writer (J. B., *Proph. Times*, Aug. 1868), even in distinguishing between the Mill. age and the following New Jerusalem period, asserts: "We have reason to believe that *the real throne of God will not be on the earth during the Millennium.*" All such opinions arise from not clearly apprehending *what the throne of the Theocratic King is*, and *where* it is located. Having shown and proven in previous Propositions that God's throne (not the Divine Sovereignty, Props. 79, 80) *was on the earth*, that it was incorporated with the Davidic, and that when the Davidic is restored, *as sworn to and solemnly predicted*, God's throne—*the Theocratic throne*—is again restored for the God-man, the appointed Theocratic King to occupy, it seems *to be faithless to doubt the locality* (Prop. 122) of this throne. When the tabernacle of David, now in ruins, is rebuilt, when the glorious things spoken of the splendidly restored Theocratic rule are witnessed—does covenant or prophet give the slightest idea that this embraces anything *outside of*, or *in the atmosphere above*, the earth? If the transfiguration (Prop. 158) really gave a correct representation, it follows that we have the King and the three classes *upon* the earth. The inheritance of Christ is *on* the earth; the inheritance of Abraham and his seed is *on* the earth; the reign of Christ and of His saints is *on* the earth; the tabernacling of God again with man is *on* the earth; the Kingdom under the whole heavens is *on* the earth; a Paradise restored, with a God present in

the Person of Jesus Christ, is *on* the earth ; a renewal, a restitution, a regeneration, a world to come, a day of the Lord Jesus, etc., etc., is *on* the earth—*nowhere* do we find the least teaching, direct, that any of these things shall be witnessed and realized outside of this earth, or that saints are to be, in any way, separated therefrom. Such theories result from pure inference, and the main passage produced from which it is drawn, is the one relating to the resurrection and translation of the saints, who are "*to be caught up in the clouds* (or as some, in clouds) *to meet the Lord in the air,*" from which it is wrongfully assumed that the Lord and the saints *remain in the air.* We might just as logically say that Christ is still in the cloud that received Him ; while they themselves do not constantly keep Him "*in the air,*" for as the prophecies demand a personal manifestation of Jesus *on* the earth, some allow that the King will occasionally come to the earth to fulfil those predictions. No ! no ! Simple in faith, unlearned in many things as the primitive church may have been, yet it was far too strong in faith and learned in the Scriptures to advocate opinions which restore a garden of Eden for Adam and Eve, and *then* carefully place Adam and Eve in "the air" or up "on high," where the paradisiacal restoration does not affect them ; which repeals a curse from the earth, but translates those who had borne the curse to another place instead of making them "*return*" as the prophets do, to see and enjoy its repeal ; which establishes a Messiah's Kingdom, but carefully keeps the Messiah *aloof* from it ; and which, as one party, brings the New Jerusalem to the earth ; but suspended up on high somewhere in the atmosphere, where its gates are open for the kings of the earth to enter, etc. But we need not discuss the matter—our previous Propositions having done this—for these same writers when (for the time forgetting this theory of separating Jesus and the saints from their inheritance, etc.), opposing the prevailing notion that David's throne is in the third heaven, use the very arguments *that equally refute* their own notion of its being "in the air," or some other place. Thus one (Shimeall) forcibly says : "The sum of the whole matter is simply this : *David has no throne in heaven.*" (May we ask, Had he one "in the air ?") "And Christ, though born a King, and crucified as a King—the King of the Jews—yet 'the Kingdom and dominion and the greatness of the Kingdom *under the whole heavens,*' has never yet been given to Him or His saints. But there stands *the immutable oath of God to David,* that Christ as His 'Son according to the flesh'—mark, not according to the Spirit—*shall sit on His throne.*" Precisely so ; for any other view detracts from *the simplicity, beauty, and sublimity* of our system of truth. Hence, we have no sympathy with that view which would make the "air" more holy than the renewed earth, and the remaining "in the air" less "gross and sensual" than being on the redeemed earth, the theatre of Christ's glorious work, and the place (His dwelling-place in Zion"), where the Second Adam enters the restored Eden ; we would rather, if it is a simple belief and even childlike, contemplate our King as actually and truly *personally present,* reigning in *His covenanted land, throne, and Kingdom,* wrested from Satan, dwelling in His "*Rest*" and "*Inheritance,*" and thus manifesting, *in the very place* of His rejection, sufferings, and death, *His Davidic—real—Sonship and Lordship.* And we love to think of the saints enjoying, in *the very place* of their former trials and sorrows, the blessedness of perfected Redemption, of completed restitution. Instead of detracting from the honor of David's Son and of

the saints, it is certainly adding to the same and to God's glory to advocate the carrying out of *the covenanted promises*, the plan of restitution, which restores man truly and literally *to his long-lost Eden* and through a personal Second Adam—present in this Eden—recovers a lost dominion *on* the earth.[2]

[1] This last view is by far more logical and consistent than the others, seeing that it not only admits the identity of the heaven and earth of Isaiah, Peter, and John, but, in a manner, associates them. Some of the reasoning following, therefore, is not relevant to it.

[2] In this connection we may introduce a passage of Scripture, Eph. 1 : 14, "the earnest of our inheritance, until the redemption of the purchased possession." This earth is, evidently, that "purchased possession" which the meek inherit (not "the air" or some other locality), for simple consistency demands that the promises to the Patriarchs, etc., of the land through which they passed, saw, etc., should be their inheritance—an inheritance obtained for them through the Christ. But that we may not be charged with forcing a meaning out of Eph. 1 : 14, we refer to one of our most prominent opponents, and give his comment. Fairbairn (*Typology*, vol. 1, p. 306) opposes the tendency to make the last clause, "redemption of the purchased possession," equivalent to "the Church" or "purchased people," and favors the idea of "acquired possession or inheritance" in view of its being something prepared for us, an inheritance separate from the person himself, something to be accomplished for us and not in us, etc. He correctly holds that its "needing to be redeemed" shows that it is "something alienated from us, but is again to be made ours ; not a possession altogether new, but an old possession, lost, and again to be reclaimed from the powers of evil, which now overmaster and destroy it." He argues that just with the redemption of the body, so with this possession ; it is something recovered, and not simply to be made—something alienated and under the power of evil that is to be restored, and that this is the earth under the curse, promised as "an everlasting possession" to Abraham and his seed. We, therefore, insist upon it that any theory, however plausibly presented, which separates in the slightest degree the Patriarchs and saints from direct contact with *their promised inheritance*, is thus far defective, and dishonors the completeness of Redemption, for it virtually makes the earth *still unsuitable* for the saints.

PROPOSITION 152. *This Kingdom is connected with the perpetuation of the human race.*

This follows, *of necessity* from the preceding Propositions. The Kingdom, as covenanted and predicted, *imperatively* demands it; for it could not in its strictly Theocratic order exist without the restored Jewish nation, with which it is inseparably connected. The Theocracy is no type but *a reality;* its restoration is not an ideal matter, but one of *actual* occurrence. Hence the re-establishment of the Theocratic Kingdom always specifies or takes for granted *the continuation of the race.* This results not merely from its covenanted relationship, but from its very design, which is the salvation of the race in bringing to it the government, etc., *that it needs.*

The reader will, of course, observe that this Proposition confirms the position that we have taken respecting 2 Pet. 3, for the Word of God does not contradict itself. This perpetuation proves most conclusively that the conflagration cannot possibly be as universal and destructive as many allege, who are compelled by their ultra views of the same to ignore the Scriptures on this subject. Thus e.g. take Isa. 51 : 8, and, *after* stating that "the heavens shall vanish away like smoke, and the earth shall wax old as a garment," *after* declaring in reference to the wicked "the moth shall eat them up like a garment, and the worm shall eat them like wool," it is then added, as expressive of the continued result (as we shall now show in detail): "But my righteousness shall be forever, and my salvation *from generation to generation.*"

Obs. 1. Complete Redemption *requires the perpetuation of the race after the Sec. Advent.* Down to that Advent the race, as such, is *not* saved; this is so clearly announced that it needs no proof. Yet it is a truth that the Redeemer will restore *all* the forfeited blessings, that He will bring salvation to the world, and that He will destroy all the works resulting from evil. This is admitted in general terms by our opposers, but in the restitution of those forfeited blessings they leave out one of *the most precious,* viz., the perpetuation of the race in a state of innocency and holiness—and thus constitute an *imperfect Redemption* of man. They forget that *before* the fall the command was given to "*multiply and replenish the earth,*" and that the fall *prevented* this earth from being peopled by a race, holy, God-fearing, and serving. If restitution indeed means a restoring to its former state and condition, and if it includes a restoration of the very things lost by sin, *then, if complete,* as the word insists it will be, *it must embrace* this long-lost, long longed-for intended benefaction. The command of God given to Adam and Eve before the fall to fill the earth with a holy progeny, but sadly marred by the corruption entailed by sin, will yet be fulfilled *in their descendants,* since His Divine pleasure respecting the real status of the race is evidenced in the injunction, and His Divine purpose, thus indicated, *cannot be frustrated* by man's fall. The interrupted design of making the race itself holy God will yet carry out, and not leave Satan glory in a defeat.[1] The oppressive burden borne

by the race and productive of fearful suffering shall be graciously removed from it, so that God's merciful end to fill the earth to its utmost limits with a righteous people *will yet be realized.* "*I am the Lord, I change not,*" is a Divine attribute, which is God's glory; and hence looking back to see what *He Himself intended* this race of man to become, we find in His expressed intention the Divine Will in the matter; and of Him it is said: "*My counsel shall stand, and I will do all in my pleasure*"—"*I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*" Therefore, we believe, in humble reliance upon *the unchangeableness of God's purpose,* that a holy, happy race shall yet possess this earth, and that it will be perpetuated precisely so far as God had intended it should be *before* man fell. Olshausen (*Com.,* Pref. p. 117) expresses this so tersely that it is worth attention: "The proper fundamental idea of the doctrine of God's Kingdom upon earth (which) *is so simple,* that we cannot understand *how its truth could ever be doubted,* until we remember the farragoes of nonsense which have been propounded under its sanction. This simple radical idea is merely, that as, in regard to an individual man, God, by the Saviour, redeems not merely a particular part of him, his spirit alone, his soul alone, or his body alone, but the *whole* man, his body, soul, and spirit, so the redeeming power of Christ has for its object *the deliverance of the entire human race, and of the creation in general, from the yoke of sin.*" God's purpose is delayed for a time—which to finite man appears long, but to God is "as a day"—until the Saviour is provided, and the proper material has been gathered even out of the fallen race, for *the leverage requisite* to lift the race out of its sunken condition. The provision of the Saviour, the process of gathering out "the peculiar people," who are to be the source of blessing to the race, proclaims that there is only a brief—to God—interval or interruption, of which He avails Himself to make His own triumph and glory *the more conspicuous and permanent.* And it is this very feature, which, perhaps more than any other, *magnifies and exalts the inexpressible greatness, majesty, and glory of Redemption in Christ.* For, instead of gaining here and there "those that believe" out of the nations, saving "the few out of the race while "the many" are lost, confining Salvation to the number of the saved gathered until the Sec. Advent, and leaving the race with its multitudes in the hands of Satan (thus giving the latter, as some one has aptly said, the victory in point of numbers), God in Christ, employing those that are saved as instrumentalities (comp. e.g. Props. 154 and 156) *perpetuates salvation* in the deliverance and perpetuation of the race until *a countless host of righteous ones* arises, *a multitude of swarming generations of redeemed ones* appear to replace the gap made by sin. God, instead of casting away the perpetuation of the race in holiness—as a thing of nought—and remaining satisfied with "*the fragments*" gathered, regards this as "a precious stone," which He carefully polishes and sets with renewed lustre in His crown as of priceless value.[1] This immeasurably exalts *the work* of Christ, *the purpose* of His incarnation, sacrifice, present exaltation and glorious reign, the greatness of the design, and the grandeur of *the Salvation* that He Himself contemplates to accomplish. It invests Him with *a perfection* as Redeemer and *a sublimity* as a King, mighty to save, that *no other view* can possibly bring to Him.[2]

[1] Rev. R. Newton (*Proph. Times,* Aug., 1863), after arguing effectively that one of the chief works of Satan was the deteriorating and corrupting of *the race* of man, and that

Christ in "destroying the works of the devil" (1 John 3 : 8) will counteract this, supposes that after some individuals of the race are saved, the race is cut off and becomes extinct, and adds against such a supposition : "That extinct race will be an enduring monument of his (Satan's) *triumph*. He will have it to boast that he *so far* succeeded in his work as to bring Jehovah under the necessity of changing His purpose, of altering or modifying His original design. This is a thought not for a moment to be indulged." And yet what a favorite it is, at present, with multitudes, who do not realize how incomplete it leaves Redemption.

[2] Rev. Newton introduces on this point the following figure : "It (i.e. the saving of some and leaving the race as such unrestored) is to regard the preservation of the fragments chipped off from a great diamond by the lapidary, in his work of polishing it, and carefully gathered up by him, as *the whole* design of his labor ; losing sight of the glory that will accrue to him *from the precious stone itself*, when the polishing and setting of it are finished, and it is seen shining forth in peerless beauty, the admiration of all who behold it." Let us remind the reader how this doctrine of ours most effectively meets the objection urged against Christianity, that it has nothing to do with man as a race, but with man as an individual. Thus e.g. Feuerbach, *Essence of Christianity*, p. 150, E. T., says : "Christianity cared nothing for the species, and had only the individual in its eye and mind." This is hardly true, even of the preparatory stage, much less when the Kingdom is established. Here, too, we find a complete answer to the objection urged by another class of writers (e.g. Savage, in *Christian Union*, Feb. 28th, 1877), who assert that "the outcome" of the Divine System of Salvation "is irremediable misfortune to the majority," and which is called "fiendishness," etc. The Plan of Redemption, taken as a whole, and admitting its results, amply vindicates God from all such one-sided charges.

[3] Brown (*Ch. Sec. Com.*, ch. 8) endeavors to prejudice others against our view, by pronouncing it "a revolting speculation," "startling," "monstrous," "abhorrent ;" and censures Bickersteth, Birks, and others for presenting it, because of its being "in the last degree repulsive" "loathing," "wretched interpretation," "painful speculations," etc. We leave the reader *to judge for himself* which theory is the most worthy of credence, his own, which *limits* Redemption and forbids *a complete restoration* of forfeited blessings, or ours, which makes Redemption *proportionate* to the costly and astounding provision made for it in the incarnation, death, resurrection, ascension and return of Jesus Christ ; and *commensurate* with the perfections of the Saviour, constituting Him *a perfect* Redeemer. How he can stigmatize our doctrine by the epithets given, when it opens before us *such a grand outlook*, so honorable to Jesus and the saints, and so fruitful of happiness to the race, is beyond our conception, unless it be attributed to prejudice. Again : some writers (as e.g. p. 195 *Princeton Review*, April, 1851) hold up to animadversion—with evident horror—that we teach that "sensual indulgences are to be enjoyed forever," in view of this multiplication of the race after the Pre-Millennial Advent. All that is necessary to say in reply may be thus expressed : he must *settle this question with God Himself*, if he thus judges of the marriage relation as instituted in Eden and as it shall be exhibited in the new heavens and new earth (Isa. 65 : 17–23). We cannot thus *dishonor* the relation of husband and wife, parent and child, with its *hallowed* associations and results, especially when, as the Scriptures teach, it is designed as *an instrumentality* to honor God. He unjustly implies, without positively asserting it, that we have the glorified saints thus to marry and to be given in marriage, over against the declaration of Christ, while the truth is, that all Millenarians discriminate between the saints and mortal men in the flesh. Then he endeavors, dishonorably, to associate us as follows : "The Mohammedans, it does seem to us, only carry out the same idea a little farther, when they give to every believer a tent in heaven, fourteen miles square, with seventy wives, and the power of associating with all at the same time !" We leave the writer to reconcile this gross sneer with God's Word, which (as we shall show) eulogizes this perpetuation of the race as *a crowning glory* of Redemptive mercy and love, because it so dwindles the proportion of the ultimate lost to a mere fractional part, and so immeasurably exalts the number of the saved, instead of bestowing a fragment of the race, that the contrast between the work of Satan and the triumph of God in Redemption is thereby inconceivably heightened.

Obs. 2. While thus firmly holding to and advocating the perpetuation of the race *after* the Sec. Advent in a condition similar (not attained at once but gradually) to that before the fall, yet, to avoid misapprehension, it is necessary to define our position more accurately. Holding to a res-

toration of the race to that which was forfeited by sin, our opinion is guided mainly by the account preceding the fall. Able writers (as D. N. Lord, Rev. Newton, etc.), contend for an eternal, everlasting perpetuation of the race, perpetual and strictly never-ending, and rely exclusively upon the words rendered "eternal," "perpetual," "forever," etc. The argument thus presented looks plausible and weighty; sufficiently so, that while not fully accepting of it, we at the same time do not deny it. The reasons which influence us to this caution are the following: The words depended upon (as eternal, perpetual, etc.) have sometimes, as critics of the most diverse sentiments state, a limited meaning, denoting simply a long duration, or a duration coeval with existing orderings or dispensations. The fact that actual eternity, never-ending succession, is meant, must be derived from a more detailed statement, in which this is asserted. Now, it is not stated that if Adam had not fallen his posterity would have gone on perpetually and forever increasing. This is only inferred. The announcement before the fall is simply to "multiply and replenish the earth," and the inference might be made (as some theologians suggested), that at some remote future period, when the earth was filled with inhabitants, a general glorification would cause the multiplication of the race to cease, etc. If never-ending generations had been promised to Adam, then indeed the argument in favor of this view would be valid, *for restitution would then embrace it.* Then again, coming to the close of the Bible, where the fact is admitted of generations witnessing and enjoying the light and glory of the New Jerusalem state, and the decided impression is made *for ages even,* yet nothing specific is asserted of never-ending generations. Our position is this: We are satisfied to end the discussion where *the Bible ends it,* viz., with a portion of the race glorified and the race itself redeemed from the curse, passing on to higher stages of blessedness, and entering *into the eternal ages* in this happy condition. If Adam forfeited never-ending generations—if this was part of God's original design—*then* the restitution will restore and carry it out; but if not, *then only* that wonderful increase commensurate with God's design will be produced. Here we stop: that the race is perpetuated *after* the Advent is true; that this will continue on *after* the thousand years (which only limits Satan's binding, etc.), is most certain; that it even may continue on forever may, for aught we know, be also correct (seeing that some language can scarcely be interpreted otherwise), but as to the latter, not feeling positive, we stop with "*the many generations*" of Isa. 60 : 15. The doctrine is not essential in our argument in that form, for if we show, as the Bible does, a completed restitution of all things, that is all that is required to perfect our system—the rest can well be left for the succeeding or eternal ages to develop. Desirous, on the one hand, not to limit the mighty power of God, and on the other hand not to pass beyond that which is positively (not merely inferentially) asserted, we proceed, with this expressed caution, in our argument, with the simple remark added, that such a posture accords best with the ideas of the primitive church on the subject. So far as the ordering of God in the matter is concerned, we are willing cordially to accept of the same, whatever it may be.

Brown (*Ch. Sec. Coming,* p. 173) thus refers to a just principle, which should make us careful of dogmatizing in this direction: "What canon of criticism is more self-evident and more universally recognized than this, that terms and phrases expressive of *perpetuity* are to be stretched no further than *the known duration of the thing spoken of?*—as when the

Jews were commanded to keep such and such of their institutions 'throughout their generations by an ordinance forever'—that is, of course, not through all eternity, but through the whole duration of their peculiar polity, and no longer.' This, while true, does not sustain his rejection of our doctrine, seeing that, aside from those terms thus employed, we have the most ample evidence to sustain our position.

Obs. 3. The early Church, consistently with the doctrine of the Kingdom advocated, taught that *after* the Advent and *after* the resurrection and glorification of the saints, the Kingdom *then* established—being the Theocratic-Davidic restored under Messiah, David's Son — would have the Jewish nation and spared Gentiles for its willing subjects. This, after the references made to their belief, needs no additional proof. Attention is called to it for two reasons. The first is: that, unless such a faith is Scriptural and was given under the teaching of the men who organized the primitive churches, it is unaccountable that *a belief in so fundamental a point* which involved the doctrine of the judgment—in brief, the most momentous interests of man—should have been so extensively circulated and embraced without opposition, and a counter statement, from the Church. The second is: the unjust means resorted to (and even practised at this day) in making out that these early Fathers do not carefully distinguish *between the glorified saints* (who neither marry nor are given in marriage, and hence of whom no multiplication of the race is asserted) *and the men in the flesh*, but that they teach that the glorified saints, as well as the others, continue in the marriage relation and produce the generations that follow. The *falsity* of this accusation has been so well met by *honest* men who are no Millennarians, that a citation of the fact will be all sufficient to exonerate us from holding to an opinion which is *not to be found* in the writings of any of the Millenarian Fathers, or of their successors. Our apology in thus specially directing the reader to this point, is the circumstance that books are written and circulated at the present time reiterating this *often refuted* charge.[1] Dr. Lardner (Lardner's *Works*, vol. 2, p. 691, etc., Bickersteth's *Guide*, p. 190, etc.) gives an impartial account of the ancient faith in this respect, saying on this point: "But that they (i.e. the Fathers) received marriage, and the fruits of marriage, to belong *to any of the raised saints* does not appear to me a clear point." Then refering to Origen and Jerome, as expressing and insinuating this charge, he adds: "But Irenæus and Lactantius, who were Millenarians, *do not* express themselves in that manner; what they say is, that at the time of the first resurrection there will be found some good men living upon the earth, and that of them, in the space of a thousand years, shall be born a numerous race, a godly seed, *over whom* likewise the raised saints are to reign, and by whom they are to be served." So also Bish. Bull, quoted by Prof. Bush (*Mill.*, p. 14), and many eminent writers, having no sympathy with our views, declare themselves, vindicating the Fathers and our doctrine from so gross a charge. Mede, well posted in Patristic lore, informs us by telling Dr. Twisse (see Bickersteth's *Guide*, p. 191) "*how wrongfully* the ancient Chiliasts, and Lactantius by name, are charged to hold that the saints which rise from the dead shall marry and get children; whereas he expressly affirms it *only of those* who shall be alive in the body when Christ comes, nor did any of the rest of the Fathers, Justin, Irenæus, Melito, think otherwise."[2] If even one or more Millenarians could be found (they are not discoverable, and hence

no one that has ever brought the charge has presented a single quotation directly taken from a Millenarian writer advocating such a view) who have taught this—this—the mistaken opinion of one or more individuals —should not be charged upon us as a class, or upon our system of doctrine as a natural sequence following from it, when the immense majority and overwhelming mass of testimony are against it. This is a cheap way (but costly) of exciting hostility against a party—an appeal to ignorance and prejudice which only exposes the weakness of those who resort to it. *Many* of our opponents, we are happy to say, are too manly, intelligent, and righteous to yield to such caricaturing of a faith held by some of the noblest men that ever trusted in and labored for Jesus. As to the alleged charge of "carnality," "grossness," and "sensuality," arising from the dwelling of the glorified saints and men in the flesh in the same Millennial new earth, this has been so fully answered in another place that it needs no reply here. If this is God's ordering; if the saints occupy the exalted positions assigned to them as Kings and Priests, ruling and ministering over the restored race; if the glorified saints are associated with the Mighty King in a glorious Redemptive process; if they are specially, in view of this relationship, the inhabitants of that New Jerusalem that comes down from God, out of heaven upon this earth; *this is amply sufficient to justify it.*[3]

[1] Thus to illustrate: The author in *The Kingdom of Grace* (who conceals his name from merited rebuke), *although fully aware* of our views and method of dealing with the subject (for he had previously largely quoted from Rev. Dr. Duffield, Winthrop, and others who are guarded in distinguishing the immortal from the mortal, etc.), deliberately asserts (p. 187) that it "is the belief of every consistent Millenarian that men possessing a celestial and immortal nature alone will be on the earth" during this period (i.e. Mill. age); and after declaring *this untruth*, builds a long argument on the impossibility of having the Mill. prophecies fulfilled, as such saints would not build, plough, marry, etc., *carefully concealing* from his readers the explanation given by Millenarians. To show *the dishonesty* of the writer, when referring to p. 199 of the same book, he uses an argument exactly *the reverse*, viz., that the dead saints are raised and glorified, the living saints are changed and yet have *men in the flesh* still abiding in the Millennium, and hence are contradictory. Such is a specimen—out of many that could be adduced—censuring us for having no men in the flesh to fulfil Mill. songs, and forcing us into the position to make the saints themselves marry, etc.; and then again condemning us for having such men in the flesh, making out an inconsistency in their being on the same earth, and in either case never alluding *to our mode* of dealing with the subject. Such a procedure is not worthy of additional remark.

[2] The reader may judge for himself respecting Lactantius and the passage supposed to teach the doctrine we are opposing. Lactantius (*Christ. Insti.*, ch. 24), after having stated the return of Christ, adds: "But He, when He shall have destroyed unrighteousness, and executed His great judgment, and shall have recalled to life the righteous who have lived from the beginning, will be engaged among men a thousand years, and will rule them with most just command. Which the Sibyl proclaims in another place, as she utters her inspired predictions: 'Hear me, ye mortals; an everlasting King reigns.' *Then they who shall be alive in their bodies* shall not die, but during those thousand years shall produce an infinite multitude, and their offspring shall be holy and beloved by God; but *they who shall be raised from the dead* shall preside over the living as judges. But *the nations* shall not be entirely extinguished, but some shall be left as a victory for God, that they may be an occasion of triumph to the righteous, and may be subjected to perpetual servitude." The nearest approach to the alleged teaching (but which does not contain it) that we have been able to find in the ancient writings, is that in the "Test. of Simeon in the Twelve Patriarchs," in the expression, "and as cedars shall holy ones be multiplied from me forever," but this is apocryphal and of no weight.

[3] The view of a non-perpetuation of race (based chiefly on the judgment and conflagration) after the Sec. Advent (so Brown, Waldegrave, etc.); the opinion that this renewed earth is to be given up to an entire new race to be inhabited (so Pollock in

Course of Time, B. 10, and others); the notion that no mortal men are to be found in the Millennial age, but only the glorified (so Homes in *Res. Revealed*, Burchell in *The Midnight Cry*, Perry and others); the hypothesis that the world instead of perpetuating the race is the theatre of their punishment (as Pres. Edwards, etc.—and during at least the thousand years by Waggoner, etc.); the alleged scientific prediction that "as the final outcome of things, the entire universe will be reduced to a single, enormous ball, dead and frozen, solid and black" (so Fiske, p. 16, *The Unseen Universe*, with which compare Campbell and Byron's *Vision of the Last Man*.* On p. 31 Fiske informs us that "our race is pretty sure to come to an end long before the destruction of the planet from which it now gets its sustenance." Others, however, claim that fire will be the agency by which the race is swept away); these, and all other views, erected upon an extravagant estimate of the conflagration (as to include even annihilation), are evidently the result of a lack of knowledge respecting the Kingdom of God, the actual demands of covenant and prophecy, and the repeated promises and assurances given concerning the continuance of the race. Indeed, as the reader can see for himself in the progress of our argument, *the most positive and overwhelming proof* is presented in its behalf, so that it has influenced able writers, a multitude of able men, to advocate it as an essential doctrine of the Pre-Millenarian system, without which the Kingdom, as *covenanted*, cannot possibly be established, the prophecies, *as recorded*, cannot be realized, and the reign of Christ and the saints, *as portrayed*, cannot be experienced.

Obs. 4. Briefly, it would be interesting to trace in what manner this early doctrine, once so prevalent—that the Jewish nation and Gentiles in the flesh *would survive* the Advent, and the fearful judgments then poured out upon the nations, and would form the subjects of that world-wide dominion under Christ and His resurrected brethren—was gradually undermined and finally almost rooted out. What was said in another place, in a general way, respecting the decline of Millenarianism before the incoming flood of hierarchical and papistical doctrine, will also apply here, but yet this specific point finds a solution in the rise and progress of distinctive doctrine, to which it stood in opposition. Passing by the misstatements of Origen, Jerome, and others (which Mede and others justly expose), let us confine ourselves to a few exegetical and doctrinal phases which had a decided influence in this direction. The unfolding of the present prevailing view of the Judgment Day and of Christ's Coming only to act in a judicial capacity, the plainest of philological errors (fastened by monkish writers upon the neck of the Church), viz., "the ending of the world," instead of "the ending of the age" or dispensation (as all critics now admit, in accord with the early Church)—these, and similar perversions, *converted the Eschatology* of the multitude into a palpable contradiction to that previously entertained. Then followed what before the Church, owing to its cherished doctrine of the Kingdom (which was unsuited to the hierarchical tendencies), utterly repudiated, viz., the closing up of all earthly things (some including even the utter destruction, and some the annihilation of the earth), the ending of time, and, of course, the non-perpetuation of the human race. Strange that even the Sibyl (*Sibylline Oracles*, B. 3), speaking of the future age, should preserve greater consistency than professed theologians in saying: "*a race shall be restored as it was in the ancient times.*" This change thus produced, gradually but firmly incorporated into the belief of the Church, was but feebly defended at first, and owed its continued and intrenched position to the fact that the party who adopted it became the popular one, obtaining, through civil patronage, the exclusive control of the doctrinal position of the Church, and crushing, by the weight of assumed authority, all opposing views. Looking over the Scriptural basis alleged in support of so radical a departure from the

primitive faith, it is found that the main leading Scripture adduced in its favor is Matt. 25 : 31–46. Around this passage, as on a pivot, all others are made to revolve. Having examined this (Prop. 134), it may be dismissed with the remark, that it is only more recently, driven to it in self-defence, that this departure from the early faith is sought to be defended in a systematic form by our opponents. It is necessary—for the sake of completeness—to refer to the line of argument adopted. In addition to the passages usually presented in old works, we have the following reasons assigned in its behalf by Dr. Brown (*Christ's Sec. Coming*), who is regarded as the ablest of our opponents. The reader will notice that they are all based on *mere inference*, for no one has ever yet found *a passage within the Bible that directly teaches* that the multiplication of the race ceases *after* the Advent of Christ ; the inference being suggested by a *preconceived* notion of the Judgeship of Christ, the Judgment Day, and the extent of the conflagration mentioned by Peter. Thus Dr. Brown informs us that "the Church will be absolutely complete at Christ's Coming," and implies from this that after that *no others* will be saved. Aside from our direct arguments in various Propositions which prove that such a conclusion is erroneous, it is sufficient to say that our doctrine itself embraces *the completeness of the elect* (i.e. those gathered out and accounted worthy to become kings and priests), who become "*the first-fruits*," "*the Church of the first-born*" associated with Christ in rulership, etc. The Scriptures teaching *such completeness*, which is consistent with the Plan of the administrations of the Kingdom, do not at the same time declare that no others —*after this specific number* of chosen ones are gathered—shall be saved. To say this is *adding* to the Word of God, and is not *to distinguish between things* that belong to different dispensations. In the next place we are told that "Christ's Sec. Coming will exhaust the object of the Scriptures," that "the Word" and "the Ordinances" "shall then absolutely cease as means of grace and salvation to mankind," and from such *an extravagant postulate* the deduction is made that none will be saved after the Sec. Advent. The early believers, instructed by inspired men, must have been indeed very foolish—yea the apostles themselves must have greatly misconceived the object, the gracious design of Christ's Sec. Coming—when they believed it to be a coming "*unto salvation*," and urged all to look and pray for it—not as "the goal of all revelation, its furthest horizon, its last terminus," but in order that *the glorious predictions* of the prophets of revelation *might be realized*. The assumptions so far-reaching defeat themselves by being too sweeping ; for admitting even that some things in the Scriptures are only adapted to one period of time (i.e. preceding Advent), that is no reason for assuming that *when* the Theocracy is re-established great changes will not occur in the manner of the divine administration, making new revelations, etc., necessary (Prop. 167) to adapt the world to the reign then inaugurated. The climax is reached in the next assertion, that "the sealing ordinances of the N. Test. will disappear at Christ's Coming," and inferring hence that none can be saved after that period. But how does he know that they will "disappear," after Christ's declaration that He would drink of the fruit of the vine with His disciples in His Kingdom, and when at the very time the Jewish nation is converted, seeing Him whom they pierced, an allusion to water is made? Suppose even that they do "disappear," is not God able, if another dispensation is to follow, to institute, if it be requisite, a new order of ar-

rangements to carry on the work of redemption? Artfully as the objections are made, they *virtually limit* the ability of God to effect the changes that may be required in each succeeding dispensation. The remaining reasons derived from the intercession of Christ ceasing, the work of the Spirit for saving purposes ending, etc., are answered in other places more in detail, so that it is needless to dwell upon them.[1] Let us turn to another writer, far removed from Dr. Brown, and a representative of a totally different class, who, while accepting of a literal first resurrection, etc., denies the perpetuation of the Jewish nation and Gentiles, Waggoner (*Ref. of Age to Come*) assuming that when Christ comes this dispensation ends, and is not followed by another, but by the eternal age, hence argues that there will be no salvation for the race, all probation being ended. His main argument is derived from the universality of the language employed respecting the condemnation of the law (viz., that all the wicked will be condemned by it), and the belief of the Gospel (viz., that all that believe shall be saved). Hence, there are only two classes, while we are charged with creating a third class, neither condemned by the law nor saved by the Gospel. This, however, is *a misapprehension* of our faith in the matter; for instead of creating a third class, neither wicked nor righteous, we have the Jewish nation converted by the appearance of the Messiah, and the spared of the Gentiles also receive and cordially embrace *the truth as it is in Jesus*. The universality of language does not by any means forbid the future conversion of nations under the administrations of King Jesus; for the wicked shall perish at the Coming of Jesus (as a class, those who are given up as incorrigible—even among the Jews), and yet some, who are willing to become *repentant and obedient*, shall be saved. This is illustrated by the universality of expression that all men shall die, etc., and yet we find some that will not die, being translated. This indicates the danger of building a doctrine purely *upon inference* drawn from such language. Universal as it is, yet some exceptions may occur under it, being in correspondence with the Divine intention. For, even in the present dispensation, infants, small children, and heathen form an exception to the generally applied principles. Believing in a coming dispensation, as taught, we are not concerned in explaining the modifications that may occur (and reconcile them with what men may infer), of which we are *not* the judges, but leave them as they stand recorded with our hearty acceptance, also believing that they will be found in accordance with the Spirit of anteceding dispensations. That probation is found in "the new heavens and new earth" is *evident* from e.g. Isa. 65 : 17 seq.; that "the inhabitants of the earth will learn righteousness when God's judgments are in the earth" (Isa. 26 : 9) is *frequently* declared; and that the removal of evil, etc. from *the suffering nations* is linked with the resurrection (as e.g. Isa. 25 : 8 comp. with 1 Cor. 15 : 54) is sustained by *the general analogy* of Scripture. Let such brethren be reminded, that back of all such *inferential* proof as they present, is the Davidic covenant, the Pre-Mill. Advent, resurrection, etc., which must first be duly considered, before such an *incomplete Redemption* is accepted, vitiating even the restoration of the promised Theocracy. We would rather keep in view those *fundamental and positive* teachings—too much overlooked, owing to their simplicity—which land us, after some preparatory stages (including this dispensation), right at the opening door of *the race's grand destiny;* which bind the predictions from the earliest to the latest prophet into *one connected chain of*

evidence testifying that the Kingdom of David's Son is established here on the earth for the express purpose of unfolding and carrying on the eternal purposes of God respecting the race, for a time ("a moment") delayed by the fall of man and the procedure required for redemption.[2]

[1] For an extended and able (even severe) reply to those objections urged by Dr. Brown, see Lord's *Theol. and Lit. Journal*, Nos. for April and July, 1851. Some English works in answer have also appeared, but the writer has not had access to them, such as by Bickersteth, Bonar, the Duke of Manchester and others.

[2] In this connection, the attention of the student is again called to the fact that the Church out of this dispensation is called "the Church of the first-born" (Heb. 12 : 23), *i.e.*, all who have part and lot in the first (Pre-Mill.) resurrection. The expression itself has reference to a distinguished, pre-eminent relationship to God—*a special nearness* to Christ—but it also plainly implies that others also will be born and sustain relationship to God as His children. We have here in the "first born," (1) a special calling to favor, having a first-born son's interest and privileges ; (2) the result of grace and not of nature, being the offspring (through the creative power of God) of God ; (3) *the beginning* of sons whom God will utimately gather in as the fruits of Redemption ; (4) the *precedence* in honor and dignity over the other sons whom God will cause to be born in His "house."

Obs. 5. In deciding this subject the student ought to receive the testimony of the converging witnesses, contemplated independently in various propositions. The mass of corroborating proof in behalf of our position is *so great* that we can only briefly allude to some of it, leaving the reader to refer to the places indicated for a more detailed statement. The Pre-Millennial Advent (Prop. 121) at once decides the question ; for if Jesus comes *before* that age is introduced, *then*, as a matter of course, men in the flesh live *after* His Coming during that period. This the prophecies inculcate. That it is Pre-Mill., as the early Church held, has been proven. Thus also the Pre-Mill. resurrection of the just (Props. 125–129) implies the same thing, in view of the Advent linked with it as the resurrecting agency. And, as stated, so plainly is this connection made that the resurrection is allied with Christ's obtaining the sovereignty *over the nations* of the earth, as e.g. Rev. 11 : 15–18. Indeed, the Davidic Covenant (Prop. 49), which has not—since the overthrow of the Kingdom—been fulfilled down to the present day, but which we have shown is to be verified *at* the Sec. Advent, alone proves the necessity for such a continuation of the race, seeing that without the restoration of the Jewish nation (Prop. 111, 112, etc.) it is impossible to re-erect it *as covenanted*. The manner in which that Jewish nation is restored (Prop. 113), under the personal auspices of its Mighty King, whom the nation shall again see and with deeply repentant hearts acknowledge, is additional evidence that the race is perpetuated *after* the Second Advent. Taking any other position vitiates the election (Prop. 24, etc.) of that people, and makes God's promises to them, and His covenant with them, *a nullity*. Denying this perpetuation, forces our opponents to make prophecies and promises relating to the Divine Purpose conditional, which (Prop. 18) introduces *weakness and uncertainty*—if not more—into the Word. Prophecies, too, which are admitted to be unconditional, as e.g. Dan. 7, notwithstanding they are linked with a Coming of the Son of man, which Jesus Himself refers to the future, are made, owing to their embracing in the Kingdom, "under the whole heaven," "*people, nations, and languages*," to be fulfilled in the present dispensation because of the implied and granted perpetuation of the race. Let any one turn to the prophecy of "the married wife" and "the barren woman"

(Prop. 118) and see *the increase* predicated of the latter *after* the marriage with the former and the restoration of the latter to God's favor. Can *a consistent* interpretation be placed upon the passage without admitting the early doctrine? Take the faith of the pious Jews (Prop. 20, etc.), of John the Baptist (Prop. 39), of the disciples sent out to preach (Prop. 43), and can this continuation of the race *embraced in that faith* be discarded without convicting them of gross error and folly? Take the preaching of Jesus (Prop. 44, etc.) and the postponement of the Kingdom *until* His Sec. Advent (Props. 58, 66, 68, etc.), and it is impossible to conceive of a Kingdom, such as preached and postponed, that does not *include this very feature*. This can only be rejected at the expense of denying that *the same* Kingdom which was overthrown (Props. 32, 33) shall *again* be restored (as prophets predict); of transforming the throne and Kingdom into something *very different* (Prop. 122, etc.) from that which the grammatical language indicates; of ignoring a renewed (Prop. 50) covenant and *substituting* another in its place; of misinterpreting *the design* (Prop. 86) of the present dispensation; of materially *changing* the force (Prop. 106) of Christ's temptation; of exalting the deliverance of inanimate (and animate) creation (Prop. 146) *over that* of the race; and of weakening *the analogy* of Scripture.[1] "The world to come" (Prop. 137), in its Jewish usage, adoption, meaning, and specific appropriation to the covenant promises, *clearly teaches* the continuation of the race in "the habitable world" still future.[2] So also the comprehensiveness of "restitution" (Prop. 144), of "regeneration" (Prop. 144), of the dominion of the Second Adam (Prop. 82), of "the transfiguration" (Prop. 153), of the reign of the saints (Prop. 154) *cannot be consistently explained* without including the perpetuation of the race. "The day of the Lord Jesus Christ" (Prop. 138) and "the morning" of that day (Prop. 139), at "the end of the age" (Prop. 140), *unmistakably includes* this feature (and shows that Waggoner's theory that Christ comes and then withdraws with His saints for a thousand years is untenable—for such a withdrawal is nowhere asserted, but His presence in this day and at this morning in His "inheritance," "the purchased possession" is announced). Our doctrine does not make God's effort at direct rulership over a nation in the flesh a failure (Prop. 201), but shows how God, out of this very unpromising condition (resulting from man's sinfulness), raises up agencies by which this rulership shall yet be manifested *in overwhelming grandeur and majesty*. In vindication of this, we point to the Judgeship of Christ (Prop. 132)—as explained and defended—to the Judgment Day (Prop. 133)—as represented in the Word—to the Millennial predictions (Prop. 119, etc.), received without transposing or mutilating, and from these we learn, that *nations in the flesh* after the Second Advent and their perpetuation, are *requisites* to insure the proper fulfilment of Holy Writ. The glory of that Judgeship, the blessings of that Judgment period (in which the earth and its nations are to rejoice), and the happiness of that Millennial era, *can never be realized* without these. The "unchangeable priesthood" of Jesus Christ (Prop. 155), as well as the priestly office of His associated rulers (Prop. 156), certainly implies that there *must be generations of men* who are to be benefited by that priesthood extending into "*the ages*," seeing that it is founded on the adaptation and relation that it sustains to those (not glorified saints who themselves become "priests") whom it is designed to benefit.[3] The intercession is not limited and made intermediate between the two Advents. Thus also, the

work of the Spirit for saving purposes is not confined to this dispensation (Prop. 171), etc., but extends into the age to come, where its greatest manifestations—in glorifying the saints, in converting, etc., the nations—are yet to be witnessed. It is—in view of this *preponderating* evidence given through *different phases* of the subject and preserving *a unity* of purpose—simply faithless to suppose that the conflagration of Peter (Prop. 149 and 150) is to prevent the fulfilment of this perpetuation of the race. The identification of "the new heaven and new earth" of Isaiah, Peter and John (Prop. 151) confirms our position, seeing that it proves the identity of the Millennial era with its perpetuation of the race, with that of the New Jerusalem state. Such, enumerated with the utmost brevity, are some of the reasons which incline us to accept of a doctrine which *logically results from covenant and promise;* which even "the uneducated and ignorant" (as one calls it) primitive Church could *not fail*—owing to its nearness to apostolic teaching—to grasp; and which, instead of dishonoring God, or His Christ, or the glorified saints, brings *honor and glory* to the Father, Son, Spirit, and "the first-fruits" out of the nations, and ultimately to the nations themselves *deliverance* from the oppressive burden borne for thousands of years. Even some of our opponents, in view of the sublime opening which it unfolds in the future, have, at least, conceded that it is "*a magnificent theory;*" it is more, for it is the truth of God.

[1] Those, as Whitby, Grove, etc., who make the creation in Rom. 8, the Gentile world, only increase the difficulty of *their* position; for, accepting of that interpretation, then it follows that the Gentile world will exist *after* the manifestation, *i.e.*, resurrection, etc. Speaking of analogy reminds us of Dr. Brookes (*Maranatha*) saying of the judgments still future: "We might argue from analogy that a heavenly people, the Church, would be preserved from it, like Enoch; and that an earthly people, the faithful remnant among the Israelites, would be preserved through it, like Noah; while the ungodly who have despised His love would be overwhelmed by it, like the antediluvian world."

[2] The reader is reminded that the word "oikoumenē" used in the phrase "the world to come," not only denotes "the inhabited earth or world," but is directly employed (being but used fifteen times) to designate the earth *in its relation to* people, mortals, nations living upon it, as Matt. 24 : 14; Luke 2 : 1; Acts 17 : 6, 31; Heb. 1 : 6; Luke 4 : 5; and 21 : 26; Acts 11 : 28; and 19 : 27; and 24 : 5; Rom. 10 : 18; Heb. 10 : 5; Rev. 3 : 10; and 12 : 9; and 16 : 14. Usage thus abundantly confirms our position.

[3] The reader is reminded that an additional reason may be derived from Christ being a priest forever, or the ages "after the order of Melchisedec." Kurtz (*His. of Old Cov.*, vol. 1, p. 221) lays much stress on the fact of Melchisedec being *then* king at Salem, and possessing the country promised to Abraham. This Abraham acknowledges, and gives tithes, while the king blesses him. If this is typical, why not extend it into the age to come, where it will be actually realized? (Comp. Prop. 155.)

Obs. 6. Keeping under consideration the reasons already presented favoring the perpetuation of the race, attention is directed to various passages which proclaim the same truth. Allusion has been made to the contrast found in the beginning and ending of the Bible. After this dispensation has closed and another age of "*the ages*" (Prop. 139) has been ushered in, and the New Jerusalem state is experienced by the saints, in strict accordance with Isa. 60 : "*The nations of them which are saved,*"[1] the honor and glory of "*the nations*" are mentioned (Rev. 21 : 24, 26), which is only applicable *to then existing* "*nations*" *on the earth,* seeing that the saints gathered out of all nations are never designated *by this plural form* of "nations." The saints are elected out of nations and in their aggregate form "the peculiar people" or "nation," to whom the Kingdom is given, while *these nations* are spoken of as saved in their

national capacity, indicative of another dispensation. Taking even the interpretation of our opponents of the city as representing or symbolizing the saints, the nations walking in the light of this city must be people *separate and distinct from the city itself.* This is, as we have already stated, corroborated by "*the healing of these nations,*" obtaining access—like the saints before them—to the tree of life restored to this paradisiacal earth, thus obtaining immortality as Adam would have done had he not fallen. (This is indicative that all obtain their immortality by *the same process*, and that the process of salvation *continues.*) And, the language is so worded as to imply progressive or successive healing as may be required by the growth of these nations.[2] It is singular how oppositely opinions are expressed ; for one (Priest's *View*) who spiritualizes the Millennial prophecies and yet acknowledges the first resurrection to be literal (but carefully places the resurrected ones in the third heavens), is forced to admit that these "leaves" are for the healing of *the mortal nations then living,* and in his application proceeds, beyond even Millenarians, to make out that there is no death in the Mill. age (which is contradicted by Isa. 65 : 17 seq., etc., and the final removal of death after the thousand years, Rev. 20 : 13, 14). The fact is, that such passages briefly expressed presuppose *a previous* acquaintance with the prophecies which proclaim that some will be spared. Turn to Isa. 66, and it is declared that *when* the Lord comes to plead "*by fire and by His sword with all flesh,*" etc. (v. 15, 16), He will "*gather all nations and tongues*" (as in Rev. 19 ; Matt. 25 ; Joel 3, etc.), and *after* punishing this gathering it is expressly said that *some will escape* (v. 19), who shall be sent *to distant nations* to declare God's glory to the Gentiles. Then the restoration of the Jewish nation is asserted, and in connection with it this weighty assurance, "*for as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.*" Here we have, then, *after* this terrible coming to Judgment, *after* this gathering of nations, and *after* the creation of this new heaven and new earth, *the spared* Jewish nation and *the spared* Gentiles. An *increase* is predicated of the Jewish nation, and the promise belongs to them, as the context shows, in their *national* capacity. Again : Isa. 24 describes the fearful ordeal through which the earth is to pass before "the Lord of hosts shall reign in Mt. Zion and in Jerusalem," etc., and in v. 6 it is said : "Therefore the inhabitants of the earth are burned *and few men left*" (a remnant is also alluded to in v. 13), showing that *some* will be spared. This is followed by the reign here on earth, and in the description of it (next chapter) *nations* are included. In addition, the song that is to be sung *in the land of Judah* (ch. 26) corroborates this statement.[3] That *some* are spared is also seen in Isa. 10 : 19, 20, 21, when "the consumption decreed shall overflow in righteousness ;" in Ezek 36 : 36, where some of "*the heathen are left*" when the Jewish nation is restored and the "land that was desolate is become like the garden of Eden," etc.; in Ezek. 39 : 21, 22, 23 and Ezek. 38 : 23, when God will, by the overthrow of the last confederation (comp. Rev. 19, etc.), make Himself "*known in the eyes of many nations*" and "*heathen*" who have escaped ; in Isa. 45 : 20, when "*the escaped of the nations*" shall see "Israel saved in the Lord with an everlasting salvation," etc.; in Ps. 69 : 35, 36, as a result of Christ's work, "God will save Zion and will build the cities of Judah, *that they may dwell there* and have it in possession," etc. The restoration of the Jewish nation, at the very time

that God will "raise up the tabernacle of David that is fallen" and "will build it as in the days of old" (Amos 9 : 11–15), is followed by the rebuilding of the waste cities, the perpetual occupation of the land, and the possessing "*the remnant of Edom and all the heathen*" who shall then be converted. In Rev. 15 : 4 (comp. Rev. 14), *after* the gathering out of a select number, i.e. the elect, we are told that the fearful plagues which follow down to the ushering in of the Millennium are not designed *to exterminate* the race remaining, but to bring them into obedience, "*for all nations shall come and worship before Thee; for thy judgments are made manifest.*" As intimated, it is impossible—taking Isa. 60 to describe *one period of time*, and noticing the manner of introduction, the events connected therewith, the inexpressible glory that is experienced, etc.—to locate that passage to be fulfilled *before* the Second Advent, seeing that the condition of nations and of the earth is asserted to be the reverse of all this *down* to that Coming. In this Scripture we have the restoration of the Jewish nation, *other nations, many generations*, and *increase*, specifically mentioned. The same is true of Isa. 61 : 4–11 and Isa. 62 : 1–5. In no other way can the *longevity* of Isa. 65 : 20–22, taking place in "the new heaven and new earth, be explained; for "*as the days of a tree shall be the days of my people*," etc., can only be predicated of such a prolonging of man's life that it shall be like the duration of a tree—a return to the original condition. While the one who is condemned to premature death manifests not only a rule over subjects in the flesh, but an actual return to the former Theocratic punishment. The same longevity is expressed in Zech. 8 : 4 with a joyful increase, so that "*the streets of the city shall be full* (comp. Isa. 44 : 4, etc.) *of boys and girls playing*," etc., and this occurs *when "I (the Lord) am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called, A city of truth and the Mountain of the Lord of hosts, The Holy Mountain.*" And added to this is a rebuke to those *who will not credit it* in the words: "*If it be marvellous* (hard or difficult) *in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.*"

[1] A writer, L. C. B., *Proph. Times*, Dec., 1871, p. 190, says that the phrase "of them which are saved" is "discarded from all the late critical editions of the text." The oldest MSS. (see Tischendorf's N. T.), however, retain it. Besides this the expression as it stands fully sustains the same writer's position, since it refers to those nations who are spared, *i.e.*, saved in the fearful tribulation (Isa. 60, Zech. 14.), etc. Lord also omits the phrase in his Apoc., and so does the late Revision, Lange, etc. Its reception or omission (which the reader will decide for himself) does not affect our argument, simply because the mention of "nations" then existing, and the identity of description with Isa. 60 (an admitted Mill. prophecy) is amply sufficient for our purpose.

[2] The "overcomers" of the church of Ephesus (Rev. 2 : 7) also partake of "the tree of life," but if we take the positive declarations of 1 Cor. 15 respecting the transformation to immortality and incorruptibility, they certainly do not eat thereof to perpetuate life, just as they do not "drink of the fruit of the vine in the Kingdom of God" (Mark 14 : 25; Math. 26 : 29; Luke 22 : 18) in order to sustain life, or as an essential to salvation. It must, in the nature of the case, be to them only a source of enjoyment and pleasure. No one for a moment thinks that Jesus, David's Son, requires a constant partaking of the tree of life in order to sustain His immortality, and the saints being expressly fashioned after Jesus, made like unto Him, must be—as the promises indicate—in the same happy condition. Fausset (com. Rev. 22 : 2), on "healing," comments: "The leaves shall be the health-giving *preventative* securing the redeemed *against*—not healing them of sicknesses." "Alford utterly mistakes in speaking of 'nations outside' and 'dwelling on the renewed earth, organized under Kings, and saved by the influences of the heavenly city.'" We apprehend Fausset to be mistaken and Alford correct, because (1) it is inconceivable that saints glorified and raised up to immortality, having incorruptibility, and made

like Jesus, should still be susceptible of sicknesses so that they must take a medicine, a preventive ; and (2) Alford is abundantly sustained by the Scriptures, as *e.g.* Isa. 60 and 54. The fact is, that the accessibility of the nations to the tree of life serves to explain how it is that the blessings of the Millennial age are produced. Some make "healing" equivalent to "service" and apply it to the saints, as designed not to give but perpetuate life ; we prefer, on the other hand, "healing" as more in analogy with the actual results of the Millennial age, and that while both saints, and those of the nations who secure God's special favor by obedience, have access to the tree of life, to the one class it is a means of increased enjoyment and to the other a means of rejuvenation and life. Hence Bickersteth (*Prom. Glory*, p. 232) is correct when he says "that there are nations on the earth who walk in the light of the city, *as distinct from the city itself*," calling it an "unspeakably magnificent truth." So Mede (Works, p. 772) remarks : "We must distinguish between the state of the New Jerusalem and the state of the nations which shall walk in the light thereof. They shall not be both one, but much differing." Dr. Craven (Lange's *Com. Rev.*, p. 391) presents his views as follows : "We should also distinguish between *the citizens of the city* and the *nations* (21 : 24). The former are risen and glorified Saints who constitute the Bride, *the governors* of the New Creation. The latter are (probably) *men in the flesh*, who walk in the light of the City, who bring their glory and honor into it, and who are healed (or kept in health) by the leaves of its tree of life, *i.e.*, who are under its instruction and government." "The *nations* will consist (probably) of *men in the flesh*, freed from the sin and the curse, begetting a holy seed, and dwelling in blessedness under the government of the New Jerusalem. They will be, not the offspring of the glorified Saints, who 'neither marry nor are given in marriage' (Matt. 22 : 30), but the descendants of those who live in the flesh during the period of the Millennial Kingdom." In several places he speaks of "the reign of the saints over the race and the earth," which is the decided opinion of numerous able writers.

[3] Some might regard our argument incomplete if we did not notice Waggoner (*Ref. of Age to Come*), who asserts that because the word "*all*" is employed in "*all* nations," "*all* inhabitants," "*all* wicked," etc., being judged in these last days, that no one will escape. Again let it be said that this shows how important it is to interpret no prophecy isolated from its mates. How often it is asserted that "all men" shall die, etc., and yet Paul predicts that some will not die. Such phraseology is current among all nations, indicative of a vast multitude—greater proportion, etc. So "all" Judea came to John, "all" came to be taxed, draw "all" men, etc., which does not literally mean every individual, but denotes something that is general, almost universal. Waggoner's criticism on Isa. 24 : 6 and also Loughborough's (*The Saints' Inheritance*) on the same, making "the few men left" the saints that go to the third heaven, is shown to be erroneous by *what follows on the same earth*, as we have indicated. These two writers, with a few others, have, against the primitive church faith, etc., certainly succeeded in introducing a novelty (advocated by a Jewish Rabbi) in the shape of doctrine, viz.: that for a thousand years the earth is left "empty and desolate" of all inhabitants, the wicked being burned up, and the saints housed in the third heaven, from whence they and Christ shall return, at the end of the thousand years, to reside on the renewed earth. This is opposed by the descriptions usually following of a succeeding Millennial age in which nations exist, by Satan being bound during these thousand years in order not to deceive *existing* nations, etc. This is based on a total misconception of the Kingdom really covenanted, and numerous propositions as given indicate its error. Founded chiefly upon pressing a universality of language (which past fulfilment, as Nah. 1 : 5, etc., should teach how to understand) to an extreme, it places itself, as a theory, in an awkward position, when (as Loughborough) it makes Isa. 65 : 17 seq. to be fulfilled *after* the one thousand years. Confused by verse 20, we are told that this cannot apply to the new earth state, because John says that there will be no more death, hence if we are to accept of King James's version, "it must apply to what transpires just as that state is ushered in," *i.e.* the sinner, although he be an hundred years old, is accursed,—not permitted to enter the land, and dies a child. He forgets, however, that a thousand years having thus elapsed, his system makes no provision for either sinner or child. He feels this difficulty and introduces (which does not help him) this rendering given by Paganini : "There shall be no more carried out thence to burial, an infant of days, or a youth, or an old man, who hath not filled his days, for the man of an hundred years shall be as a youth.

Obs. 7. So numerous are the testimonies and allusions, that attention can only be directed to the most important. Zech. 14 presents us a

powerful argument in our favor, seeing that *not only* the Coming of the Lord and of His saints and the establishment of His Kingly authority "over all the earth" is distinctly announced, but that *the continuation* of the Jewish nation is designated, and *then* it is asserted (v. 16) that some shall be "*left of all the nations which came against Jerusalem*" and shall acknowledge (owing to the judgments inflicted) the supremacy of the King, and tender worship unto Him. This corresponds with *the increase* of Christ's government (Isa. 9 : 7), which *also follows* a "burning and fuel of fire," and a sitting "upon the throne of David" (thus restored). This agrees with what is recorded in Isa. 59 : 21 that His Spirit and words shall perpetually abide *with the nation*, and its "*seed*" and "*seed's seed*," *when* "*the Redeemer shall come to Zion and unto them that turn from transgression in Jacob.*" This accords with Ezek. 37 : 25, when at the time the nation is restored in its undivided form and "*my servant David shall be their prince forever*," *then* the nation shall dwell in the land "*wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children forever.*" (Comp. Jer. 32 : 39, 40 ; Jer. 33 : 7–14 ; Joel 3 : 27–30, etc.) The *unity* on this point running through Scripture is surprising, and *the repeated* declarations on the subject seem to be given as if to meet *the lack of faith* in such predictions. Take Ps. 102, and notice the continuation of nations, not only *after* the Lord "*shall appear in His glory*," when "*the set time to favor Zion is come*," and "*when the people are gathered together, and the Kingdoms to serve the Lord*," but *after* the heavens and earth are changed "*as a vesture*," *then* "*the children of thy servants shall continue and their seed shall be established before Thee.*" The connection makes this conclusive. That most expressive Ps. 72 (keeping in view the Pre-Mill. Advent) describes the extended dominion of David's Son over all the earth, all nations, "*throughout all generations*" (making them of the city to flourish like grass of the earth), so that the idea of *successive generations* of men assumes great prominency in the prediction. So also Ps. 45, which describes the fall of the king's enemies, the King in His majesty with the Queen and the King's daughters and virgins manifested, significantly adds : "*I will make thy name to be remembered in all generations*," etc. (Comp. Ps. 145 : 13 ; Isa. 34 : 17 ; Ps. 146 : 10 ; Isa. 51 : 8, etc.) Admitting (Obs. 2) that "everlasting" and "forever" are sometimes employed in a limited sense (the actual duration being determined by the nature of the thing to which it is referred), and that when applied to the race of man it includes that period—whatever it may be—in which the race shall produce its successive generations ; admitting, too, that the future is made up of succeeding "ages," and even designated "eternities" (so some critics), yet such is *the comprehensiveness* of the language employed, *the vastness* of design aimed at indicated by details and *the direct association* with the re-established Kingdom of the Messiah, that, only inclined to go as far as "*the all generations*," etc., whatever they may be in number—*an immense increase* must necessarily be denoted by the use of such terms. The "*perpetual generations*" in the covenant with Noah (Gen. 9 : 12–16) not only denotes that God will not again, for He will remember "*the everlasting covenant*," destroy all flesh upon the earth in His wrath, but that there will be *a vast, enormous succession of generations of men.* This is corroborated by the covenant made with Abraham (Gen. 13 : 14, 16 ; Gen. 17 : 5–8), which embraces, not only successive generations and a multitude of

nations, but *so numerous* that they shall be "*as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered,*" evincing such a host (comp. Jer. 33 : 22) *still to come* into existence as shall surpass the ordinary powers of enumeration—a condition *very different* to that hitherto occupied by the Jewish nation, decimated and downtrodden as it has been. All such promises are bound to the period still future, when (Ps. 89 : 4, 29, 36, 37, etc.) David's throne is re-established unto "*all generations ;*" when (Luke 1 : 32, 33) "*the Lord God shall give unto Him* (i.e. Jesus, Mary's Son) *the throne of His father David and He shall reign over the house of Jacob forever* (*through the ages*)," so that there will be (Eph. 3 : 21) "*to Him glory in the Church by Jesus Christ*" (so Barnes, *Com. loci*, says literally) "*unto all generations of the age of ages*," or "*unto all the generations of the eternity of eternities, or the eternity of ages.*" or (as Bloomfield, *loci*) "*through the succession of all generations unto the latest period of eternity.*"

Fausset (Com. Eph. 3 : 21) comments : "'Unto him be the glory in the Church in Christ *to all the generations of eternal ages,*' lit. '*of the age of the ages.*' Eternity is conceived as consisting of ages (these again consisting of '*generations*') *endlessly succeeding one another.*" The Latin Vulgate (authorized Dublin Transl.) renders Eph. 3 : 21 : "To Him be glory in the Church and in Jesus Christ, *unto all generations world without end.* Amen." And Eph. 2 : 7 : "That He might show in the ages to come the abundant riches of His grace, in His bounty toward us in Christ Jesus." The New Revis. has, "Unto all generations for ever and ever. Amen." The Kingdom, as various writers have noticed, is linked in its duration *with successive generations,* expressive of the increase of His government. Hence, according to the sentiment of Prov. 14 : 28, "*In the multitude of people is the King's honor,*" we may well believe that proportionate to the greatness and extent of this Kingdom, by such continued accessions, will the honor and glory of David's Son be splendidly magnified and reflected.

Obs. 8. It may be appropriate to notice some objections that are urged against this view. The author of *The Kingdom of Grace* (p. 9) gives such a variety of them mingled together that we reproduce them with our answers given parenthetically. He opposes our using (!) the prayer, "Come, Lord Jesus, even so, come quickly," because we then pray God to end this dispensation (we look for one more glorious); to let no Gospel be preached to sinners (it is successfully proclaimed to Jews and Gentiles and the saints are priests); to multiply no more trophies of victorious grace (we immensely increase these trophies by the salvation of the race) ; and to finish the number of the elect (true, in order that the vast project of redemption may be carried on through the agency of these same elect). To prove this, he attributes to us what we do not teach, as e.g. that the wicked will be all destroyed, so that there will *be none* to whom the Gospel shall be preached (the incorrigible will be, while those repentant under God's judgments will be spared); that as only Christ and glorified saints will be on the earth during that period (which is a mistake), there will be no more death (correct as to saints, and as to those who may afterward be glorified, but not as to one class) nor propagation of the race (after quoting in other places Millenarian authors who directly teach the same). Hence we are guilty of intentionally praying "that the Gospel dispensation may quickly end, and that the number of the elect may be limited and cut off, rather than increased" (which is not our language or idea, for we pray not that the Gospel shall end, but the dispensation, and not that the number of the elect may be limited, but that the number God has determined may be speedily

completed ; and this, in order that God's redemptive purposes may be carried out). This, he remarks, is opposed to what Paul says, "I am not ashamed of the Gospel of Christ" (that is, "the Gospel dispensation"—which certainly is an interpretation of the Gospel that needs no refutation), "for it is the power of God unto salvation" (neither are we ashamed of the Gospel of Christ because it brings us salvation, perfected, in His Kingdom); and concludes by telling us that when we pray for the Saviour to come, we ought to mean and pray for His Coming at death (this is spiritualizing away the Second Advent as "*the blessed hope*," and putting in its place *a penal* characteristic). We have thus allowed the objections of one to appear in their involved manner, and thus briefly answered them, to indicate the nature and practice of a class of books circulated. Others are advanced of a similar character. Thus e.g. a prominent Divine, arguing against the saints and mortal men living in *the same* "new heaven and new earth," gravely asserts that "the supposition is self annihilating," because "the one class with glorified bodies and the other with natural, *cannot inhabit the same world ;*" and then adds : "If this is the Kingdom of heaven, *how can* the flesh and blood of fallen man inherit it?" The first part needs no refutation, seeing that the matter solely depends upon the teaching of God's Word, while the latter part is a confounding of those who inherit (i.e. the glorified saints, who actually receive a rulership in the Kingdom) with the subjects of the Kingdom. The objection, so often repeated, that it would be degrading for Christ and the saints to dwell on the same earth where nations in the flesh reside, has been several times noticed and answered, so that it requires (comp. Prop. 203) no additional remarks. Brethren should be careful how they designate that pure Theocratic arrangement—once established—to be manifested in David's Son and spoken of as one of great glory and power, "*a degrading*" position, lest they be found to be lowering, treating with disrespect, the Divine ordering and the Kingdom of Jesus. The exaltation, as well as the specific work and design contemplated, is *an ample vindication* of such a dwelling and reigning on the earth, an earth, too, lifted up from its present condition of suffering and degradation. This, while displaying God's wonderful condescension, love and mercy, in being willing to act in the capacity of an earthly ruler, at the same time immeasurably exalts the worth of man in the scale of being, and the astonishing greatness to which the race itself will be elevated. But of all the objections, probably the one most confidently advanced by some, is the following, viz., that if such a propagation of the race continues after the Second Advent, the earth will not be able to contain the vast multitude, that there will be "*no standing room*," etc. This is simply imitating the spirit of the lord who disbelieved Elisha's prediction of plenty in Samaria ; denying the ability of God to perform what He has promised, or that His wisdom and power is equal to any and every emergency. If *the fact* is revealed, *the manner* of its accomplishment may be *safely left* with the Almighty. Unbelief is not the measure of the fulfilment of Holy Writ. Even if there should be successive generations eternally (which we neither affirm nor deny), reason can suggest ways by which the difficulty could be removed, viz., as supposed by various writers, in successive translations, transference to other worlds, etc. God may have ways utterly unknown to us. In the re-creation, when "*I make or create all things new*," the earth itself may be, for aught we know, enlarged [1] to adapt it for the ages to come. Admitting creative agency ex-

erted, we can assign—as the universe indicates in its infinity of phases—no limit, for the physical conditions that we faintly see revealed in other planets and stellar systems may be partly or entirely engrafted upon this earth. Who can tell e.g. that it may not shine forth in that day with rings like Saturn, etc. With the increased fertility of the earth, with God's ability, if need be, to supply manna, with successive translations, with God's power to meet necessities that He may cause to arise, with an objection relating to the exceeding distant future—so distant that it does not concern us—concerning which, owing to its remoteness, God has given no detailed information—it is unwise and faithless *to reject revelation for mere assumption,* and assumption, too, reflecting upon the Divine attributes.[2] Much that was said respecting the extent of the conflagration (Prop. 150) will also apply here. The simple question to be decided is the one, whether God *has thus predicted* the multiplication and perpetuation of the race? if this is determined in the affirmative, *then* all such objections have *no weight* when placed in the balance against that Word. Instead of suggesting difficulties and impossibilities when *God* promises an astonishing display of *His* wonder-working attributes, we are content to receive and believe the promises that Messiah's Kingdom shall yet be set up at His Sec. Coming—a Kingdom adapted to the character and wants of man (to the redeemed, the individual, society, and the nation), in which "*every knee shall bow of the heavenlies, of the earthlies, and of the undergrounders*" (so Sirr, *First. Res.*, p. 104), "*and every tongue confess that Jesus Christ is Lord to the glory of God the Father;*" in which Jesus, seated upon this judgment seat or throne, shall indeed be "*Lord both of the dead and the living;*" in which "*the Church of the first-born,*" the exalted "*first-fruits*" shall witness a mighty redemptive harvest following in the revolving ages; and in which, Ps. 113, the glorious Hallel shall be sung, reflecting praise, not only upon the Lord on account of His majesty and dominion over all nations, and in exalting the poor and needy to be Princes, but in making "*the barren woman to keep house* (Marg. read *to dwell in a house*) *and to be a joyful mother of children.*"

[1] Isa. 33 : 17 may have an indirect reference (marg. reading, and Alexander's version, "a land of distances," an extended land), which instead of meaning "foreign travel," "remote parts of Judea," of "seeing far and wide," etc., may denote either that the land shall be given in the distant future or that the land shall be enlarged, extended. Lange's *Com. loci* expresses the idea of "a wide extended land" pertaining to the Messianic future, saying: "As royal pomp and beauty adorns the person of a king, so immeasurable extent does His land." The Heb. is, "of far distances."

[2] The writer has met with several arithmetical calculations, which, making the most ample allowances for the past population of the globe, indicate that less than one third of the island of England would give sufficient "standing room" for all the race that has ever existed. These, interesting as they may be to meet some absurd speculations, etc., concerning the resurrection, do not amount to much in the eyes of a believer. For the latter constantly feels that the promise is ours, but the manner of fulfilling it belongs to God. The objection, if it has any force at all, is equally applicable, and more so, to a propagation of the race on an unrenewed earth, with its vast tracts of desert, etc., for a Millennial era of three hundred and sixty thousand years! Whitbyans, therefore, should be the last to urge it.

PROPOSITION 153. *This view of the Kingdom with its two classes (viz., the translated and dead saints, glorified, forming one class, and mortal men the other) is forcibly represented in the transfiguration.*

The transfiguration, not only in view of its being so notable an occurrence, but of its being a typical or real representation of Christ's Coming in His Kingdom, is worthy of separate and special consideration.

Dr. Hodge (*Sys. Div.*, vol. 3, p. 796,) says: "The transfiguration on the Mount was a type and pledge of the glory of the Sec. Advent, 2 Pet. 1 : 16." This is correct as far as it goes, but the transfiguration embraces much more, viz.: the glory of that Sec. Advent *as manifested in His Kingdom.*

Obs. 1. Notice its introductory. "About eight days before" (Luke 9 : 28), Jesus told His disciples what they must do in order that they might be rewarded *when* the Son of man should come "*in the glory of His Father with the holy angels*" (Mark 8 : 38), or, "*in the glory of His Father with His angels*" (Matt. 16 : 27), or, "*in His own glory, and in His Father's, and of the holy angels*" (Luke 9 : 26). This, undoubtedly, refers to the Second Advent. Now, keeping in view the idea thus advanced, and, mark it, addressed to Jewish hearers who *invariably linked* the Coming of the Son of man in glory with the prediction of Dan. 7 : 13, 14 (respecting the glory and Kingdom then manifested), our Saviour proceeds now to give His disciples (with their Jewish interpretation of Daniel uncontradicted) *an assurance* that He will give *some of them* a specimen of this Coming in glory. In Matt. 16 : 28 follows : "*Verily I say unto you, There be some*[1] *standing here* (Mark : *some of them that stand here ;* Luke : *there be some standing here*) *which shall not taste of death, till they see the Son of man coming in His Kingdom* (Mark : *till they have seen the Kingdom of God come with power ;* Luke : *till they see the Kingdom of God*)." That this Coming in His Kingdom does *not refer* to the Church (so Barnes, Storr, etc.), is evident from the connection which the language sustains *to His Coming at the Second Advent*, the time of judgment and rewarding presented in the context, and from the fact that the Coming is to be witnessed only by "*some*," i.e. a few, then present. To interpret this as an invisible Coming at the destruction of Jerusalem (Prof. Bush, Whitby, etc.), making out a fulfilment of Dan. 7, is *forced and unnatural*, being *a violation* both of the preceding and succeeding context and the Jewish interpretation of Daniel as held by the disciples and evidenced by their preaching. As Olshausen has well observed (*Com. loci*) that "the immediate connection of these words (in Matthew) with the foregoing context, in which the Coming in His glory refers so *unmistakably* to the Parousia, does not admit of this explanation (viz., as describing powerful manifestations of living

Christian principle), *without reference to the personal return of Jesus.*" The translator of Olshausen, Dr. Kendrick, adds the following pertinent note: "I think *it can scarcely be doubted* that 'the Coming of the Son of man in His Kingdom' refers here *to the following scene of the transfiguration.* The words 'shall not see death until they see the Son of man,' refer not to length of life, but to *privilege; some* shall have the privilege of beholding Him in His glory *even before they die.* So some ancient commentators. The transfiguration is thus regarded *as a type of the Saviour's future glory in His Kingdom.*" Schmid (*Bib. Theol. of the N. Test.*, p. 220) explains the passage to refer *to* "*His return as Lord and King of His Kingdom on earth,* in the clouds of heaven for judgment." Lange says that Chrysostom and many others believe this to relate to the transfiguration; and Lange, Meyer, and others think that it has respect to His future manifestation of, or state of, glory. That it unquestionably refers to the transfiguration is conclusive by the use of the phraseology, "*the Son of man coming in His Kingdom*" (which was only employed, Props. 81, 83, 130, etc., in reference *to His personal* Coming, etc.), and by the fact that immediately following, a few days after, occurred the transfiguration, which even our opponents admit (as Bloomfield, *Com. loci*) to be "*a figurative representation of Christ's final Advent in glory to judgment.*" Avoiding the idea of its being "figurative" (for it was *real*), the scene enacted in the transfiguration is *a representation of the very appearance that the Son of man will assume* when He comes in glory at His Second Coming in His Kingdom. That all the disciples lived—did not taste of death—until long after the transfiguration (so Whitby) is no objection to its reference to that scene, because all *but three did die* without having "the privilege" of *seeing* it. The indistinct allusion to the three disciples who should witness this Coming of the Son of man—the manner of specifying it without mentioning the names of the parties who should see it—binds this passage in the strongest possible manner to the following transfiguration, because the disciples thus favored were expressly charged to keep it *a secret* until after Christ's resurrection. Hence, this very Coming to be seen being intended as *a strictly private or secret* matter, explains the indefinite language of Jesus both in reference to the persons and the time, to avoid the questionings, etc. (Jones, *Notes loci*), that would assuredly take place, had He been more specific. This is only another of those indirect, most delicate, but *most powerful*, attestations to the truthfulness of the Evangelists. And, as Judge Jones has well suggested, owing to this indefiniteness of language (which must have surprised the disciples at the time), we are indebted to the fact that the Evangelists who state it are also careful—to remove all obscurity—to narrate *in immediate connection*—as the best comment—*the promise and consequent fulfilment.*[2]

[1] Neander (*Life of Christ*, Sec. 181) takes a liberty with the text of Matt. 16 : 28 not allowed by the passage. He says: "He (Christ) announced to them that *many* among them would live to see this Kingdom of God," etc. Now the three Gospels, instead of saying "many," all unite in the same word "some," and confine these "some" to "some standing here." It is limited to a few among those present, and as the connection—immediate—shows, to *three* persons. The notion that the Church was the Kingdom intended suggested the "many." Fairbairn (*On Proph.*, p. 443) surely failed (purposely?) to see the connection that this verse sustains to what follows, or he would not have said that it could only be applied to the apostles witnessing "the manifestation of Christ's divine power after His ascension, when introducing the new dispensation and formally removing the old. This is the only thing that can be regarded as properly falling within the

terms of the description." We suppose he refers to the day of Pentecost, which was the coming of the Comforter, which not *some* but *all* the apostles witnessed, and which ignores the context and the testimony of Peter, substituting mere conjecture. Neander is influenced by his "pectoralistic theology" (see Kurtz, *Ch. His.*, vol. 2, p. 355), and Fairbairn by his Anti-Millenarian bias. Brown (*Com. loci*), as a matter of course, applies this to the establishment of the Christian Church "beyond doubt," as if assertion were proof. Ebrard (*Gosp. His.*, p. 340 and 343) gives a choice criticism in order to enforce such an application of the text, as follows: "Jesus was speaking here, not of His own return, but of the formation of His church, and especially of the events of the day of Pentecost; this would be apparent from the preposition *en* (in His Kingdom), which must mean *in* and not *to*. Christ comes *in* His Kingdom, when he founds His church, and appears therein. His coming to judgment would be coming *to* the Kingdom, not coming *in* it. He could only be represented as coming *in* the Kingdom, if by kingdom we were to understand the *ornatus regius*, or the angels attendant upon Him; but this would be entirely opposed to the usage of Jesus and His apostles." Briefly in reply: (1) If Ebrard is correct it would not be true that some, or a few, witnessed it; (2) he is contradictory, for in the same work, he has the Kingdom already formally established by the appointment of the twelve—then received at death, and again at Pentecost, etc.; (3) his reference to judgment is based on the Popish idea which we reject; (4) the Sec. Advent is invariably associated with a kingdom *in* which the Son of Man is the central figure, or *with* which He is associated; (5) the criticism is unworthy of the ability of the writer, and was evidently suggested by a preconceived opinion. Alexander (*Com.*, Matt. 16 : 28) applies it thus: "It has reference to a gradual or progressive change, the institution of Christ's Kingdom in the hearts of men and in society at large, of which protracted process the two salient points are the effusion of the Spirit on the day of Pentecost and the destruction of Jerusalem more than a quarter of a century later, between which points, as those of inception and its consummation, lies the lingering death of the Mosaic dispensation and the gradual erection of the Messiah's Kingdom." This interpretation is based on an entire misapprehension of what constitutes *the covenanted* Messianic Kingdom, as elsewhere shown, and pointedly violates the usage which appropriates personality to the phrase "Son of Man," and which, therefore, only denotes a personal—not spiritual—coming. Hence we must reject, as unsatisfactory and contradictory, all interpretations which do not apply this "some" to the three favored disciples, as will be shown in detail.

[2] Matthew Henry (*Com. loci*) says: "Christ has said that the Son of Man should shortly come in His Kingdom, with which promise all three Evangelists industriously connect this story, as if Christ's transfiguration was intended *for a specimen and an earnest* of the Kingdom of Christ, and of that light and love of His which therein appear to His select and sanctified ones, and so Peter speaks of it as the power and coming of our Lord Jesus." The reader, if observing the force of verse 27 (which coming is admitted to refer to the Sec. Advent and to be a personal one), can readily see for himself that "the coming" of v. 27 being thus associated must relate to a similar coming. Dr. Rutter (Roman Catholic) in his *Life of Jesus*, p. 263, remarks: "As these last words—Matt. 16 : 28—cannot be understood of the last coming of Jesus, some understand them of the glory which He received by His resurrection, others of the glorious establishment of the Kingdom of Jesus Christ throughout the world by the preaching of the gospel. But others, with greater probability, refer them *to His transfiguration*, an account of which is immediately subjoined by the Evangelists. This promise of a transitory view of His glory He was induced to make, first, to prove what He had just asserted, viz., that He should one day come, in all the glory of His Father, to judge each man according to his works; secondly, to afford by this glorious scene some consolation to His apostles, who had heard, not without the greatest emotions of grief, the prediction of His approaching death, and the necessity they were under of following Him."

Obs. 2. Another feature as introductory ought to be considered. Just previous to this promise that some should see Him as He would come in His glory, the confession had been made by Peter that Jesus was "*The Christ* of God" (Luke 9 : 20); "*The Christ*" (Mark 9 : 29); "*The Christ*, the Son of the living God" (Matt. 16 : 16). In these words are contained not only a reference to His Messiahship as the promised King, but (as in Matthew) to the Theocratic (Divine) relationship that this ruler as the

Anointed One sustained. (Comp. Prop. 205). It is God again condescending to act as *Theocratic ruler* in the person of this Jesus. The phraseology denotes *the Theocratic Rulership* as associated with the restored throne and Kingdom of David. There is *no doubt* concerning this according to Jewish usage, etc. Having dwelt largely upon this Theocratic ordering in other propositions, it is only necessary to repeat that, identified as this Kingship was with the Jewish nation, the term "*Christ*" was an equivalent to the phrase "*King of the Jews,*" as seen in the significant superscription of the cross, and in Herod, the Priests, and Scribes making "*the King of the Jews*" in the question of the wise men identical with that of "*Christ.*" Notice carefully, that Jesus cautions His disciples to tell no one that He was "*The Christ;*" that this injunction is given *after* the death of John the Baptist, *after* the representative men of the nation took counsel together to destroy Him, *after* His rejection by the leaders of the nation and the refusal to repent; that the postponement of the Kingdom had *already* been determined, as evidenced by Jesus, immediately after this confession, referring to His approaching death—through the Elders, Chief Priests, and Scribes—and resurrection. The mention of *His death in connection* with His "Christship," as a matter of course *perplexed* (as the narrative shows) the disciples. To give *an assurance that He was still* "*The Christ,*" although He would "*be killed,*" He now promises to "*some*" such an evidence of His being "*The Christ,*" that they could no more doubt its reality and its ultimate visible fulfilment on earth.[1] If "Christ" only means, as multitudes inform us, that Jesus is "the anointed One to save sinners," can any one assign a reason—just and proper—why the disciples should be charged to secrecy respecting the title. But denoting as it does that Jesus is *the Theocratic King*, the appointed One to rule over the Jewish nation both as David's heir and God's Son (God thus ruling in and through Him), we see a reason why He should not, at that time, be proclaimed "*The Christ,*" viz., that this would be in effect announcing Him as "*the King of the Jews,*" which, in view of His rejection, the postponement of the reign, the contemplated sacrifice, the unnecessary collision, charges, accusations, etc., that would be evolved, it was not prudent or advisable to adopt. Now, although this "Christship" was to be kept a secret for wise purposes, and to avoid the animosity of His enemies and the jealousy of the Roman power, yet Jesus promises to give *a favored few such a manifestation of that same "Christship"* that it may be effectual in sustaining them, amid the terrible trial that was coming, and in preparing them, and through them, believers, for His removal from the earth. The disciples saw Jesus, but not as "the Coming One" in His Kingdom; they only saw Him in His state of humiliation; but the former is a reality as well as the latter, and the confession of the former having been elicited, Jesus now graciously proceeds to verify the former, so that hereafter, when withdrawn for a time, the apostles may proclaim the glorious truth that He is indeed "*The Christ*"—"*The King of Israel.*" This very withdrawal of Jesus, the fact of His death publicly by crucifixion, the unbelief of the Romans and Jews in His resurrection, etc., being thus a protection (although as history informs us, Prop. 73, the application served to arrest the attention of the Roman Emperor) to the preaching of His "Christship"—for then, as now, the vast multitude have no faith in its *legitimate meaning* (Prop. 184)—as applied to Jesus, and none in its ultimate fulfilment as the title itself imports. The trial of the nation

being ended by the death of John the Baptist, and by the conspiracy against the life of Jesus, and now the trial of the Son of man and that of His devoted followers coming on, in this extremity something *extraordinary*—something out of the usual course of events—is needed to indicate the truth which the approaching death seems to crush, and *that need is supplied in the wonderful transfiguration.*[2]

[1] It is interesting to the student to notice that *after* the death and resurrection of Jesus, the injunction of secrecy being removed, this title of "Christ" becomes a favorite one, not merely as some suggest owing to "popular usage," but because the evidences presented proved Him to be such; the title suggested the glorious fulfilment of covenant and promise. The same Peter who made the confession, who saw the coming of the Christ in His glory, was *the first* to proclaim (Acts 2 : 30) "that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, He would raise up *Christ* to sit on His throne," etc.

[2] Another feature which shows that the covenanted Kingdom is not the Church, and that it is still future, is exhibited in Peter's rebuking Jesus for asserting His death, and the reply of the Saviour. Peter had just confessed that Jesus was "the Christ," and this naturally suggested the pleasing prospect that then, at that time, He would inaugurate the Kingdom which was invariably linked with the manifestation of "the Christ." The reference to a coming death given by Jesus, of course, was opposed to such an expectation, and hence the strong language of Peter. The mistake of Peter, which, alas! is the mistake of the vast multitude, was that he looked for the Messiah's Kingdom in a world groaning under the curse of God; that he had no proper conception of the expedients and preparatory measures that were necessary before this world would be prepared for the Messiah's Kingdom *as predicted* by the prophets. Therefore the sharp answer of the Saviour follows, which is alleviated by the privilege afterward allotted to Peter. The student, if closely observant, will also notice how one of our previous propositions (that the Kingdom was not set up in the time of Jesus) is sustained by the fact that Jesus *forbids even* the announcement that He is "the Christ." Jesus, foreseeing His rejection and death, and the resultant postponement of the Kingdom, secretly gives this manifestation, and *forbids* its publication until after His death, thus delicately and lovingly saving His followers from a dreadful persecution. For if this had been done publicly and noised abroad—*prematurely*, as after events showed—it would have been seized, interpreted, and reported by His and their enemies to the Roman power as rebellion, the same charge precisely which the Jews pressed before Pilate and secured the crucifixion. This desire to save others, and even the nation, from unnecessary evil is *the key* to several things, as e g. His refusal to give a sign to the Jews, and His revealing at times more of Himself to Gentiles than to Jews, to which infidelity ignorantly objects.

Obs. 3. The transfiguration itself is *a real* occurrence, as the entire narration fully demonstrates. Passing by the mere unfriendly supposition of Strauss that it is a mythical fabrication of the love of the marvellous to eclipse the account of Moses, or, the simple ignoring of it, without explanation, as unworthy of credence (a summary way of disposing of Scripture, which certainly taxes reason), or the attributing it to an "optical allusion," in which thunder, lightning, mists, and an excited imagination play their allotted parts, let us briefly consider what some have called "The Dream of Peter" (Furness, etc.), or a kind of visionary appearance (Palfrey), a scenic representation which appeared mentally or in some other way to the disciples, but had no real existence—so that Jesus, instead of being *really* transfigured, only appeared to be so in a dream, or kind of vision. The ablest defender of this view, probably, is Dr. Neander, who (*Life of Christ*, Sec. 185) admits, however, that it may be "an objective fact," i.e. *a real*, outward transaction, but, if so, it took place in view "*of some unknown object for it*," of which we must "*confess our ignorance.*" Being thus at a loss—from his Church-Kingdom standpoint—to account for its occurrence, if *a real* manifestation, he inclines to adopt the theory

of its being "a subjective psychological phenomenon," i.e. that it was only a mental conception, a vivid dream or vision induced by the impressive circumstances in which the disciples were placed, viz., by the prayer of Christ. Thus one of *the most sublime exhibitions of Christ* is transformed by this eminent man into *a dream*. He admits the difficulty *how*, if a vision, a mere mental affair, the *three* disciples obtained it at *the same* time and in *the same* form. Strauss, Renan, and others are more consistent and logical in their rejection of the whole matter as mythical, than Neander and others are in receiving it, and *then divesting* it of all force and propriety, by constituting it a kind of dream. If only a dream, *why*, as Neander queries, should all three at the same time dream it; *why* then forbid its revelation to others; *why* present it as a matter of historical fact; *why* specially assert that they beheld it "*when they were awake*;" *why* should they, from an upright position, fall upon their faces with dread, and *what* need of the Saviour to encourage them; and *why* introduce Peter as speaking? The style of narration, the particulars given, the design intended—*all forbid* such a caricaturing or belittling of that sublime representation. Having just shown that the preceding context *contemplates that* "*some*" of the disciples then present *should* "*see*," with their own eyes, "*the Son of man Coming in His Kingdom*," and finding that "*six days after*" *three* of these same disciples *did see* this transfiguration, which represented Jesus in His glory as "*The Christ*," we are fully prepared to find that these witnesses are *positive* in asserting that it was *a real transaction*, as e.g. John (Jno. 1 : 14) "*we beheld* (Gr., *we distinctly saw*, so Bloomfield, etc.) *His glory, the glory as of the only begotten of the Father.*" Barnes (*Com. loci*) says: "There is no doubt that there is reference here to the transfiguration on the holy mount. To this same evidence Peter also appeals, 2 Pet. 1 : 16–18. John was one of the witnesses of that scene, and hence he says, '*We* beheld His glory.'" John thus vindicates *the reality* of the transaction, and sustains the three Evangelists in their representation of it. Then Peter (2 Pet. 1 : 16–18) mentions the place, the voice and saying from the Father, and emphatically declares that *those* who were on "the holy mount" at the time "*were eye-witnesses of His Majesty.*"

Among the reasons assigned by Neander (*His. Plant. Ch. Church*, vol. 1, p. 376) for rejecting the Epistle of Second Peter as spurious, one is based on Peter's allusion to the transfiguration. He says: "But it certainly is not natural to suppose that one of the apostles should select and bring forward from the whole life of Christ of which they had been eye-witnesses, this insulated fact, which was less essentially connected with that which was the central point and object of His appearance." It certainly is doing injustice to the Epistle to come to it with a low estimation of the transfiguration, and then judge it by such a previously formed standard. Dr. Neander utterly failed to comprehend "this insulated fact," to see how it stands related to "*the Christ*," how vitally it is connected with the one great event to which both covenant and prophecy point, and how an apostle favored with so special a privilege of beholding that which represented the future Advent of the King in glory, would "naturally" refer to it *as a most important and precious revelation.*

Obs. 4. The transfiguration, following the announcement that "some" should, before their death, see "the Son of man Coming in His Kingdom," is *a representation of the Kingdom* in some of its aspects, viz., *in the glory of* "*the Christ*" *or King, in the presence of* (who also "appeared in glory," Luke 9 : 31) *the translated and dead saints, and in the witness-*

ing of that glory by mortal men. It was a temporary display, an outward manifestation or revealing of the majesty and glory *that belongs* to Jesus when He comes *at the Second Advent in His Kingdom* with His saints to reign over the nations. That this is the correct idea appertaining to this astonishing transaction is evident by regarding Peter's reference to it. He (2 Pet. 1 : 16–18) says : "*We have not followed cunningly devised fables*" (as so many now allege) "*when we made known unto you the power*[1] *and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty,*" etc. Notice that he calls this transfiguration scene, "*the coming of the Lord Jesus Christ,*" thus identifying it fully with Matt. 16 : 27, 28. This is unquestionably, then, linking it with the still future Advent as a striking exhibition of the glory that shall be revealed—which is confirmed by Peter introducing this allusion to prove that Christ would thus again come, and by his uniting such a Coming with (ch. 1 : 11) "*the everlasting Kingdom of our Lord and Saviour Jesus Christ,*" and with His Coming, the new heaven and new earth (ch. 3 : 4, 13) of prophetic promise. (See also the references to this Coming in first Epistle.)[2] Let us survey these several aspects. First and supreme stands forth the transfiguration of Jesus, changed in form, so that "*His face did shine as the sun and His raiment was white as the light*" (Matthew) ; "*His raiment became shining, exceeding white as snow, so as no fuller on earth can white them*" (Mark) ; "*the fashion of His countenance was altered, and His raiment was white and glistening* (Luke)." Here is *the Theocratic King* arrayed in light and glory, His face shining with brightness like that of the sun and His garments dazzling in their whiteness. Thus (comp. Rev. 1 : 13–16, etc.) will *the Mighty Christ appear* when He comes to re-establish the Theocracy. Next we have "*two men*" (Luke 9 : 30), Moses and Elias, who also appeared "*in glory.*" The Coming of Christ in His Kingdom is usually *associated* with that of the saints, His brethren, who are *co-heirs* with Him in the same glory. Hence, to give a representation of His Coming—His appearance when Coming—in His Kingdom it was *eminently suitable to have*—to fill out the picture—*the saints, glorified, also represented.* This is done ; and in view of the fact that at His Second Advent these are made up of two parties, viz., *the dead* saints and *the living saints translated,* these two, Moses and Elias, are *purposely chosen as a correct exhibition* of the two parties—forming one class—who shall *then appear* "*in glory*" *with Christ.* Moses represents the body of saints who have died, but who will also be glorified with Christ ; and as he was in converse with the glorified Saviour, so will they also be in nearness to Him. Moses and Elias both appearing "in glory," seems to indicate the same glorification of body.[3] Elias represents another body, who, like himself, shall not fall "asleep," but shall be translated without experiencing the power of death. These two, the dead and the living, who shall be glorified at the Coming of Jesus, are graphically portrayed in 1 Cor. 15 : 51, 52, and 1 Thess. 4 : 15–17. These not only *see* His glory, but *partake* of the same, 1 Jno. 3 : 2 ; Phil. 3 : 21, etc., for of them it is said : "*When Christ*" (notice, as "Christ"), "*who is our life, shall appear, then shall ye also appear with Him in glory,* Col. 3 : 4.[4] But in addition to these, we have, to meet the prophetic announcements and to fill out the representation, *three persons,* Peter, James, and John, *unglorified, mortal men living on the earth,* who see this glorified Christ and His glorified associates, and are so deeply impressed, so delighted with *the exceeding glory* revealed, that through the spokesman

Peter, the emphatic declaration is made: "*Lord, it is good for us to be here.*" Thus, if willing to receive it, *will it be* at the Second Advent, *when* Christ, "The Christ," comes in His glory and *with* His brethren gathered and glorified, *then* shall the spared Jewish nation and Gentiles, as prediction after prediction in glorious language portrays, *rejoice and exult* in the marvellous glory that shall be manifested. Jesus *personally* appears in His Kingly aspect; the saints *personally* are present in their glory; the disciples *personally* behold and admire the astonishing splendor and "majesty" of the scene. Jesus is here, "the Coming One" (a phrase well understood by the Jews), as He will exhibit Himself "in His own Kingdom;" the saints form "the first-fruits," who, as the predicted "kings and priests," reign with Christ in His Kingdom; and the mortal men are the servants or subjects (as even the tender of the three tents indicates) who gladly receive this glory, and are willing to abide under its radiance. The conversation respecting the approaching death at Jerusalem indicates that this was a temporary assumption of glory, in order to be, if we may so express it, a counterpoise to that which virtually—to the Jews—seemed to end the fondly anticipated Christship of Jesus, giving a *most direct proof* that the covenant and prophets would *yet be fulfilled.* The voice of the Father, lovingly acknowledging (having previously in answer to prayer brought about this supernatural change in David's Son) the Christship of Jesus and the power thus committed unto Him, *binds the whole together* into *an earnest, actual reception of glory,* which, thus represented, shall characterize David's Son and Lord when He comes to restore the fallen throne and Kingdom, and reigns indeed and in truth *the manifested Christ.* The presence of the Father and some kind of avowal, or, confession, or acquiescence is requisite to meet the requirements of prediction (comp. Prop. 83) concerning the Coming of the Messiah in His Kingdom (as e.g. Dan. 7; Ps. 2, etc.), and *thus perfect* the representation of *the real Theocratic* position of Jesus.[5] Surely, when considering *how many* particulars this transfiguration meets, *how* it demonstrates in the most forcible manner "*The Christ;*" *how* it supplies additional evidence of the ultimate manner of procedure in the Redemptive scheme, *it is folly* to ascribe all this, compressed into a few brief sentences, to the natural descriptive powers of "uneducated and ignorant" men, or to make it out a trivial, unimportant affair not worthy of our special attention.[6] Viewed, as we have done, in the light of the great, leading doctrine of the Kingdom, it stands forth, *pre-eminently,* as *a Divine confirmation of the Theocratic Kingship of Jesus, of the glory of His saints, and of the happiness of the nations* who shall witness it—a fact *so striking and corroborative* of the ultimate Redemption of saints and of the race, that Peter seizes upon it as *a grand proof* that Jesus shall come unto so great Salvation.[7]

[1] Sirr (*First Res.*, p. 60), in his reply to Gibbs, aptly refers to the fact that Peter, one of the eye-witnesses, employs the same word "power" used by Mark.

[2] Nast (*Com.*, Matt. 7 : 1–13) speaks of the transfiguration "as *an earnest of that glory* which was His destined inheritance," which "typically foreshadows *the earnest of glory* which was promised to the faithful followers of Christ," and which "is *an emblem of the Kingdom of glory* in which the risen saints shall dwell with their Saviour." It "strengthened Jesus for the last decisive struggle," and encouraged "the faith" of the disciples. While he thus correctly makes the transfiguration a resemblance of the future, he errs in two particulars: (1) He makes it "typical," "an emblem," whereas it was *a realistic representation;* and (2) he does not link this transfiguration scene with the previous context (Matt. 16 : 28), but makes it, "Christ's providential coming to overturn the whole Jewish policy in the destruction of Jerusalem, by which catastrophe the Christian

Church was finally and fully separated from Judaism." A number of Pre-Millenarians, like Nast, make the transfiguration typical of the Kingdom, while others more correctly affirm it to be a real actual resemblance of the appearance of Christ and the saints in the Kingdom; and this, probably, is *also* the opinion of the former, since they regard it as "*an earnest*," "*an example*," "*a representation on a smaller scale*," etc. When e.g. Olshausen says: "The transfiguration was intended to prefigure the Kingdom of God, in which the glorified saints shall dwell with Jesus," he evidently means, as his additional remarks show, that this occurrence was not strictly a type (which may be different from the antitype) but a *real* likeness.

[3] It is sufficient for our argument that Moses represented the body or portion of the saints who died. And, for aught we know, he may have had a resurrection body; at least this conjecture is quite as good as that of Lange, etc., that spirits have corporiety or form, or that his body was used on this occasion, or that (as Th. Aquinas) he made use of a body not his own, or that (as Delitzsch) he assumed a visible appearance conformable to his future body, or that (as Grotius) God gave power to see the body in this instance, etc. Yet we may give a reason for our conjecture. Kurtz (*His. Old Cov.*, vol. 3, p. 495), when answering the question, "Why should Jehovah Himself bury Moses?" says: "It is true that Moses was not saved from death in the same manner as Enoch and Elijah; he really died and his body was really buried—this is expressly stated in the Bible history—but we may assume, with the greatest probability, that, like them, he was *saved from corruption*. Men bury the corpse that it may pass into corruption. If Jehovah, therefore, would not suffer the body of Moses to be buried by men, it is but natural to seek for the reason in the fact that he did not intend to leave him to corruption, but at the very time of his burial communicated some virtue by His own hand, which saved the body from corruption," etc. Why not, however, assume that He buried him in order that his resurrection might be more privately (as the translations, etc.) secured? The justice of God being satisfied by his death, grace is specially manifested in view of his typical character (as Mediator or Prophet), etc., and because of the foreknown fact of his participating in this very transaction. A resurrection similar to Christ's, without seeing corruption, would suit this typical character. But we have more than this:—Jude's reference to the body of Moses (v. 9) seems *to favor a resurrection*. Why did the devil claim the body, if not in view of the fall and its doom to corruption or the grave? If it was to be buried like other bodies and *be left* in the grave, there could have been *no cause* of dispute—even suppose the body would be embalmed or made incorruptible, yet it was bound, like all other dead, by death, that Satan (as Paul says, Heb. 2 : 14, "He has the power of death") introduced and wields. The ground of disputation was that something *very special*, quite out of the ordinary way of disposal, was to be done with the body of Moses. What so reasonable as to suppose *a resurrection*, which Satan would undoubtedly oppose as an entrance into and interference with his dominion; especially when this was done previous to the provision made by Christ by which death could be overcome, etc.? Moses, no doubt, gave, by the particular sin mentioned, Satan an opportunity to press his claim; God allowed it so far as death itself was concerned, but may have tempered the same with mercy by a brief detention.

[4] It seems strange that notwithstanding the accumulated proof that the disciples saw a transient representation of "the Christ" as he would appear in His Kingdom, that able men, under the influence of a theory and of hostility to Millenarianism, should endeavor to make this transfiguration no fulfilment of Matt. 16 : 27, 28, and in doing this urge the destruction of Jerusalem (which John only survived) as the fulfilment. How this can be reconciled with a coming *in glory*, with a coming of *the Son of Man* (*i.e.* in His humanity), etc., we are not informed. More than this: this coming is specifically predicted, over against all such assertions, to be one, not for *the destruction* of Jerusalem but for *its salvation*, as *e.g.* Ps. 102 : 16, "*when the Lord shall build up Zion, He shall appear in His glory*,"—with which compare Micah 3 : 12 in connection with following chapter. Zech. 14, Amos 9 : 11, etc. The very selection of the mount, distant from the temple and Jerusalem, was no doubt intentional, in order to give no basis—inferential—to some of the interpretations of this coming. It may be added: the glorified condition of Christ, Moses, and Elias thus indicates, as various Props. prove, the futurity of the Kingdom.—a Kingdom not to be realized at the First Advent in humiliation, not during the absence of the Bridegroom, but at the Sec. Advent, when He and His saints come "in glory."

[5] Olshausen, Com. loci, makes a suggestion which will arrest the attention of the critical student, viz.: that this acknowledgment of the Father thus given was virtually thus appointing Him the Ruler and Lord of the earth, and that the Saviour refers back to this transaction when He says "all power was given (so Greek) to me in heaven and on

earth." Kendrick, in a foot-note, adds: "the Aorist 'was given' seems to point to a special occasion of the bestowment of the power, and may confirm the author's view." How this adds an argument to *the reality* of the occurrence need not be stated. That this virtually insured such authority to Jesus is indisputable, but the reader must observe the caution, that while this is so, it was thus delegated to Him, not outwardly assumed, seeing that from this state of glorification He returned to His state of humiliation. May we add :—how greatly this transfiguration must have encouraged David's Son to meet death.

[6] This indicates how to estimate such criticisms as *e.g. West. Review*, Jan., 1873, p. 94, that when Jesus promised His disciples that some should see Him coming in His kingdom, He was "evidently mistaken," implying that it never took place. So also the use Spiritualists make of this sublime scene, viz.: degrading it into an indorsement of the anti-scriptural seeking after the spirits of the dead. Thus, *e.g.*, Howitt (*His. Supernat.*, vol. 1, p. 218) makes this an "express abrogation of the Mosaic law regarding the spirits of the dead." Jesus is constituted into a medium and His important works are performed through the spirits of the dead. Is there a truth, that some men will not pervert?

[7] Pre-Millenarians hold fast to this consoling, hopeful view of the transfiguration ; many writers of eminence in this country and Europe substantially present the interpretation as given. But the reader is cautioned against two errors engrafted upon this division of classes. 1. The class of mortal men, thus represented, is not (as a few allege) a special, or another, race placed in an Adamic condition relative to Salvation, but the regular descendants of our fallen race, elevated and restored through Christian and Theocratic influences to a state of purity and holiness. Otherwise a Perfect Redeemer would manifest Himself unable to restore *a forfeited blessing, to save the race as a race.* This class also become saints, but subordinate to the saints raised to *special* Theocratic position under "the Christ." 2. We are not authorized (as the Duke of Manchester in *The Finished Mystery*), to *limit* the saints elevated in the Theocracy to Kingship and Priesthood with Christ, to those living between the First and Second Advents. The transfiguration which introduces Moses and Elias who lived *before*, evidences this fact, which is abundantly proven by *the fundamental basis* of this dispensation, viz.: that we live under the Abrahamic covenant, renewed in Christ, and which (Prop. 50) contains the promise of inheritance. Hence the Scriptures, logically, as flowing legitimately from a consecutive Plan, insist upon an engrafting on the Jewish stock, a continuation of the election, the virtual becoming by adoption the children of Abraham, so that we may inherit *with* Abraham, Isaac, and Jacob. The glorified saints represent all—of the past ages—who are worthy to inherit the Kingdom and glory with the Christ, and hence (as Judge Jones, *Notes*, p. 173) we may regard our Lord's brief intercourse with these departed saints as a type, or exhibition on a small scale, of the society and intercourse between Him and His redeemed in His Kingdom. In this sense, it was a fulfilment of His Promise (Matt. 16 : 28), for it was an open manifestation of Himself, as Son of Man, in the glory with which He will appear in His Kingdom.

Obs. 5. In this connection it may be well to consider the disputed passage, Matt. 10 : 23 : "*Ye shall not have gone over* (marg. end or finish) *the cities of Israel, till the Son of man be come.*" Under the influence of the Church-Kingdom theory, this Scripture has received the most varied interpretations. Barnes (*Com. loci*) gives the most prevailing, when he makes the Coming of the Son of man to mean "*the destruction of Jerusalem and the end of the Jewish economy.*" This is contradicted by the fact, well expressed by Olshausen (*Com. loci*), that the Coming of "the Son of man" "*has a definite doctrinal signification—it always refers to the* (*Parousia*) *Second Coming.*" The phrase, so expressive of *His humanity*, indicates *a visible, personal Coming*, which was not exhibited at the destruction of Jerusalem. Beside this, all excepting John were deceased *before* the city was overthrown. This direct reference to *a personal* Coming is also opposed to the conjectures that it denotes the outpouring of the Spirit on the day of Pentecost (which was the sending of the Comforter by Christ) or to Christ's presence in the Church (which is never designated as the Coming of *the Son of man*). Others, seeing that the phraseology involves a personal presence, suppose that (as Lightfoot) His resur-

rection is denoted ; but this is always spoken of as a rising from the dead, not as a distinctive Coming of the Son of man. Others make it to mean : "You will not need to hasten through all the towns of Judea, in the persecution which you are to meet with ; I will be with you again ere that," but, as Olshausen remarks, this is against fact, for "Jesus does not come to them, but *they come back* (Luke 9 : 10) to Jesus ; besides, it is a harsh interpretation not suitable to the spirit of the language." Olshausen's own view is, that there is a blending of the subsequent mission of the disciples with the present one, *reaching down* through their successors *to the Second Advent*. This interpretation is ably advocated by Sirr (*First Res.*, pp. 61, 62), who paraphrases, "Ye shall not finish the reformation of the cities of Israel, ye shall not perfect these cities, till the Son of man be come." But this is evidently seeking after a meaning, and making up one to suit the case, for the language appears to be specifically addressed *to the disciples*, is at variance with the expressed itinerary of the disciples through *the cities of the Jews* (which was the work then actually in progress), and is *not applicable*, owing to the contemplated downfall of those cities.[1] There are only two interpretations which reconcile, fully, this passage with the peculiar phraseology contained in it, and, especially, without doing violence to the implied *personal* Coming. The first is that of Newton, Wilson, etc., viz., that the Son of man alludes to His triumphal entry into Jerusalem, which occurred *subsequently* (Matt. 21 : 1–11). This is represented as a typical Coming of the Son of Man, being (v. 5) a fulfilling of the prophet, "*Behold, thy King cometh unto thee*," etc., and was so regarded (v. 9) by the multitudes. This took place *before* the disciples had made the tour of the cities, and *meets* the conditions of the passage. The second is that the transfiguration, which also occurred *after this saying*, is in all respects a fulfilment of the passage—the Coming of the Son of man in His personal appearance being accurately represented by the transaction as we have just delineated. This Scripture, therefore, which has been so persistently used in advocacy of the Church-Kingdom theory, etc., is susceptible of *a far more consistent and scriptural* explanation from our standpoint than from that of our opponents.[2]

[1] This passage is variously disposed of by interpreters. Thus, e.g., Brown (*Com., loci*) rejects Lange's application to Christ's coming to them personally before they had completed the round of the cities, and refers it to the establishment of the Church and the destruction of Jerusalem, saying : "The Coming of the 'Son of Man' has a fixed doctrinal sense," which is true, but he certainly fails to designate it. Dr. Alexander (*Com.*) considers it "an indefinite expression, meaning sometimes more and sometimes less, but here equivalent to saying, till the object of your mission is accomplished." Nast (*Com. loci*) : "By this Coming of the Son of Man we may understand either the ushering in of the new dispensation by the resurrection and ascension of Christ, or the overthrow of Judaism by the destruction of Jerusalem." Rev. Brown (the Evangelist) and others make this reference future, relating to the future period of the Jews' conversion, when, they say, Christ will come before it is finished. But this is forced, (1) because personally addressed to the apostles ; (2) applicable to a work then in progress, and to places then existing ; and (3) the Jews, as a nation, converted under Elijah and the Messiah, and not under a mission of the apostles. A writer, E. M., in the *Prophetic Times* (vol. 7, p. 166), gives a view (which Dr. Alexander in his *Com.* calls a "good sense," although rejecting it) which merits the attention of the student ; in the parallel passage, Luke 10 : 1, we find that "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place *whither He Himself would come.*" The idea then is that the twelve, just as the seventy, acted *as forerunners*, preparing for *the personal* arrival of Jesus Himself. The only objection that can be urged against this interpretation is the one assigned by Olshausen in the text as appli-

cable to the twelve. If admissible, it would preserve the distinctive personality included in the phrase "Son of Man."

[2] Either of the two interpretations given in the text, as well as the last one presented in the previous note, afford a meaning which brings the passage *in harmony* with the analogy of Scripture. Able men adopt the one or the other, and recently the interpretation applying it to the transfiguration has gained ground. (So e.g. Rev. Dr. Nast, art. in *West. Ch. Advocate*, Aug. 6, 1879.)

Obs. 6. Before concluding, it is well to contemplate an additional circumstance, which conclusively shows that the transfiguration was both *a reality and a representation* of the future Advent. The veritable appearance of Elias at the transfiguration suggested the question of the disciples (Matt. 17 : 10), "*Why, then, say the Scribes, that Elias must first come?*" Jesus had just proven Himself to be "The Christ;" Elias had been seen with Him, and Peter had, in view of the offer he made to erect a tent for him, hoped that he would remain and fulfil what Malachi (4 : 5, 6) had predicted of him. But Elias disappeared, for "when they lifted up their eyes, they saw no man, save Jesus only," and *this removal* prompted the question. All this sustains *the real occurrence* of the wonderful prefigurement of the Second Advent. Notice, however, not only what suggested the question but the reply of the Saviour. The Scribes held (*comp.* Justin's *Dial. with Trypho.*, ch. 8) that Elias would be *a forerunner* of the Messiah when He came to re-establish the Kingdom; the disciples saw him, not as forerunner, but coming after Jesus came, and then instead of remaining he departed from them. They wish to know whether the Scribes were not in the wrong concerning this opinion. The answer is given that the Scribes *taught correctly*, for "Jesus answered and said unto them, *Elias truly cometh first*" (as the Scribes say), "*and*" (when he shall come) "*he will restore all things.*" That is, the appearance of Elias in the transfiguration and his departure does not make that doctrine of the Scribes *nugatory*. Then follows the allusion to John the Baptist: "*But I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they listed.*" The intent of this is sufficiently plain from Luke 1 : 16, 17, viz., that "*he* (John) *shall go before Him in the spirit and power of Elias;*" that is, he should be *a forerunner* of the Messiah like unto Elias who is *also* predicted to be such. But *a deep reason* underlies this likening of John to Elias. Let the reader turn back to the propositions pertaining to the preaching of the Kingdom, and he will find *abundant proof showing that John actually tendered the Kingdom* on condition of repentance to the Jewish nation. He *thus came as Elias will come*, having the same spirit and power, and, if the nation had received him, would have accomplished *what Elias is to perform.* The more modern notion that John was in all respects the Elias predicted in Mal. 4 : 5, and that no other need to be expected from the language of the Saviour here, was unknown to the early (Brookes, *El. of Proph. Interp.*, p. 90, says "down to Jerome"), Church. One of the earliest Commentators, the martyr Victorinus (*On the Apoc.*), asserts that Elias will yet come in the future, quoting Mal. as follows: "*Lo, I will send to you Elias the Tishbite, to turn the hearts of the Fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them.*" Tertullian (*On the Res.*, ch. 22), Commodianus (*Instruct.*, Sec. 41) and others, make Elias still future, an idea being developed that he would be a contemporary of the Antichrist at the last times. So deeply

rooted was this opinion, derived from the primitive Church, that even Augustine (*City of God*, B. 20, ch. 28) advocates the personal Coming of Elias and the conversion of the Jews before the Advent of Christ to judgment. Modern commentators have revived and defended this early view, as e.g. Olshausen, Judge Jones (*Notes*), Ryle, Hitzig, Maurer, Ewald, Alford, Steir, Fausset, Mal. 4 : 5, 6. It not being our purpose to discuss this point,[1] but only to indicate its relationship to the Second Advent, a brief mention of the reasons why John the Baptist is not to supersede, or make unnecessary, the still future Coming of the Prophet Elias, must suffice. (1) John, *an inspired* man, directly affirms, in answer to the priests and Levites (Jno. 1 : 21), that he was *not Elijah*, which he could not have done, if he was the one predicted by Malachi 4 : 5. (2) John was a harbinger of the Kingdom (i.e., he tendered it, and in this sense is Elias), but the Jews rejected the offer of the Kingdom, and he did not "*restore all things*" as Elijah the prophet, more successful, will do.[2] (3). John did not come "*before the coming of the great and dreadful day of the Lord*," which in Malachi is associated with that terrible period when the wicked shall be burned up as stubble, etc., a day which, awful as it is to the ungodly, is designed (not, as some assert to make out a case, for the destruction, but) for the deliverance of Jerusalem, as is seen by Joel 2 : 31 seq.—and which is linked with the Second Advent.[3] (4) That John is only Elias *in a certain sense* is apparent from the indefinite language of Matt. 11 : 14. "*All the prophets and the law prophesied until John, and if ye will receive* (*it*), *this is Elias which was for to come.*" On this verse Olshausen observes that the clause "*if ye will receive* (*it*)" with a comparison of all the passages "clearly shows that the Redeemer called him so (Elias) *only in a certain sense*, viz., because he wrought in the spirit and power of Elijah, as Scripture says, Luke 1 : 17."[4] (5) John coming in the spirit of Elias is rejected, and thus is *not* the Elias, because Jesus Himself, of whom he is the forerunner, is *also rejected* by the nation, while the forerunner of the manifested "Christ" *is successful* with the nation ; the mission of both John and Elias being to the same nation. (6) Those passages must not be interpreted according to the Jewish standpoint *then* entertained, viz., that there was but "*one* captivity under Babylon, but *one* return from Babylon, *one* Advent of Elias, *one* Advent of the Messiah and that His Advent of glory and power in His Kingdom. Whereas, in fact, *two* oppressing Babylons were foretold, and *two* returns from captivity, *two* Advents of Elias, and *two* Advents of Messiah, and yet but *one* Kingdom." (Jones's *Notes on Scripture*, foot-note, p. 179.) The rejection of the Kingdom and its postponement serves to explain the apparent difficulties and adds most forcibly to the inspiration of the Word, evincing a preservation of unity in the most delicate of Divine purposes. Such a remarkable preservation of agreement, indicative both of God's willingness to make John the Elias, if the nation *had repented* under his preaching, and of God's foreknowing that John would *be rejected* and that *another Elias* was therefore appointed to come, is *beyond* the ability of "mere fishermen" to concoct, bearing as they do a relationship to *the deepest purposes of God*. The two Advents, the one in humiliation and the other in glory (the latter transiently represented in the transfiguration), forms *the key* for apprehending these extraordinary statements—preserves consistency in prophet, John, and Jesus—satisfactorily answers the question of the disciples, and directs us in accepting of the transfiguration as a real-

ity, pointing onward to the glory to be revealed at the Second Advent, for which glory the Jewish nation shall have Elias sent to them on *a special and successful mission.*[5]

[1] See a good art. by Rev. Dr. Richards (art. 3) in *Lord's Theol. and Lit. Journal* for Ap., 1857, who quotes from what must be an able writer, signed Azor, *Jewish Chronicle*, vol. 4, p. 132, etc. Jones has interesting remarks in *Notes on Scripture*. So also Rev. Garratt, *Proph. Times*, p. 109 seq., May, 1868. Comp. our reference to Elijah under Prop. 113, where his specific mission to the Jewish nation is stated. Dr. Craven, in note, p. 340, Lange's *Com. Rev.*, adopts the view advocated by us and so many Pre-Millenarians.

[2] So Kurtz (*Sac. His.*, S. 145), "that Elias truly should first come and restore all things *for the Lord's second appearance* unto judgment, but that, already at His first appearance in lowliness, an Elias had appeared in John the Baptist."

[3] Drs. Ebrard and Kendrick, in attempting to correct Olshausen (*Com.* on Matt. 11 : 14), who correctly refers "the great and terrible day" to the Second Advent (when Jesus comes to tread the winepress, etc.), certainly are incorrect when they make "the day of the Lord" to begin with Christ's incarnation. See this amply refuted Prop. 138. Besides this, these very men, excepting in this solitary place, are unwilling to make out a dispensation of mercy and grace to be "terrible," etc.

[4] Lord (*Theol. and Lit. Journ.*, Oct., 1860, p. 240) interprets: "The expression, '*if ye are willing to receive* (*it*),' i.e. are disposed to receive (it), means, not if ye will believe what I say, but if ye will take it *in the sense* in which I say it." We are, however, inclined to receive the interpretation of Dr. Richards (*Theol. and Lit. Journ.*, Ap., 1857, p. 597), which supplies (the verb having in the original no object expressed) "him" instead of "it," making the phrase "*if ye will receive him*," etc. This accords best with the facts in the case, the Kingdom being offered *on condition* of repentance by John, and if the nation had received him he would indeed have become Elias to them. Hence the hypothetical statement. See Judge Jones's *Notes* on Matt. 17 : 10 seq., and Alford *loci*. The student will carefully notice, that while John's mission to the nation as a nation was a failure, such a failure is *not attributed* to the second forerunner, but that the nation as such will repent and receive Jesus as the Christ (Zech. 12 : 10, etc.). Elias will be specially commissioned to the nation, and the result, as predicted, will follow, not *before* (as Augustine, etc.) the Sec. Advent, but *after* the same, and *after* the gathering of Antichrist's forces against Jerusalem.

[5] Barnes (*Com.*), and others, make the only fulfilment of Mal. 4 : 5, 6, that can be expected, to be realized in John. But they make no effort to meet *the difficulties* of their interpretation by informing us *how* the original prophecy is fulfilled in John. If they are correct, then it follows that the inspired prediction *has failed* to find its mate. This we cannot receive. Fairbairn (*Typology*, vol. 1, p. 333–4) makes Elias a type of John, and refuses credence to a future coming. All that need to be said in reply is this: taking his own affirmed position, that the antitype must always be more significant and higher than the type, we find that John (the alleged antitype) *sinks beneath* Elias (the supposed type), simply because what is ascribed to Elias was *not* realized in John. Besides this: prophecy and its fulfilment is not dependent upon our faith or lack of it. Barbour (*Three Worlds*, p. 121) makes Elijah a type of Christ and His res. saints (others refer it to Christ alone), and presents some fanciful applications of it to the Church. But Jesus speaks of Elias as being *another person*, and the prophecy gives him *a distinctive personality* not only by name but by designating him "*the prophet.*" The stress laid on the phrase, "he will restore all things," as only applicable to Jesus, overlooks the usage of Scripture, which attributes to instrumentalities that which is done by God, as e.g. the apostles are "the salt of the earth," "the light of the world," etc., which, as other Scriptures show, they only are through Christ. Some enthusiasts, like the leader of "The White Brethren" (Art. on, Appletons' *Cyclop.*), and others, have claimed to be this coming Elijah, but instead of observing that his mission was one of mercy and reformation to the Jews, they denounced vengeance and the destruction of the world. Such claimants require no refutation. A few writers make this Elijah to be simply a representative man who will come like John the Baptist, i.e. in his spirit, etc. But the reasons already assigned forbid our rejection of *that Elijah* whose personality is described by the office he held, "the prophet." Rev. Andrews (*Bib. Sacra*, No. 96, Ap., 1866, p. 254), in behalf of "the Catholic Apostolic Church" (which professes to have, by divine direction, restored the ministry of the apostles), says: "They believe that the restoration of apostles is *the fulfilment* of the promise to send Elijah the prophet before the coming of the great and dreadful day of the Lord." Without pressing the

plain grammatical sense as utterly opposed to this *self-appropriation* (just as they appropriate to themselves the sealing process, the 144,000 of Rev.) of the passage; without laying stress on this mission of Elijah being exclusively promised to the Jewish nation and not to Gentiles; without calling into question, and rejecting as untenable, their claim of authoritative revelation under the plea of special divine illumination, it is amply sufficient to say, that the assumed end contemplated by *their Elijah-mission* is wholly at variance with the plain teachings of the Word. They ascribe to this apostolic restoration the success of Elijah's mission in reuniting men, and developing, to a remarkable extent, the faith and strength of the Church *before* the Sec. Advent, which, as is shown under various Propositions (on Unbelief, Antichrist, etc.), contradicts *the portraiture* of the Church as given by inspiration. Admitting that they include learned (Kurtz's *Ch. His.*) and pious men, and that they are aiding in gathering out a people for His name, yet the smallness of their numbers and evident lack of success, should cause them to feel some doubt respecting the soundness of their conclusions, based on affirmed inspirations, seeing that Elijah's predicted success does not result from their doctrine and labors. We only add: the view of a still future coming of Elijah is not merely held by Pre-Millenarians, but, as already seen from our quotations, by others. It was strongly rooted in ancient writers, so that Theodoret, Theophylact, Cyril, and even such as Origen, Chrysostom, and Jerome entertained it. It is of interest to notice a singular parallel, viz., that the first forerunner was provided by special supernatural means (Luke 1 : 18, being conceived after the ordinary course of nature), the second will also come through the supernatural.

Obs. 7. This distinction existing in the coming Kingdom (as intimated e.g. under Props. 86, 114, 118, 124, 130, etc.) and evidenced in the King, the glorified saints, the converted and believing Jews, and the accepted Gentiles, is even presented to us in the tabernacle and temple. While it is true (so Kurtz, *Ch. His.*, vol. 2, p. 411) that the typical interpretation of the tabernacle can easily become absurd when pressed (as in the case of parables) to every minute particular, yet it is also true, as the Apostle declares (Heb. 8 : 5), that the tabernacle was made according to a pattern furnished, and that there is deep significance in it, being "a shadow of good things to come" (Heb. 10 : 1). Now, aside from the ceremonial and sacrificial aspects, the reader is reminded that the Tabernacle was Theocratically associated, and therefore relates to the Theocratic ordering. It was (Horne's Introd., vol. 2, p. 96) "partly to be a palace of His Presence (God's) as King of Israel, Ex. 40 : 34, 35." As "the tent of assembling," "the habitation" of the King, etc., it foreshadows the future, especially in its three grand divisions: (1) the habitation proper consisting of the sanctuary and the holy of holies or holiest of all (the partition between which is abrogated for the priesthood in the Christ); (2) the outer court for the Jewish nation to assemble; (3) the external space for Gentiles. If at all typical of the future Theocratic ordering, it certainly refers to the threefold nearness to the King as exemplified in the glorified kings and priests who are associated with Him, in the Jewish nation which is His special inheritance, and in the Gentiles who joyfully acknowledge this Theocratic supremacy.

Goodwin (*The Israelite Indeed*, Vol. 9, p. 31, etc.) makes numerous typical applications. Fairbairn (*Typology*, Vol. 2, Ch. 3, Sec. 2) refers in detail to numerous typical interpretations, and gives his own conclusion that it applies to Christ and His people, etc. While a descending to the minutiæ may lead to the conjectural and fanciful, it seems that a reference to the future Theocratic ordering in some of its aspects, is legitimate. The personal dwelling of God there, the manifestation of His glory, His enthronement as the earthly Ruler, the patterning after the heavenlies, the place of meeting and witness, the divine superintendence and devising, the exhibition of beauty and splendor, "the seat of the divine kingdom on earth," the accessibility to the King, the holiness belonging to it, the special consecration pertaining to it, the priesthood con-

nected with it, the worship and homage tendered, the honorable and dignified service attached to it, the removal of the one class from all servile employment and their exclusive possession by God, the intermediatory service between the King and the subjects, the personal purity and adornment required, the clear and unmistakable revelation of the divine will—all typify a similar condition and aspect in the restored Theocracy. It is only typical (comp. e.g. Jer. 3 : 16, 17 ; Zech. 14 : 20, 21, etc.) of a corresponding exhibition, on a grander scale, of "the Glory of the Lord," of Theocratic rule, of special nearness to the King, of required consecration and holiness, of participation in the favor and blessing of God.

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, INDIANA

PROPOSITION 154. *This Theocratic Kingdom includes the visible reign of the risen and glorified saints here on the earth.*

This subject, necessarily alluded to in many places, is worthy of separate consideration. It is foreshadowed in the ancient Theocracy; for, while the supreme legislative power was vested in God, other rulers or judges (see e.g. Horne's *Introd.*, vol. 2, p. 42) were appointed under His direction, by whom the laws were administered, etc. Let the Davidic Kingdom be restored *as predicted*, and, in the very nature of the case, to verify the promises, the Theocratic king will also have *His associated rulers* assuring *the most perfect administration* of the laws, and securing *the most perfect government*, productive of peace, prosperity, and happiness, such as the world has never yet witnessed. The Word emphatically teaches that those thus chosen, accounted worthy of this rulership, are the saints. They are "*joint heirs*" (Rom. 8 : 17) with the Christ, who graciously divides, without marring His own superiority and supremacy (but rather exalts it thereby), His own inheritance with them. What Jesus, the Christ, inherits, has been abundantly shown, viz., this Theocratic-Davidic Kingdom, in which His exalted Rulership is to be manifested. Hence, to inherit with the Christ, has *a most deep and precious significancy*, indicative of *joint rulership* with Him in His coming Kingdom. To be inheritors with Christ in His Kingdom evinces the astonishing wisdom of God in the Plan of Redemption, that without doing violence either to His moral government or to the free agency of fallen man, He raises up and purifies a material which, when the time comes, *is employed in perpetuating* the purity, holiness, etc., of a Divine-Human government again restored with untold grandeur to a needy, groaning world.

As we have before intimated, such a powerful Theocratic Kingdom as will be exhibited under the mighty Messiah, David's Son, is necessitated to counteract the fearful inroads of human depravity. A glance over the divine Record shows, that at the close of *every* age or dispensation, the depravity of man was in the ascendency. Thus it was at the Deluge, at the deliverance of the Jewish nation, at the First Advent, etc.; and thus, it is specially predicted, will it be at the end of this age. Hence, God having patiently waited, tested and tried human nature, and during the trial gathered out the material suitable for His purpose, will suddenly and irresistibly manifest *His Theocratic order*, originally designed, now made so overwhelmingly strong by *the addition* of this previously prepared element of destined power that *its supremacy* is forever insured.

Obs. 1. Before assigning the Scripture bearing on the subject, let us caution the reader, whatever his views may be relating to it, not to disparage our doctrine concerning it, lest peradventure he be found *detracting*

from the honor promised to the righteous. We have been deeply pained to find, even among eminent men, such language held respecting this doctrine of the joint rulership of the saints with Jesus Christ on earth, that is simply presumptuous, designating it as "degrading," etc., and as far less honorable and desirable than the indefinite, unexplained reign assigned by themselves, and which they suppose God will bestow in some spiritual Kingdom in heaven or in the universe. This reigning, whatever it is, is *the Lord's appointment* and not ours; and hence to ascertain its true meaning, that which God has said concerning it ought to be diligently compared. And when the plain grammatical meaning undoubtedly teaches just such a reign as we advocate, it ill becomes *the believer* in the Word, even if he rejects the teaching, to speak or write disrespectfully of it.[1] Surely the position in which we place the saints (reigning jointly with Christ), and the design of such a reign (the delivering of the world from all the results of sin, and filling it with blessing and glory), should protect our doctrine from extreme charges, which tend to materially lessen the promises of God, and virtually to reject—as unworthy of credence—the honor of the Messianic Kingdom. Taking for our guidance the principle of interpretation thus far adopted, we firmly hold that God's promises are to be fulfilled *just as they read; that He means what He says* through the Spirit, and intends to fulfil it; and that such meaning is ascertained, not by engrafting another upon it, but, by that which the words in their plain grammatical connection indicate. Taking such a position, *it follows, of necessity*, that a veritable kingship or rulership must be received. How else can we explain the phrases to "*reign with Him*," "*to sit on His throne*," "*to be ruler over His goods*," "*ruler over many things*," "*to have power over and rule nations*," to be "*crowned*," to be "*Kings*" and "*Judges*" and "*Princes*," "*to inherit and possess a Kingdom*," etc. If these do not denote a real, substantial elevation to rulership, great exalted honor and authority in the Coming Kingdom, *then* language itself has no precise, adequate meaning. This the words plainly denote, and, however much we may feel that such a position is *far above* our deserts, the astonishing grace of God will bestow it. Grace adopts us as sons, and as such we become "*heirs of God*," and consequently "*joint heirs with Christ*," and then, as an ancient writer (Sel. from the Prop. Scriptures, *Anti-Nicene Lib.*, sec. 44) expressed it, "*all the faithful are called kings, brought to royalty through inheritance.*" In the Frag. of Cassiodorus (*Anti-Nicene Lib.*), com. on First Epis. of Peter, ch. 2 : 9, we have, in accord with this idea: "That we are *a chosen race* by the election of God is abundantly clear. He says *royal*, because we are called *to sovereignty*, and belong to Christ," etc. The faith of the primitive Church in an actual reign of the saints, derived from the grammatical sense of the Word, is so well known, that it needs no special illustration.[2]

[1] In looking over the works of opponents, it will be found that not one of them denies *the grammatical sense*, but upon this sense fasten another to suit their theory. Unbelief in God's promise of such dominion is characteristic of multitudes, and they ridicule those who cleave to the grammatical sense. Some scoff and sneer at the idea that a poor saint, perhaps now a day laborer, a mechanic, or farmer, should years after this be raised up and have power as a ruler over others. Such a prospect excites their mirth and wit; and they profess *to pity* the ignorance and weakness of the man who believes in such promises. Do such ever pause to reflect, one moment, that if really contained in the grammatical sense, it is at least found *in God's Word*; and that all such witticisms only become the unbeliever? More than this: do they ever think, that if, after all, this

literal sense should be fulfilled, they must, no matter what their professions or piety, in so far *sustain loss* as they have been guilty of disparaging and ridiculing God's own promises;—the inexcusableness of the conduct being aggravated by *the plainness* in which the promises were given? The objection found in a few authors, "How can it be taken literally, for where are the subjects over whom they can reign?" is so indicative of a lack of knowledge of our system of doctrine, of the rudimentary principles of Millenarianism, that it deserves no answer, seeing that almost every author on our side distinctly announces who these subjects are. Those who cannot tell are to be found among the class who deny the perpetuation of the race (Prop. 152) after the Second Advent.

[2] It is also found in the Sibylline Oracles, in the Apocryphal books, as in the "Ascension of Isaiah," "Fourth Book of Esdras," "Book of Enoch," etc. (Comp. e.g. Stuart's *Apoc.*, Vol. i., pp. 42-74.) The entire early Church appreciated the magnificence of these promises, and earnestly grasped them by faith. When threatened with death, they inspired the most lively hope, as in the expressed belief of Ignatius when brought before the Emperor Trajan, he declared that the future kingdom of the Lord Jesus should be his—"whose kingdom be my portion."

Obs. 2. Let us notice next, *when* this reigning is to take place. It is remarkable that we are indebted to the Origenistic opposition to Millenarianism for the introduction of the theory that saints are *now* reigning in the Church—driven to it in the effort to spiritualize away Rev. 20 : 4. Augustine has been already quoted (Prop. 90, Obs. 2, and see in same Obs., by way of contrast, Barnabas) as one of the advocates of the view. This is an opinion indorsed by many, and in the past has led even to many a deed of violence and blood. For, it is a fact well attested by history, that, under the notion that the church is the Kingdom of God, the Romish and other churches, as well as sectaries and heretics, have claimed that believers, the saints, are *now authorized* to reign, bear rule, lay down laws, execute them, punish, etc.[1] Instead of endeavoring to refute this interpretation of most precious promises relating to the future and not, as alleged, to the present, let Augustine himself perform this work, when for the time he overlooks his own theory of reigning, as follows (*City of God*, B. 20, S. 17): "Who is so absurd and blinded by contentious opinionativeness, as to be audacious enough to affirm that *in the midst of the calamities of this mortal state*, God's people, or even one single saint, does live, or has ever lived, or shall ever live, without tears or pain—the fact being that the holier a man is, and the fuller of holy desire, *so much more* abundant is the tearfulness of his supplication," etc., quoting as proof a number of Scriptures. In another place, he refers to the saints as "pilgrims," "bearing burdens," some "feeble minded," others "weak," some "tempted," others "overtaken by a fault," all "needing grace" and "assistance," being "healed while still they sojourn in this earth," etc. Now, *the condition* of the saints, as represented by himself, is *utterly opposed* to the notion of their reigning as promised; and it is a fact that no true believer has ever yet expressed himself as conscious of thus reigning *as predicted*. Having shown the inconsistency of such a notion previously (Prop. 90, etc.), it is unnecessary to dwell upon it. The time when this reigning is to take place is specifically mentioned. Being "*joint heirs with Christ*," they "*inherit the Kingdom*" "*at His appearing and Kingdom.*" Consequently, it occurs *at* the Second Advent, and *after* the first resurrection. As all these points have been made clear in previous propositions, it is only necessary to add that the early Church invariably linked the reigning with the resurrection of the saints, as e.g. Polycarp (*Epis.*, ch. 5): "He has promised to us that He will raise us again from the dead,

and that if we live worthily of Him '*we shall also reign together with Him*,' provided only that we believe."[2] This is so plain that it is expressly asserted that "*flesh and blood cannot inherit the Kingdom of God.*" *To inherit* a Kingdom, if it has any propriety of meaning, undoubtedly denotes *the reception of kingly authority or rulership* in the Kingdom—for thus it is also explained by parallel passages which follow. But this Kingdom—this rulership with Jesus—cannot be inherited by mortal men, it requiring immortal beings who resemble the mighty Theocratic King; for the heirship with Jesus, the identity of associated rule, the unspeakable honor, etc., which can only safely be confided to persons previously prepared for it; the duration, the perfection, design, and results of the reign—*all demand* this previous resurrection and glorification.[3]

[1] The present reigning of the saints in heaven is a cardinal doctrine of the Papacy, and in the Creed of Pius IV., Art. 20, is thus referred to: "I do likewise believe that the saints, *reigning together* with Christ, are to be honored and invoked; and that these saints offer prayer to God for us; and that their relics are to be had in veneration" (which gives rise to Gibbon's sarcastic remarks, *Dect. and Fall.*, Ch. 28, S. 3). This perversion was firmly held by multitudes, illustrated e.g. in *The Chron. of Henry of Huntingdon*, p. 116, where it is said of King Ceadwell in his epitaph:

> "Sure wise was he to lay his sceptre down,
> And change an earthly for a heavenly crown."

And on p. 118, the writer calls the two deceased kings, Ethelred and Kenred, "Kings of heaven;" and on page 122 exhorts all to become "Kings of heaven." Many Protestants, especially in obituaries, teach the same doctrine of present reigning, having deceased saints—over against the most positive teaching to the contrary—*already* crowned. The Anabaptists, Mormons, and others, claim that the title of "Kings and Priests" already belongs to them; and while this caricaturing of splendid promises may excite pity because of delusion, yet it is a fact that many in the church of the past have misapplied these promises in the same destructive way. The Papacy may, indeed, have extended this to a climax, by the reign of the Virgin Mary, designated "Queen of Heaven" (comp. 'Mariolatry" in *The North Brit. Review*, Feb., 1848, Cumming's *Lects. on Rom.*, etc.), but Protestants have imitated the spirit on a smaller scale; and both have applied the reign of the saints to the Church as now constituted. The plea that the saints were to reign on earth, was the plea that Popery often tendered to reconcile its encroachments on the civil power, and to apologize for its assumptions of universal power. The most precious promises relating to the future were prostituted to cover up its lust after aggrandizement. Protestants, too, often imbibed and exhibited the same spirit, not so arrogantly, but equally unscriptural. As an illustration, we refer to the speech of Cromwell to the "Barebone Parliament," which was inspired by the idea that the predicted reign of Christ and the saints was to be inaugurated under his auspices: "Jesus Christ is owned this day by the call of you, and you own Him by your willingness to appear for Him. And you manifest this, as far as poor creatures may do, to be a day of the power of Christ. I know you will remember that Scripture, 'He makes His people willing in the day of His power.' God manifests this to be the day of the power of Christ; having through so much blood and so much trial, as hath been upon these nations, made this to be one of the great issues thereof: to have His people called to the *supreme authority*." The speedy overthrow of this alleged supreme authority under Christ did not check the misapplication of the Scripture promise. The world is filled with similar assumptions, and the present reign of Christ and His saints is taught and enforced by a multitude of learned and leading divines. To those who claim a present reign of the saints, the *irony* (comp. Fausset, *Com.*, 1 Cor. 4 : 8) of the apostle, if nothing else, should prove a profitable study. The Church-Kingdom theory is fruitful of results, and one of the engrafted doctrines is this reign. Thus e.g. Brown (*Christ's Sec. Coming*, p. 477), on Rev. 5 : 10, "We shall reign on the earth," rejects our view, and also its application to reigning in an eternal state (heaven), and then declares that it applies to "the Church, as it now is, upon earth," and represents "the ultimate triumphs of Christ's cause upon earth during the present state;" but *how* it can do this, when the Church itself at the outcome of this dispensation, instead of triumphing, shall be dreadfully persecuted, he fails to inform us. All this class, when kings and princes are favorably disposed to their respective churches, have much to say about "nursing fathers," etc., perverting Mill. predictions.

[2] So extensively did this conjunction of the reigning with the period of the resurrection prevail, and so deeply rooted did it become, that we even find St. Patrick (born about A.D. 372, see Neander's *Mem. Ch. Life*, p. 433), the apostle to the Irish, after alluding to his probable martyrdom, saying: "Beyond a doubt we shall rise again in that day with the splendor of the sun, that is with the glory of our Redeemer Jesus Christ, who is the Son of the living God, as fellow-heirs with Christ and bearing His image; for we shall reign by Him, and through Him, and with Him." For the saints crowned after the resurrection, etc., also see 2 Esdras 2 : 38–43. Lactantius so briefly and tersely expresses the general opinion of the early age that we quote it: "Those that shall be raised from the dead shall rule over them that are alive, in the manner of judges." So Irenæus, Justin, Barnabas, and a host of others.

[3] As we advance in our argument, we see still more clearly what Jesus meant, Matt. 21 : 43, when he said that the Kingdom should be taken from the Jewish nation and be given to another, to be gathered out (Prop. 65), i.e. to the saints. This high position of inheriting the Kingdom, of becoming kings and priests in a universal Theocracy, was tendered to the nation on condition of repentance. The nation rejected the offer; now it is attained by the saints, including the engrafted children of Abraham. This *giving* of the Kingdom denotes *the inheriting* of it, the *actual real* possession of the governing power, and this is bestowed upon the faithful. The Jewish nation instead of inheriting the Kingdom becomes subject to its dominion. A supremacy is indeed accorded to it over all other nations, owing to its covenanted Theocratic relationship (as we have already explained, Prop. 114), but the saints rule over it. It is the glorified, united to Christ, who reign over the unglorified. Tyng (*He Will Come*, p. 159) correctly observes: "It is a very false representation of Scripture which pictures the Church as subjects of the coming Kingdom. They shall indeed acknowledge a submission to their Lord, but toward the inhabitants of the earth they will assert a *majesty*. For this they will have been *qualified by their glorification*, and to this they have even now been assigned by prophecy and promise." Much is said by mystical writers concerning "the mystical body" of Christ, Himself being the head and believers His members, the whole forming one body. Now without indorsing the mysticism which is so largely fastened on it, yet it is a truth —exceedingly precious—that Jesus and His brethren constitute *one body*, and this union is especially *made manifest* at this glorification and joint-rulership. To the critical student it may be said in this connection, that this ultimate raising up of Rulers and the establishment of a Theocracy answers the objection so often urged by unbelief, viz.: that Revelation, if real, ought to have been given to all nations, and not to have been confined to one the elect Jewish nation. But such an extension would only have increased the difficulties of securing *the end* designed, owing to the perversity—as seen in the Jewish nation—of human nature. We are satisfied that the Divine Plan accomplishes the end intended *more effectually and speedily*—consistent with moral agency—in the way that the Word points out and history unfolds, than if the opposite course, suggested by unbelief, had been adopted. The mode of procedure adopted by infinite wisdom commends itself even to our short-sightedness, and in the day of the manifestation of the sons of God will find no gainsayers.

Obs. 3. The *place* where this reign is to be manifested is expressly stated: "*We shall reign on* (or as Stuart, *over*) *the earth.*" In the very nature of the case, if they inherit with David's Son, the restored Theocratic-Davidic Kingdom, *it must be* a reign here on and over the earth. It is *after* the Coming of the Son of man, *after* the rise and progress of the fourth beast, the ten horns and the little horns, and *at* the destruction of these Gentile and Antichristian powers (Dan. 7 : 22) that "*the time came that the saints possessed the Kingdom,*" and that "*the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High.*" It is taking an unwarranted liberty with covenant, prophecy, and promise to locate this Kingdom and reign *in any other place* than this earth; and yet multitudes venture to assume it, believing themselves, under a spiritual interpretation, not only justified, but that they are actually exalting the Word by so doing. Many who advocate a kind of reign here on the earth in this dis-

pensation, also affirm that the ample, complete fulfilment is only realized in the third heaven, not seeing that the reigning *is united with the Second Advent,* the resurrection of the saints, the setting up of Christ's Kingdom, the renewal of the earth, etc.; and that such a supposed reign is *utterly antagonistic* to the description given to us of the saints during this intermediate period, viz., a time of waiting, etc., until the blessed moment comes of inheriting, of being crowned, etc., at the Advent.[1] The locality of reigning is so unmistakably indicated by the Kingdom that Christ reigns over (with whom they inherit), by the Pre-Millennial Advent and resurrection, by various propositions presented, that a mere mention of the fact is sufficient under this heading.[2]

[1] To illustrate how interpretations are forced, we append the following: Priest, in his *View*—giving but the expression of many—declares that "when Christ has set up His Kingdom in the heart of a believer," on account of "the victory" obtained over sin, "therefore of such an one it may be said, *he reigns on the earth.*" Thus two blunders are conjoined to make out a case against us, for he has not attempted to prove that the Messiah's Kingdom is in the heart, and that the overcoming of sin by grace in the individual man is a ruling on or over the earth. But in the same book the strange anomaly is found that he concedes a literal first resurrection, but—like Prof. Stuart and others—places these saints and the reigning *in the third heaven* and not on the earth. This accounts for attempting in some way, even so indirectly, to find a reign *on earth* to meet a scriptural demand. Authors like Butler (*Apoc.*) have the saints of Rev. 20 : 4, 6, reigning but not in their resurrection bodies, but they differ widely respecting the reign. The fundamental mistake of all such is simply the misapprehension of what really and truly constitutes *the covenanted Messianic Kingdom.* This point clear and settled, the rest follows as a natural sequence. Hence Dr. Bell, and others, pass beyond the record when they have this reign *over the Universe.* What Christ may do in His Divine Sovereignty as God is another question, and does not pertain to *the covenanted Kingdom,* and is not described; but as "the Christ,' the God-man, David's Son and Lord, His Kingdom and reign and that of His associated brethren is *on the earth.* And this is the Kingdom with which we are *personally* concerned.

[2] Hence we must object to various views, as e.g. the popular one presented as follows:

> "With Thee we'll reign, with Thee we'll rise,
> And Kingdoms gain beyond the skies."

The notions of reigning over the universe, in mid-air, and in heaven, have already been adverted to, and shown (Props. 151 and 168) to be opposed to the covenant promises. Some able men advocate the same, but they assign no proof in its behalf which can *set aside* the reign on earth. Irving, and many after him, advocate the removal of the saints in mid-air, and reigning from thence. Auberlen makes the saints to return with Christ (when no such return is mentioned in the Bible) to heaven, and to rule the unglorified from thence. Fausset (*Com.*, Rev. 11 : 15) says: "The glorified Son of Man shall rule mankind by His transfigured Church in heaven, and by His people Israel on earth." And in an article (*Ch. Herald*, May 1, 1879) remarks: "The transfigured saints will then reign over the earth. They will not live upon the earth as their home. This was the error of the ancient Millenarians, owing to their confounding the glory of the transfigured saints with the glory of Israel over the nations, and so in some measure they produced the expectation of a carnal Kingdom." Now in reference to all such theories, we vastly prefer the alleged "error" of the ancient Millenarians, as far more *in accordance* with covenant and prediction, giving the Patriarchs the land and the meek a real inheriting of the earth, planting the inheritance of David's Son where it geographically belongs. Fausset (Rev. 21 : 10) adds: "Even in the Millennium the earth will not be a suitable abode for transfigured saints, who therefore shall then reign in heaven over the earth. But after the renewal of the earth, and at the close of the Millennium and judgment, they shall descend on an earth assimilated to heaven itself." This is based on the mistaken idea that there is no New Jerusalem state on earth during the Millennium (comp. Prop. 151), and is abundantly refuted by the "ransomed of Zion," the resurrected saints, participating in this glory, as *e.g.* the apostles ruling over the twelve tribes, etc. We cannot disconnect the glory of the saints and that of the Jewish nation during this period, because of *the intimate relationship* existing between the two, the nation itself being identified with the Davidic Kingdom. The view of the Seventh-Day Baptists, expressed by

Waggoner and others, that the saints are removed to the third heaven during the thousand years, while the race and the earth is destroyed, belongs to the same category, and is amply refuted by their quoting Zech. 14 : 5 as applicable to the Sec. Advent, the context of which they cannot reconcile with their theory. Indeed so contradictory and lame is the view, that when comparing the New Heaven and New Earth of Isa. 65 and 66 with Rev. 21, they are forced logically by their own position to the absurdity that the saints glorified (and not mortal men in the flesh) build, plant, etc., as delineated in Isa. 65. Their system, of course, makes redemption incomplete, the race as such is never restored to Edenic conditions, the covenants as given to Abraham and David are not realized as written, and the promises to the Jewish nation remain unfulfilled.

Obs. 4. As preliminary to the reigning, if it is to take place at the time and in the place designated, we ought to expect a definite statement of *the saints coming at the time, and to the locality specified.* This is plainly given, as e.g. in Zech. 14, at the personal Pre-Millennial Advent, "*the Lord my God shall come, and all the saints with Thee.*" (Comp. Joel 3 : 11 ; Matt. 24 : 30, 31 ; 2Thess. 2 : 1 ; 1 Thess. 4 : 16, 17, etc.). It is significant and in perfect harmony with the requirements of our doctrine, that in the delineation of the last events which precede the ushering in of the Millennial era, the harvest of the saints is gathered before the fearful vintage (Rev. 14 : 14–16) ; and when the "King of kings" comes (Rev. 19 : 11–16) "*the armies*" (i.e. the redeemed, so Barnes, etc.) accompany Him. A mere statement of the accurate presentation of details requisite to complete the account of the commencement of this reign is all that is necessary.

The reader will observe that a personal coming of the saints is a prerequisite, because this rule is to be under a real, actual manifested Theocracy, and as such is characterized not merely by "a spiritual rule" but *a civil or political one,* for this rule is conducted in a government in which *Church and State* are one, and, as promised, the saints assist in overcoming enemies, subjugating kingdoms, in punishing those that resist its authority, in protecting and blessing its subjects. Some say that it is a question whether the saints reign visibly or invisibly over the nations of the earth. They might just as well question the visibility or invisibility of this coming of the saints. The idea of the twelve apostles ruling over the twelve tribes of restored Israel invisibly, is utterly opposed to *the Theocratic ordering.* This is no question to those who carefully compare the Scripture statements respecting the visibility of the metropolitan city, of rulership and worship, the visibility ascribed to the acts of the King, the homage paid to Him, the accessibility of the rulers, etc. This does not, of course, forbid the power—like angels—of rendering themselves, at pleasure, invisible to mortal eyes, etc. The latter feature is designed to facilitate the power, discrimination, etc., of the glorified ones. Com. Props. 168, 197, etc.

Obs. 5. In giving *the proofs* verifying such a reign of the saints, *so abundant is the precious material* that we find a difficulty in properly arranging it. Let the following order suffice. 1. This rulership of the saints is contained and promised in the covenant made with Abraham. Thus in Gen. 17 : 6 and 35 : 11 the promise is that "*kings shall come out of thee.*" If this promise is limited to the few past literal kings of the Jewish nation, well may the contrast offered by infidels be considered, viz., that a promise coming from the Almighty God, which on the face of it indicated great kingly authority and was only fulfilled in kings who in power and dominion were *far inferior* to the great monarchies surrounding them, is scarcely a promise *commensurate* with the greatness and majesty of God. Admitting that the sinfulness of the Jewish nation dwarfed this promise in the past, yet God's covenanted promises, to which *His oath is*

attached, are not to be defeated by the perversity and sinfulness of man. For this would at once argue weakness and imperfection in the Supreme Being, viz., that foreseeing the failure of the proportions due to such a promise coming from Him, He should affirm it *by oath.* The Apostle Paul had no idea of such a failure, for from this very promise in the covenant he declares "*that the promise to Abraham was, that he should be heir of the world*" (Rom. 4 : 13). The inheriting of the earth by the meek, and the inheriting of the Kingdom, are equivalent phrases designating *the same* destiny, rank, and power. This company of kings are to proceed from Abraham, in virtue of his being thus chosen, and hence results the imperative necessity, as has been already demonstrated, of our being *grafted in, adopted, and reckoned* the children of Abraham, that we, as Gentiles, but now recognized as belonging to the elect nation, may inherit with him, or become *kings and priests.* This promise is repeated in another form (Exodus 19 : 6) and amplified by Peter (1 Peter 2 : 5, 9) as still future, God being engaged in the process of gathering out the people who shall appear as this Kingdom of royal priests, fulfilling the Divine purpose (Isa. 43 : 21) : "*this people have I formed for Myself; they shall show forth My praise.*" ' 2. It is in view of this Divine purpose of raising up a Kingdom of kings and priests (i.e. a Kingdom unexampled in its manifestations of regal splendor and glory), that the most positive declarations are made. Thus in Rev. 5 : 10, speaking of the redeemed, it is added : "*And hast made us unto our God kings and priests; and we shall reign on the earth.*" That this embraces *actual, real rulership* is so apparent that even those most inclined to spiritualize admit it, as e.g. Barnes (*Com. loci.*), who at least says that "the redeemed will be so much in *the ascendency that the affairs of the nations will be in their hands,*" a state of affairs that will not, according to Scripture, be found *down to* the Second Advent. In Rev. 3 : 21, it is stated : "*To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down in My Father's throne.*" This emphatically teaches that the saints share or participate *in the rule* of the Messiah, for in no other way, without violence, can the words be applied. Matt. 24 : 46, 47, has "*Blessed* is that servant whom his Lord, *when He cometh* shall find so doing. Verily I say unto you, *that He shall make him ruler over all his goods.*" (Compare the being "faithful over a few things" and becoming "*ruler over many things,*" Matt. 25 : 21, the "*authority over ten cities,*" etc., Luke 19 : 17, and "if we suffer with Christ, *we shall also reign with Him,*" 2 Tim. 2 : 12). Such language is based on the idea that the reward bestowed upon faithfulness is *an elevation* to a position of superiority *evidenced by the exercise of authority and rule.* Such are (Rev. 1 : 6) "*made kings and priests unto God,*" raised (so Barnes *loci*), to "*exalted rank and dignity,*" or (as Prof. Stuart, *Apoc. loci*) "*constituted a kingly order,* the members of which are all like priests, i.e. holy and consecrated to the service of God and in the possession of *elevated dignity.*" If we take the rendering offered by Bengel (*Gnomon*) and Stuart of the last named passage, viz., that "the whole body of these priests form a Kingdom," and read it "made us a Kingdom," it increases, if possible, the force of the expression, seeing that the Kingdom is represented as contained, *centred in royalty itself,* as e.g. Dan. 2 : 38.[2] 3. Saints are "*the heirs of a Kingdom,*" James 2 : 5, which they inherit at the Second Coming of Jesus when He is revealed as King, "in His glory," and "shall sit upon the throne of

His glory," Matt. 25 : 34. Reference is again made to this in order that the reader may consider that "*heirship of a Kingdom*," *and* "*the inheriting of a Kingdom*" embraces much more than a mere admittance into and enjoyment of the blessings of a Kingdom. It evinces the coming into *such actual possession* of a Kingdom as is alone met by the idea of *a participancy in government and of regal authority.* Thus the language is understood when used among men ; and the Spirit *never* would give a promise which, expressed in a definite usual form, denotes this, and yet mean that we should regard it as *exaggerated,* and therefore we should soften the implied dignity down into what might suit our humility or fancy.[3] 4. A class of passages which describe *the actions* of the saints associated with Christ, can only be received as indicative of *an actual acquired rulership.* When Jesus the Mighty King comes He is represented as commencing *His rule* by terribly overthrowing His enemies (Prop. 115); now the saints come with Him (Obs. 4), and they too are exhibited as engaged in and performing *the same kingly acts.* Thus Rev. 2 : 26 : "And he that overcometh and keepeth My words unto the end, *to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in shivers, even as I received from My Father.*" Our opponents on this passage make all the concessions that our argument demands, for they concede (as Barnes, *Com. loci*), that it means that the saints "would partake of the final triumph and glory of the Saviour, and be *associated with Him*," and in reference to the time of fulfilment : "All that is said here would be applicable to that time when the Son of God will come to judge the world, and when His saints *will be associated with Him* in His triumphs." It is true that Barnes, and others, endeavor to shift this passage to a rewarding in the third heaven, but the futility of it is evident from its describing a scene and events taking place *upon the earth.* So also the Psalmist (Ps. 149 : 5-9) makes "the saints joyful in glory" at the appearance of "their king" and declares : "*Let the high praises of God be in their mouth and a two-edged sword in their hand ; to execute vengeance upon the heathen, and punishments upon the people ; to bind their kings with chains, and their nobles with fetters of iron ; to execute upon them the judgment written :—this honor have all His saints. Praise ye the Lord.*" Jude (14, 15) likewise invites the King and the saints in their Coming "*to execute judgment upon all*," etc. Thus the Spirit, in attributing to the saints *the same irresistible authoritative action* which belongs to Jesus Christ in His *regal* character and manifestation, certainly teaches that they obtain *associated rulership*, glimpses of which even seem to flash out of the song of Deborah and Barak (Judges 5 : 13, 31).[4] 5. Jesus Himself is styled (Rev. 1 : 5) "*The Prince of the Kings of the earth*," i.e. as Commentators inform us, "*the first in rank.*" So also in Rev. 17 : 14 and 19 : 16, He is called "*The Lord of lords and the King of kings.*" The phraseology implies a recognition of this precedency. But if applied, as usual, to earthly monarchs in this and former dispensations, it loses some of its force by the fact that the claim here set up has not been acknowledged, for wickedness and rebellion have characterized most of such kings. The language is expressive that those kings over whom He is the Prince, the Leader, etc., *receive Him* as such. This therefore can only be referred to the saints who are mentioned in immediate connection with those passages, and in one expressly denominated "*kings*," in another designated His "*armies*," and in the third "*the called and chosen and faith-*

ful." Admit the elevation of the saints to the dignity of kingship, Christ being the Mighty Leader and King, and we at once recognize the beauty, force, and sublimity of the claim, and how joyfully this will be acknowledged by *the kings* themselves. For then the title really assumes its intended *dignatory form,* seeing that a body of exalted kings and lords are associated with and under Him in His Theocratic government. This is strikingly corroborated in Heb. 1 : 9, where, after the direct reference to the throne and sceptre of the Son, it is added : "*Thy God hath anointed thee with the oil of gladness above thy fellows*"—that is, above the kings who are nearly related to Him. Barnes (*Com. loci*) comments : "Above thine *associates ;* that is, *above all who sustain the kingly office,*" and after correctly opposing Doddridge's supposition that these fellows were "angels," adds : "The more natural construction is, to suppose that it refers *to kings,* and to mean that He was the most exalted of all." These "fellows" are evidently "*the co heirs with Christ,*" He being the chief inheritor, the Sovereign among them. The title given to the Messiah by Micah 5 : 2 (see Horne's *Introd.*, vol. 2, p. 271) is indicative of His being the supreme commander as distinguished from subordinates. The Psalmist expresses his hope (Ps. 94 : 10) of *renewed rulership* at the very time that the enemies of the Lord shall perish in being then "*anointed with fresh oil*"—phraseology equivalent *to kingship.* And when the kings thus associated with the Mighty One "hear His words" and exercise their rule, it will be fulfilled that (Ps. 138 : 4) "*all the kings of the earth shall praise Thee, O Lord* (which is not done down to the Advent, but must be *after,* as seen Rev. 19)."[5] 6. It is in view of this promised rulership that so much is said concerning the exalting of "*the horns*" of the righteous. The "*horn*" was extensively used as emblematic of *regal power, rule, or dominion,* as e.g. Jer. 48 : 25 ; Dan. 8 : 5. 6, 20–22, etc. It is an apt speaking symbol of power and authority. Now it is repeatedly declared that the time is coming when (Ps. 75 : 10) "*all the horns of the wicked also will I cut off, but the horns of the righteous shall be exalted.*" Hence the promise to the righteous one is : "*his horn shall be exalted with honor ;*" and let the reader ponder the words that follow (because the saints when they receive this honor come with King Jesus "*to execute the vengeance written*"), "*the wicked shall see it and be grieved ; he shall gnash with his teeth and melt away ; the desire of the wicked shall perish.*" Therefore it is that in Ps. 89, where the most positive assurance is given that the Davidic covenant, long delayed, shall be fulfilled in David's Son restoring the throne and Kingdom, it is appropriately added : "*in thy favor our horn shall be exalted.*"[6] 7. Another class of passages, in strict accord with this idea of acquired authority, tell us that the saints are to be *crowned,* as in 1 Cor. 9 : 25 ; James 1 : 12 ; Rev. 2 : 10, etc. The time of bestowing this crown coincides with the time previously stated, as e.g. 1 Pet. 5 : 4, "*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*" So Paul also expected (2 Tim. 4 : 8), the crown to be given only to himself and others at the "*appearing*" of the Lord Jesus. The emblematic "*crowns of gold*" of the Elders (Rev. 4 : 4) are indicative of their sustaining *a kingly office.*[7] 8. Hence, we are prepared to find the saints even called "*princes,*" etc., because of such received honor. This has been seen already in the title of "*kings and priests,*" but in addition to these other expressive names are bestowed. In the 113th Psalm at the time the Barren Woman (Prop. 118) becomes the "joyful mother of chil-

dren," God "*raiseth up the poor out of the dust and lifteth the needy out of the dunghill, that He may set him with Princes, even with the Princes of His people.*" In the 47th Ps., when "the Lord most High" is the "great King over all the earth," and "He shall subdue the people under us and nations under our feet," *then* "*the Princes of the people are gathered together, even the people of the God of Abraham: for the Shields* (Sep. *strong ones;* Horsley, *protectors;* Vulg. *strong gods;* meaning, so Clarke, *kings or rulers*), *of the earth belong unto God: He is greatly exalted.*"[8] Even Ps. 110 : 3 is supposed by some (as Dr. Clarke, *Com. loci*) to bear the rendering: "*Thy princely people in the day of thy power,*" etc. (with which may be compared Justin Martyr's: "With Thee shall be, in the day, the chief of Thy power, in the beauties of the saints," etc.). And various commentators, instead of applying Isa. 32 : 1 to Hezekiah, interpret it (correctly), as referring to the Messiah: "Behold, a king shall reign in righteousness and *princes* (some read, as to princes) *shall rule in judgment.*"[9] 9. The more indirect allusions growing out of the purpose intended are numerous. Saints are to occupy the same place, i.e. "*the heavenlies*" (see Prop. 107, Obs. 3), now usurped by Satan. Recalling how the future, anticipated by hope and most firmly grasped by faith, is spoken of as present, "*the heavenlies in Christ*" (Eph. 1 : 3 and 2 : 7, comp. with Eph. 3 : 10 and 6 : 12) will be fully realized in this rulership. In Ps. 72 : 3 in the description of the Messianic reign, "the mountains shall bring peace to the people, and the little hills, by righteousness," which some commentators (as e.g. Clarke, *Com. loci*) explain to denote that *princes and inferior governors* or rulers bring peace. Anciently kings or rulers were called shepherds, and this is referred to in Isa. 23 : 4 in connection with the reign of the Messiah. In Isa. 60 : 17 that God "will make *thy officers* ("who should be appointed to rule," so Barnes, who follows Sep., which gives "*Rulers*") peace and thine *exactors* (*magistrates*, so Barnes, etc.), righteousness." Reference may be made to this feature in Jer. 33 : 26, and in Ps. 94 : 15, as some render it (as e.g. Clarke *Com. loci*): "Until the Just One shall sit in judgment, and after Him all the upright in heart." Receiving what writers on the figurative language of the Bible inform us, that "*a star*" denotes a ruler, this idea attached to various promises, as e.g. Dan. 12 : 3, would increase the comprehensiveness of the same. The most delicate allusions are but too frequently overlooked, owing to our keeping this reign of the saints too much in the background. Thus, e.g. in Prov. 8 : 14–16, after showing that "sound wisdom" gives "strength," it is added, "*By Me* (i.e. in possessing Me) *kings reign and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth.*" This can be only true of the saints, for as the history of the world shows, comparatively few such pious kings have existed; but the passage receives due force if we admit that the time is coming when *all* who have "sound wisdom" shall be "kings, princes, and nobles." The same delicate reference is contained in the saints being then associated with "*the hand*" (emblem of power), of the Lord, in their riding upon "*white horses*" (emblem of victory, used by rulers), in becoming "*pillars*" (as used e.g. Rev. 3 : 12—emblem of chief supports), in becoming lordly "*cedars,*" "*trees of righteousness,*" etc. (emblems of the *nobles* of a kingdom, so Horne's *Introd.*, vol. 2, p. 469), and even in "the mounting up with *wings like eagles,*" indicative of exaltation.[10]

[1] For such are "*the Sons of God,*" and declared to be such, as Jesus was (Rom. 1 : 4) "*by the resurrection from the dead.*" This Sonship, as "the first-born," already implies the rulership. Thus e.g. Knapp (*Ch. Theol.*, p. 132) on the phrase "Son of God" as given to Jesus in Ps. 2 : 7, says : "It is the dignity of this office of King or Messiah, of which the Psalmist appears here to speak. The name *Son of God* was not unfrequently given *to Kings ;* it is not, therefore, *nomen essentiæ*, but *dignitatis messianæ*. The passage would then mean, Thou art the King of my appointment," etc. So others (*Ency. Relig. Knowl.*, Art. "Son of God," etc.) say it was applied to magistrates or rulers. Now, aside from a divine relationship, the title evidently is given to include *the future relationship* that they sustain to God in the power bestowed upon them and exercised by them. As Adam was "the Son of God," having dominion accorded to him, which he forfeited, this "image of God" lost shall be restored through the second Adam. What this image or likeness denotes, we may leave an opponent to inform us. Thus Bush, *Com.*, Gen. 1 : 26, says : "But there can be as little doubt that the phrase in this connection denotes primarily *the possession of dominion and authority.*" The "Sons of God" to be *truly such* must be restored back to their forfeited dominion. It is this "peculiar people" that God calls forth in this Messianic ordering. Then Prov. 4 : 8, 9, will be abundantly verified : "She (Wisdom) shall promote thee ; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee."

[2] We can see then how the time is coming when such passages as Ps. 138 : 4, 5, will be literally verified : "*All the kings of the earth* shall praise Thee, O Lord, when they hear the words of thy mouth. Yea, *they shall sing* in the ways of the Lord : *for great is the glory of the Lord.*" Now but comparatively few kings honor the Lord, then *all* kings shall exult in Him. When these Scriptures are realized in all its fulness, then and then only will the title (Rev. 1 : 5) of Jesus most significantly and gloriously appear : "*Prince of the kings of the earth,*" whose loyalty to and supreme love for "the Prince" cannot be questioned. The New Revision renders Rev. 5 : 10 : "And madest them to be unto our God a kingdom and priests ; and they shall reign upon the earth." Lange's *Com. loci :* "And didst make them unto our God a kingdom and priests ; and they reign upon or over the earth." Dr. Craven, in a foot-note (p. 160) opposes the idea of "the saints reigning as *mere subjects* (i.e. to be kings *without authority over others*)," on the ground of its being "inconsistent with (1) the essential idea of *reigning*, which is *to exercise authority over others*) ; (2) the express intimations of the word of God ; comp. Dan. 7 : 22, 27 ; Luke 22 : 29, 30, etc." "If it be asked, Over whom are the Saints to reign ? it may be answered, (1) *Some*, as *superior Rulers*, over their brethren (see Luke 22 : 29, 30 etc.) ; and (2) *all*, as kings, over the human races to be born after the establishment of the Basileia, and, perchance, over other races throughout the universe. Speculation as to this last point, however, not only as to *answer*, but as to *question*, should be restrained."

[3] It is a sad fact that these exceeding precious promises are frittered away until they become indefinite and lose their designed meaning. To reconcile the inheriting with the spiritualistic theory of a Kingdom, it is denied that a Kingdom is really inherited, but only "the effects" of it. Thus Hodge (*Sys. Div.*, Vol. 2 p. 599) remarks that "the word Kingdom is used metonymically for *the effects* of the exercise of royal authority." In this sense he says "men are said to inherit the kingdom of God." The figure that he refers to is used e.g. in the rendering (2. above) "made us a kingdom," i.e. metonymically ; conferred (not the effects but) "the exercise of royal authority," but to "inherit a Kingdom" the same idea is expressed without figure, if we allow language any adequate meaning. This inheriting, as we show by the numerous passages adduced, is explained in so many different ways that it cannot, without violence, be resolved into a figure of speech. What a relief such a faith in real, substantial regal honor and position imparts at the side of the vague mystical, spiritualistic conceptions of mysticism, pantheistic individualism, and of semi-belief in general. Here is something plainly expressed in the grammatical sense, for hope to grasp, tangible, readily comprehended, transcendently ennobling and glorious.

[4] They will subdue the wicked, verifying such passages as Prov. 14 : 19, "The evil bow before the good, and the wicked at the gates of the righteous," for (v. 11) "The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish." The reader will observe that toward the wicked they bear (just as the Christ at His Coming) an "iron sceptre," ruling "with a rod of iron." It is destructive. Against the notion (which has resulted in direful persecutions and bloodshed) that this is to be manifested in the present Church, Dr. Craven (Lange's *Com.*, p. 124) remarks : "The 'iron sceptre' was not promised to the Church militant as an organism, but to individuals ; and not to

individuals in the present state of conflict, but to those who at 'the end' should appear as conquerors." That Christianity possesses a power over the heathen world is not denied; the power, however, is not that of 'the iron sceptre,'—the power of government. The adjournment of these promises to *the day of the Parousia* is in accordance with the express language of Christ Himself.

[5] Ingersoll and those like him may make sport of this anointing oil (designating it "hair oil," etc.), but to the believer it has *a significant and precious* meaning. For when it is said Ps. 23 : 5 (comp. Ps. 92 : 10 ; 89 : 20 ; 45 : 7, etc.) : 'Thou anointest my head with oil," it is indicative of a consecration to Rulership and Priesthood. We only now remind the critical student that this union of kings and priests with the Christ is essential to *the completeness* of the Theocratic ordering, is requisite to fill up *the measure* of His own glory and dominion (comp. e.g. Eph. 1 : 23 and the comments of commentators on the same). The exaltation of Jesus is *correspondingly* to this associated body of kings and priests, glorified and honored, reflecting His redemptive work and personal glory. It adds by a visible manifestation to the perfection of the mighty Redeemer and Sovereign, especially when it is regarded as founded on grace, and made instrumental in extending the praise of God. Fausset (*Com.*, Ps. 45 : 16) makes the following comment : "As earthly monarchs govern widely extended empires by viceroys, this glorious King is represented as supplying all the principalities of earth with princes of His own numerous progeny." The Theocratic unity demands this *intimate* relationship, which brings corresponding exaltation and faithfulness.

[6] Then shall be fulfilled the special promise made to Zerubbabel, the son of Shealtiel (Hag. 2 : 23), who shall be made "as a signet," i.e. occupy a most honorable position, and participate in that mighty shaking of kingdoms, etc. (Comp. Prop 147.) It is in view of this power lodged in the saints and their coming with Jesus at the Sec. Advent, that they are even implied in the phrase "The Son of Man cometh in the clouds of heaven with power and glory." (Comp. the excellent remarks of Olshausen—*Com*, Vol. 2, p. 250—on the word "power," and its meaning in reference to a host.) We cannot separate the Head from His members in this coming ; the Spirit unites them, and this union we must respect and observe.

[7] Strange that De Wette (Com., 2 Tim. 4 : 8) should bring the charge of *pride* against Paul in claiming a crown for himself personally, when he distinctly in the Epistle, and other places, ascribes his victory and future glory to the marvellous, unmerited grace of God extended to him, and declares that all believers shall share with him in the same glorious salvation. The reference to himself personally is precisely what we, who follow his teaching, require as evidencing the strength of his faith and hope.

[8] Of this striking passage we give the rendering of Sirr (*First Res.*) following, or probably is, Horseley's : "The willing (or voluntary ones) of the peoples are gathered together, a people of the God of Abraham. Because *the Protectors of the earth* are for God, He is greatly exalted." Justin Martyr renders it : "*The rulers of the nations* were assembled along with the God of Abraham, for *the strong ones* are greatly exalted on this earth." These "strong ones" reminds us at once of "the mighty ones," who came down at the gathering of the heathen to the winepress, Joel 3 : 11. It may be added that the expression of Ps. 113 quoted is a reproduction of Hannah's prayer, 1 Sam. 2 : 8, 9, in which, however, we find the most significant explanatory addition, "*to set them* (*i.e.* these poor, etc.) *among princes, and to make them inherit the throne of glory.*" Comp. also Ps. 45 : 7 with verse 16.

[9] Delitzsch's translation : "Behold, *the King* will reign according to righteousness ; and *the princes* according to right will they command. And every one will be a shelter from the wind and a covert from the storm ; like water brooks in a dry place, like the shadow of a gigantic rock in a languishing land." Fausset (*Com. loci*) refers this to the future Messianic reign, and "the princes" are "subordinate, referring to all in authority under Christ in the coming Kingdom on earth, e.g. apostles, etc., Luke 22 : 30 ; 1 Cor. 6 : 2; 2 Tim. 2 : 12 ; Rev. 2 : 26, 27, and 3 : 21."

[10] Many indirect allusions are only available in the light of direct Scripture. Thus e.g. Jesus re-establishes the Davidic house, and the saints gathered out form part (Heb. 3 : 6) of His house, i.e. they are incorporated into the royal house (comp. Obs. 5, 2), and with Christ compose its regality. So Rom. 16 : 20, "the God of peace shall bruise Satan under your feet shortly," cannot be limited, as many do, to the Church at Rome, as if it denoted the gaining of victory over "discord, contentions, and divisions" in the congregation. For in point of historical fact this is *not* the truth, seeing that Satan, instead of being bruised at Rome, made that the theatre of miserable retrogressions, hierarchical tendencies, and persecution. It refers to the victory over Satan and the

resultant reign as presented in Rev. 20 : 1–6. The word "shortly," which has misled so many, is given by the Spirit according to the measure of time that belongs to Him (Comp. Prop. 173.) Some writers (as e.g. *Proph. Times*, Vol. 10, p. 28, etc.) make the cherubim foreshadow the reigning saints ; others derive additional confirmation from the tabernacle or temple, as typical of a future ordering. Interesting deductions have been made by Thomas and others, from Zech. 3 and 4, the "men of wonder" or "representative men," "thy fellows" being regarded as representing these saints or rulers, etc. ; but having so many other passages, presenting the doctrine in plain terms, these symbolical representations may only require this reference.

Obs. 6. Another proof is worthy of separate consideration, viz., the passages relating to the judging of the saints. Having shown (Prop. 133), what the Judgeship of Jesus Christ is, when He comes to judge the world, viz., that it designates *His regal kingly rule*, it is corroborative of the correctness of our doctrine that the saints are represented as associated with the Lord Messiah *in judging*. In Dan. 7 : 22, in connection with the Advent of the Ancient of Days, the Coming of the Son of man, the overthrow of the enemies of God, "*judgment was given to the saints of the most High ;*" this itself is explained as *possessing* the Kingdom, dominion, etc , in verses 22 and 27. Having given in detail the Scriptural idea of "*judging,*" it will suffice to present the opinion of a scholarly opponent. Thus Prof. Bush (*Mill.* p. 129), in interpreting the phrase "judgment was given to them" (Rev. 20 : 4), advocates by various references the Scriptural usage, and then says : "Numerous passages to the same effect might be readily adduced, from which the inference can scarcely fail to be drawn, that by judgments being given to those that sat on the thrones, *is meant, that they received authority to reign and govern, or the right of exercising judgment according to the Hebrew sense of the word 'judge, which is equivalent to that of 'reigning,' or putting forth the judicial and executive acts of the governing power.*" Fairbairn (*On Proph.* p. 450), admits that "the thrones set for judgment" and "the reigning" indicates "*their* (i.e. saints) *kingly power,*" which is exercised in authority and rulership over the nations. Now keeping in view the Jewish idea of a Judge (i.e. a Ruler) let us regard 1 Cor. 6 : 2, 3, "*Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels?*" The sense of the passage is plain, viz., that if destined to the promised *kingly rule* over the world (as predicted by the prophets, etc.), that if even angels shall be subjected to that *kingly* exercise of power (for the angels are subjected to "The Christ," and being associated rulers, with Jesus, they even will willingly yield obedience to the "co-heirs"), they ought to be sufficiently worthy to exercise *some authority* even now in such matters pertaining to the saints.[1] It is in view of this determined rulership that Jesus (Matt. 19 : 28 ; Luke 22 : 29, 30) promises specially to the apostles : "*Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye shall also sit on twelve thrones judging the twelve tribes of Israel.*" Here the restoration of the Theocratic order is not only intimated, and the Messianic reign stated, but the apostles are to be elevated to *regal* position of "*Judges*" or *Rulers.* It is in opposition to the spirit of the passage, parallel Scripture, and usage, to explain this (so Priest in *View of Mill.*), as fulfilled on the day of Pentecost, or (so Prof. Bush, *Mill.*), as verified by the "Christian Church in the midst of which the apostles are to be conceived as *enthroned,*

and continually exercising *judgment* by means of their writings embodied in the sacred canon," or (so Lightfoot), as exhibited in *the ministerial authority* with which the apostles were invested. (See Prop. 145, on Regeneration.) Such interpretations are rejected as untrustworthy and a lowering of the promise by those who have no doctrinal sympathy with us. Thus e.g. Bloomfield (*Com. loci*) refers the fulfilment *to the Second Advent* after the resurrection of the saints, and supposes that the *high exaltation*" of the apostles is denoted. Barnes (*Com. loci*) locates the realization of the promise *at* the same period, and after stating that "to judge denotes *rank, authority, power*," as evidenced in "the ancient judges of Israel," adds: "And as earthly kings have those around them dignified with honors and office, counsellors and judges, so Christ says His apostles shall occupy *the same relative station* in the great day." Comment on such concessions is unnecessary; but it may be interesting to notice how those who reject our doctrine find it difficult to retain an interpretation without inconsistency and even contradictions. Taking one of the most guarded writers, Neander (*Life of Christ*), he informs us (sec. 76) that the apostles "were to lead the Kingdom (i.e. the Church) as His organs," and as confirmatory of this mission quotes in a footnote Matt. 19 : 28, and Luke 22 : 30, "ye shall also sit on twelve thrones, judging the twelve tribes of Israel." He here, as also in Sec. 51, applies this judging to *the present* dispensation. But when he comes to Sec. 228 he then interprets it (correctly), as referring to the period "*when the Son of man should appear with dominion corresponding to His glory in the renewed and glorified world;*" saying that "the word '*judging*' includes the idea of '*governing*' according to its ancient acceptation;" for "the idea of a participation of believers with Christ *in the government and judgment of the future world is bound up with the whole mode of representing the Kingdom of God in the New Testament.*" With all his efforts to make something "symbolical" out of it, he gives us all the admissions that we desire, even in the sentence: "There are to be 'judges' and 'judged,' 'rulers' and 'ruled,' but in an exalted sense—*in the new form of the Theocracy as well as in the old.*" Such is our doctrine.[2]

[1] See the just criticism of Bloomfield, *loci*, against the constrained interpretation that this judging is fulfilled in this life "by judging heathen," i.e. detecting their errors, or by "judging or condemning the world by their preaching," or "by condemning others by comparison," etc. He justly shows (and so Barnes, *loci*) how contradictory all this is to the scope and argument, and retains the common view held by Luther, Calvin, Erasmus, and many others, that they actually and truly participate in judgment at the Advent of Christ. This brings it nearer to the idea of rulership, for some of these simply embrace the idea of judicial investigation, or even of mere concurrence in judicial sentence, strangely overlooking the scriptural usage of the word judge. This passage is by some supposed to indicate Christian magistracy and rulership but in this dispensation. This retains the sense of rulership, but is a violation of the time of destined ruling, as is even evidenced by the promised judging of angels. Some confine the judging of angels to that of 2 Pet. 2 : 4; Jude 6. Now, whatever is connected with the action of these associated kings in this direction, it certainly does not meet the full requirements of the word "judge," or the actual exaltation of the saints, so great in virtue of their union and glorification with Christ that angels even will be subjected to their commands. That our position is not an extreme one is evident from the Supremacy of Jesus Christ over all angels, in which Supremacy the saints by virtue of joint heirship participate. Even Prof. Stuart (Barnes, *loci*) says: "This may mean that the saints shall in the future world be raised to a rank in some respects more elevated than even the angels in heaven." The reader, perhaps, will be pleased to notice how the Jews understood this judging at the last time. We append an illustrative extract taken from the *Book of*

Wisdom, Ch. 2 : 7, 8, which, speaking of the return of the dead, says : "In the time of their visitation they shall shine, and run to and fro like sparks among the stubble ; they shall judge the nations, and have dominion over the peoples (*Vulg.*), and their Lord shall reign forever." To have rule over angels ! What honor, dignity, and glory ! (Comp. e.g. 1 Cor. 2 : 9, 10.) Fausset (*Com.* 1 Cor. 6 : 2, 3) properly says : "There is a distinction drawn by able Expositors, between the saints who judge or rule, and the world which is ruled by them." To *reign* and to be *saved* are not necessarily synonymous.

[2] Some endeavor to make an unnecessary difficulty in the statement that the twelve apostles are only promised a rulership, and that in Rev. 21 : 14 the twelve foundations are only inscribed with the names of twelve apostles, from which it is argued that Paul is excluded (some even going so far, that this exclusion indicates the superior position of the twelve and the inferiority of Paul, notwithstanding his protestations of being at least also an apostle), and that Revelation is Anti-Pauline. But all such inferences are beyond our province. Paul is definitely promised a crown or rulership, 2 Tim. 4 : 8, and for aught we know the Lord, in view of his abundant labors, etc., may have a better thing—*a special position*—in reserve for him. We need not trouble ourselves about the crown that Paul will receive, for it will be *commensurate* with his apostleship. Because God has not seen proper to particularize his position, it is simply folly to conclude that it must necessarily be lower than that of the rest. Therefore, we need not resort to the explanation of Hengstenberg (*loci*), who supposes that Mathias's appointment was only provisional, and that when the Lord Himself made choice to fill the vacancy Paul became the true twelfth apostle ; or, to that of Reuss that Paul did not call himself a thirteenth apostle but simply an apostle, all believers being apostles (which does not meet the difficulty, and is opposed to Paul's own definition of an apostle and of what constitutes one). In conversation with a friend, Rev. Rogers, who takes Hengstenberg's view, he pointed out the fact that Mathias was chosen *without* God's direction at the expressed opinion of the other apostles, and that Paul was the one whom God had chosen to take Judas's place. The apostles correctly reasoned that the original number should again be filled ; but instead of waiting, and leaving God to take *the initiative*, they prematurely undertook the work of supply, too much assuming God's place and call, and leaving it to an election when it was *God's part* to do the choosing. There is force and propriety in this, seeing that this important event transpired before the day of Pentecost, and that this election is all that we hear of Mathias. If this is to be received, then Paul's name will be with the rest, Rev. 21 : 14. It also then shows the exceeding delicacy of the New Test., in simply recording the fact without note or comment, or afterward referring to it. Augustine (*City of God*," B. 20, Ch. 5) makes the number "twelve" to signify "the completeness of the multitude of those who shall judge," so that it would include Paul, who, he says, in 1 Cor. 6 : 3, unmistakably considers himself included in the number of judges." We prefer the definite number of twelve as more agreeable to the analogy of Scripture on the subject. So Dr. Schaff (*His. Apos. Ch.*, p. 512) rejects the election of Mathias on the ground that Peter was "precipitate," and "thought that the vacancy in the sacred number of twelve, occasioned by the crime of Judas, must forthwith be filled, *without waiting* for the promised outpouring of the Holy Ghost." "There seems to be no alternative, but to pronounce the election of Mathias a well-meant yet hasty and invalid act, and to substitute Paul for him, as the legitimate apostle." Steir (*Discourses of the Apostles*, 2d ed.) takes the same view ; others maintain the validity of the election. Whatever may be the truth in the matter, one thing is conclusive, viz. : that Paul will receive his exalted position as Judge, Ruler, King, and Priest.

Obs. 7. The witticisms that some eminent men have attempted to pass at the expense of "the mother of Zebedee's children" (Matt. 20 : 20–29) recoil upon themselves, inasmuch that in denying that there *are positions of honor and rulership* in the Messianic Kingdom, they evince *far less knowledge* of the subject than she possessed. Instead of this mother entertaining low and grovelling views respecting the Kingdom, she evidenced her appreciation of its glory and her understanding *of the predicted rulership* in it by making her request. Making due allowance for her motherly feelings, yet we can accord no sympathy to her apparently selfish purpose of securing the elevation of James and John to a position superior to that of the others. The narrative, as recorded, confirms in the strongest manner

that while incorrect and blamable in preferring the request in behalf of her children, she was *not wrong* in supposing that the Messianic Kingdom, when erected, shall contain various stations of honor or degrees of rulership. Let the reader consider the following particulars, and such a confirmation will inevitably appear. (1) The time when this request was made is but a short time before the death of Jesus, and, consequently, after He had frequently spoken of the Kingdom. (2) This mother made the request through (evidently Mark 10 : 35) the solicitation of James and John, the latter having not only had the Kingdom explained to them by Jesus, but had even gone out and *preached* it to the nation ; hence they ought to have known something concerning it. (3) James and John had just previously heard from the lips of the Saviour (Matt. 19 : 28) that the apostles would be rewarded in the Kingdom *with a rulership on twelve thrones ;* hence the request itself is *indicative* of this acquired knowledge of rulership and of their faith in its ultimate attainment. (4) James and John had also witnessed the transfiguration, and, therefore, had more exalted views respecting the Messianic glory (see Prop. 153, on Transfiguration). (5) Jesus, instead of *denying* that such gradations of rulership will exist in His Kingdom, *expressly announces* that they will be manifested, (*a*) by making them *dependent* upon suffering in His behalf, and (*b*) by asserting "but to sit on My right hand, and on My left, is not Mine to give, but (or, except to those) for whom it is prepared of my Father," thus showing that such posts of honor *shall exist,* but will be awarded *to those* accounted worthy of them.[1] What follows is better illustrated by Luke 22 : 24–30, when they (disciples) had "a strife among them, which of them should be accounted the greatest." Now, corroborative of our doctrine we have those points presented : (1) This strife indicated (while exhibiting a wrong spirit in the apostles) what views they held concerning *a future rulership* in the Kingdom. (2) Referring to Gentile rulers, Jesus tells them (because they anticipated the speedy setting up of the Kingdom and did not recognize its postponement, etc.) that instead of becoming such rulers *now* they must be servants. They were to be only the heirs of a Kingdom. (3) He does not rebuke *the views of rulership held, but confirms them* by these particulars : (*a*) By showing how one *could become* "the greatest" and "the chief"—viz., by serving ; (*b*) by referring to Himself, who, although *the King*—the Mighty Chief—of the Coming, still future Kingdom, *now also* served ; (*c*) by then specifically, in view of the foreseen service they would render, telling them, "*I appoint unto you a Kingdom,*" i.e., you shall inherit a Kingdom, receive power of rulership ; (*d*) "*as My Father hath appointed unto Me,*" i.e., it will be as real, substantial an exercise of power, although subordinated to mine ; (*e*) "*that ye may eat and drink at My table in My Kingdom,*" i.e., you will be so exalted *in special honor* as to occupy, because of your stations, places of dignity near Me ; (*f*) "*and sit on thrones,*" i.e., elevated to Kingship ; (*g*) "*judging the twelve tribes of Israel,*" thus explaining why they are to be enthroned, viz., to govern the restored Jewish nation, which will again be manifested in its tribal divisions (comp. e.g. Isa. 1 : 26, 27). It is impossible, taking these statements *entire,* and comparing them with *the general analogy* of the Word and with the Messianic Kingdom, as it must appear in its *covenanted form,* to form any other *just* conclusion than the one we are advocating. We may rest assured that "*the saints of the Most High*" (marg. "of the high places" or "things," i.e., to which they are destined and which they shall

occupy) "*shall take the Kingdom and possess it forever, even forever and ever,*" Dan. 7 : 18. (Some, however, read "the supreme holy ones," and in verse 22 "the supereminent saints.") Isa. 49 : 7 will yet be verified in a high sense "*kings shall see and arise, princes also shall worship, because of the Lord that is faithful and the Holy One of Israel.*"[2]

[1] The English version, as many critics have pointed out, is very unfortunate in the introduction of the italicized words : "it shall be given to them." The rendering as given in effect limits the power of the Saviour and contradicts other statements (Matt. 25 : 31–40 ; Luke 19 : 11–27 ; Jno. 5 : 22, 27, etc.), respecting His rewarding the saints at His Coming. It limits His power over against Luke 22 : 29. Hence Prof. Bush (Introd. Genesis, p. 29) omits italics and gives : "To sit, etc., is not mine to give, except to those," etc. So Barnes, *Com. loci*, gives as "the correct translation" "except to those," and Lange, *Com.*, "but it is for those," with which Clarke, *Com. loci*, and others agree. The Revis. has : "but it is for them." The Father gives (Prop. 83) the Kingdom to the Son and the position of the co-heirs is also bestowed by Him, and the stations of these heirs are dependent upon the character formed. When the time comes for awarding, this will be done by King Jesus *according to the purpose* of the Father. The order laid down by the Father will be followed ; and hence before the development of the specific character, etc., and even the time for the Kingdom to be established, it is premature, it is not in the province of Jesus to bestow such specific individual honors. Indeed we suspect more ;—as Jesus had intimated, the honors that would be given to the twelve apostles, this special one—even higher—being reserved for others (e.g. Paul, David or Abraham, etc.), Jesus delicately and in accordance with a general principle (from which the only deviation was that in favor of the apostles as a body, owing to their being chosen, etc.), gives James and John a refusal, indirectly intimating that such an award would not be in accord with the Father's will, being held in abeyance for some others. We confess to amazement at Lange's view (*Com., loci*) that if the request had been acceded to, they would have occupied the place of the two malefactors ! Meyer's (*Com., loci*) view is more consistent : "Ye know not that the highest posts in my Kingdom cannot be obtained without sufferings such as I have to endure,"—thus admitting the distinctions of honor, position, etc.

[2] To indicate how oppositely our opponents treat these passages an illustration is in place. Scott (*Com.*), Bh. Hall quoted by Scott, and others, apply Matt. 19 : 28, Luke 22 : 30, concerning the apostles, judging the twelve tribes, to their being "assessors in judgment" (the Popish idea of judgment being understood), i.e. acting judicially in the great final general judgment, or "in that great day to judge the quick and dead ;" "to sit upon several thrones to second and assist this awful act of final judgment on the rebellious Israel." They thus limit the scriptural idea of judgment to judicial investigation and sentence, and *the Theocratic idea* is entirely overlooked. Now, on the other hand, one leading opposer, Dr. Brown (e.g. *Com.*, Mark 10 : 35–45) concedes our reasoning to be correct when he presents the following comment : "But to sit on my right hand and on my left hand is not mine to give, save to them for whom it is prepared," i.e. the stations will not be assigned "on a principle of favoritism ;" and then justly observes : "Our Lord, it will be observed, does *not deny* the petition of James and John, or say they shall *not occupy* the place in His Kingdom which they now improperly sought ;—for aught we know, that *may be* their true place." In Dan. 7, instead of reading "the saints of the Most High," many able critics read "the saints of the most *high* (*places*) shall take the Kingdom and possess the Kingdom, even for ever and ever" (so e.g. Tregelles, etc.) ; and this accords best with the analogy of Scripture, indicating the blessed truth that the saints are appointed to "most high places," and, in consequence of this ordering, they take and possess the Kingdom, i.e. exercise lordship in and over it, associated with the Son of Man as Supreme Ruler. This is a return to the ancient application as given e.g. by Justin Martyr, who freely renders verse 27 : "And the great places of the kingdoms under the heavens were given to the holy people of the Most High, to reign in an everlasting Kingdom, and all powers shall be subject to Him and shall obey Him." To the critical reader, it may here be said, that in view of the supremacy of the Jewish nation being connected with this rule of the Saints, able writers, as Tregelles, Fausset, and others, distinguish between the "*Saints*" and "*the people* of the saints or holy ones" as given by Daniel ; the former being the glorified rulers, the latter the Jewish nation to whom the former sustain, as we have explained, a peculiar relationship by engrafting.

Obs. 8. The wonderful Plan of God is shown in gathering out an elect body which shall, in the Coming Theocracy, be associated with the Christ

in rulership *in order to promote the redemptive process of the race*, and to fill the earth with the praises and glory of the Lord. Instead of being *defeated* in His Theocratic purpose, God has been steadily making *preparation* for its sudden and overwhelming appearance. Bh. Newton well remarked concerning these risen and glorified saints that they "have the principal share in the felicities of Christ's Kingdom upon earth." They form a chosen body, a peculiar distinctive people who *alone inherit* the Kingdom (for flesh and blood cannot inherit), while the Jewish and spared Gentile nations form the willing subjects of the Kingdom. Being thus *a select corporate body* to whom the Kingdom is given (Props. 60–65 and 90, 124, etc.), *who alone are crowned* as the kings and priests of the restored Theocracy, we find deep reasons for the astonishing expressions recorded of the *union, oneness, and fellowship* with the Father and Son. The taunt employed in the early Church (evidently derived from this doctrinal feature) that Christians were a "*genus tertium*," a class elevated above others, is, after all, but *sober truth*. Those royal prerogatives, belonging *exclusively* to them, are sometimes presented in phraseology which requires a little reflection to apprehend. Thus e.g. in Eph. 1 : 23 the Church is "*His body, the fulness of Him*," etc., which, as many interpreters have stated, is expressive of the fact that in some way the Church is *to fill up or complete* the dominion of Jesus Christ ; He being the Head and the saints the Body (thus forming a perfected dominion), *a close and vital union* subsisting between them. Calvin on this passage remarks : "This is *the highest honor* of the Church, that the Son of God regards Himself as in a certain sense *imperfect unless He is joined to us*." This is only *consistently* explained by the doctrine of this co-heirship in dominion, by which the saints form with Christ the perfected Theocratic order of inaugurated rulership. The preceding context corroborates this interpretation, because the apostle had just referred to the calling of the saints, their redemption, the dispensation when all things should be gathered together in one, the inheritance, the redemption of the purchased possession, saying : "*That we should be to the praise of His glory who first trusted in Christ*," and "*that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints.*" Thus intimating not only the *elect* condition of believers and that they should in *a special manner* promote "the praise of His glory," but that *the glory* obtained by them by heirship *would augment* the glory of the Christ. The filling up or completeness of Jesus Christ mentioned here, and alluded to in other places, can only receive its due force and full meaning when regarded in the light of this doctrine ; it then obtains *a richness and propriety* that must bring admiration and joy to the heart of the believer. This reign of a corporate body of rulers, with the engrafted Gentiles as fellow-heirs, is the finishing of the mystery (Eph. 3) mentioned by Paul. Therefore, it is that the lengthening out of this dispensation is represented as *so gracious and merciful* in God, in order that *these destined rulers* may be duly gathered even from among the Gentiles. And an amazing feature in the Divine Plan, evincing *unbounded grace* to us Gentiles, here presents itself ; the Jewish nation, the elder, having rejected the offer of this Kingdom at the First Advent (Prop. 57), the Kingdom, as an inheritance, is to be given to others grafted in (Prop. 61, etc.), the younger.[1] Hence the distinction between "the married wife" and the restored "barren woman" (Prop. 118), which even the Psalmist alludes to (Ps. 45 : 16) "*instead of thy fathers shall be*

thy children, whom thou mayest make princes in all the earth." What Lamartine says of worldly rulers (*Girond.*, vol. 1, p. 53), viz., that "a throne even in fragments will not admit of participation," may be true of human nature as *at present constituted*, but does not apply to these accounted worthy of co-heirship with Christ, owing both to *the infinite superiority* of the Theocratic King and *the perfect glorification* of these rulers, who can never give place to the failings and imperfections of frail humanity.[2]

[1] Barnabas (*Epis.*) has been ridiculed because he refers to the children of Rebecca ("The elder shall serve the younger ;") and to Jacob's blessing the children of Joseph, also giving the preference to the younger, as "types of the people to arise afterward," and applying it to the saints, viz., that they are represented by the younger. But when we come to consider that Jacob would not place his hands, as directed by Joseph, etc., the conclusion certainly is not ridiculous, that some typical meaning is attached to these things. Now the only thing that meets such a typical design is this reign of the saints—a body formed chiefly of Gentiles engrafted—who in the Divine order are really and truly to bear rule over the elder elect national body, i.e., the Jewish nation, etc. There is deep significancy in such allusions.

[2] In this exalted position of the saints, we begin to see what Jesus means in Luke 12 : 35–46, where He not only pronounces those "blessed" that are watching, but positively declares that "He shall gird Himself, and make them to sit down to meat, and will come forth to serve them," i.e. He will in *a special manner* show them honor. His glorious destiny as portrayed e.g. in Ps. 8 will be verified, "crowned with glory and honor," for "the babes and sucklings" receive "dominion over the works of Thy hands," and (so Luthardt, *Bremen Lects.*, p. 125), "Thou hast made him to be but little lower than God," or (as Gesenius in Robinson's *Com.*), "Thou hast caused him to lack but little of a God."

Obs. 9. The Kingdom itself is purposely delayed for thousands of years (long to man, but brief to God), in order *to raise up this body of rulers* to sustain it when manifested with *a purity, dignity, power, stability, and glory worthy of a Theocracy.* If the question be asked, why did not God establish the Theocracy in such a form in the time of Moses, or of David, or at the First Advent, the answer, as testified to by history, is apparent, viz., that man was *not prepared* for it. The essential element to sustain and give it its immortal, enduring characteristics had not yet been prepared and gathered. Looking at the predictions and promises, at the Kingdom as it shall appear, we see at once that a Theocracy with such a Ruler—God-man—and with such associated kings and priests requires, in view of the intelligent freedom of man and his bias to sin, *a period of preparation*, a set time in which an elect, peculiar, royal people may be gathered. God could, as asserted, have raised up this body, if necessary, even "out of stones," but He chooses rather *in forbearance and wonderful patience* to raise them up out of depraved man, not by compulsion or a forcing of the will, but by the application of His own truth to their self-consciousness and free will. Those who accept of this truth and manifest such acceptance by faith and obedience, become "*the heirs of the Kingdom*," are adopted as members of this body ; all others are rejected *as unworthy of inheriting* the Kingdom of God. The Almighty, foreknowing the requirements of the Theocratic, determined order, has also predetermined (hence, in some Liturgies the prayer that God would speedily complete the number of the elect) *the number* of those who shall be associated with David's Son in the establishment of this Kingdom ; and until *this number* (known only to God) *is completed*, the Kingdom itself will not be revealed. Such a Theocracy, in the nature of the case, cannot suddenly appear, without pre-

vious preparation, and is not the product of compulsion, but cheerful obedience to God. But when the last elected one is gathered, when the preparatory measures are all completed, *then comes* the sudden revelation of the Majestic King and His associated kings upon an awe-struck world. The re-establishment of the Theocracy is no longer left dependent upon previously gathered material to establish its efficiency and enhance its glory.

Like the ancient Judges, these are Rulers, holding their office as long as they exist, non-conferrable to others ; whom to resist would be treasonable ; whose authority is subordinate to the Supreme Will which it enforces ; who are ministers of justice and law, defenders of truth, order, virtue, religion, the good of the individual, family, society, and state, being pre-eminently the officers of the great king, promoting His pleasure and dominion. By such an order, glorified and under the supervision of a mighty infallible king, that which is so difficult for an earthly kingdom to attain to will be effectually secured, viz., *stability and constant progress.* No reverses can befall it ; nothing to shake its solidity can possibly arise ; for reason cannot conceive of any power ample enough to overthrow it, or to impede its glorious mission and destiny. For (taking Gildas' rendering, A.D. 546, *Works*, S. 45) "The Moon shall blush and the Sun be confounded, when our Lord of hosts shall reign in Mount Sion and in Jerusalem, and be glorified in the sight of His seniors" (for "seniors" comp. 2 Thess. 1 : 10). But this high and noble calling is elective ; we are now cordially invited to accept this destiny tendered, for the time will come when the door is closed. Fausset (*Com.* Rev. 20 : 6) aptly says : "The privilege of our 'high calling in Christ' is limited to the present time of Satan's reign ; *when* he is bound, there will be *no scope* for suffering, and so *afterward* reigning with Him (ch. 3 : 21 ; 1 Cor. 6 : 2)."

Obs. 10. Should the inquiry be started, by what principle of justice these elect saints are *so highly honored* above the righteous of the Millennial and succeeding ages, the answer is given in the Word in the principles announced, and in the difference of the dispensations, as e.g. Rom. 9 : 16, 17 ; Luke 22 : 28, 29 ; Rom. 11 : 28, 29, etc. For such extraordinary glory these saints must be trained in obedience and suffering, in temptation and trial, just as the King Himself has been. The subjects of this restored Theocracy, owing to the binding of Satan and the unspeakable blessings of the Messianic reign, will not be subjected to the same privations, temptations, and crosses that those now are who are schooled for their future appointments. The condition of those who succeed these in the Millennial age is vastly improved, faith being aided by the sight of grandeur and glory, suffering being removed, and aid and strength being imparted by this very rulership. This future Kingship is really the secret cause of *that chastening* that oftentimes is now so grievous. God designs that by our trials we may become *fitted and prepared for the position* in the Coming Kingdom. The elementary principles of holiness, wisdom, self-denial, love, zeal, etc., are to be implanted, forming the basis of the elevation intended, and qualifying us for *the high and noble designs* of this determined rulership. God does not take "*the beggar from the dunghill to set him with princes,*" until He has passed through a preliminary training, including, in many instances, this state of poverty itself as part of the discipline necessary. When elevated to this kingship, it will be found that the state of probation, the constant contact with and conflict against evil, was most admirably adapted *to qualify* these rulers for their stations ; not only as to their own personal relationship to each other, but likewise to bring them into sympathy with the nations of the earth. The physical and moral evil encountered, the valuable experience obtained, the relative

change realized, the characteristics developed and confirmed, these, with the abundant additions of the Spirit, qualify them for the honor of kingship and priesthood, making them *intelligent and wise kings, sympathetic and loving priests.* Suffering, etc., prepared the blessed Master for His Theocratic position, and the disciple is not above the Master in this respect, but must fill up the measure of His sufferings, inasmuch as he shall also be allied with Him in the joy and glory of reigning. While the happiness and glory of David's Son is thus promoted by His obedient suffering, the same is also greatly enhanced by another principle, viz., by the bestowal of blessings and glory upon others in virtue of His own exaltation; now the same is stated of these rulers, for while obtaining blessedness and glory in view of their faith and obedience, the same is made *an instrumentality* for communicating happiness to others and promoting blessings throughout the world. Whatever of good, etc., may be in self, it is also made subservient to the good of others. This principle runs through the past dealings of God, is incorporated with His Theocratic ordering, and will be, as Millennial predictions abundantly show, manifested in this regal Judgeship. This Theocracy is designed for blessing the world, and exhibiting the majesty and glory of God.

This comforting and delightful subject can readily be extended. We remind the reader that these very preliminary qualifications again indicate, what has been before stated, that there are *degrees of rank* among these kings. That such degrees exist is evident from the terms "least" and "greatest" (Matt. 5 : 19), from the ruling over five or ten cities (Luke 19 : 17–19), from the gain or suffering loss (1 Cor. 3 : 14, 15) from the simple announcement, so often repeated, of rewarding every man according to his work, etc. Salvation is indeed of grace, but the proportionment of stations is dependent upon the faith and obedience of the individual. Hence the numerous cautions and exhortations to secure not simply admittance to but "*an abundant entrance*" into, the Kingdom. It is not a vain interest, therefore, that John manifests, when he says (2 John 8): "Look to yourselves, that we lose not those things which we have wrought (or gained), but that we receive *a full reward.*" Error, neglect of duty, wilful sin, etc., may largely detract from our future reward. Barnes (Com., 2 John 8) refers to this loss, and adds: "The crown which they wear in heaven will be less bright than that which they might have worn, and the throne which they will occupy will be less elevated. The rewards of heaven will be *in accordance* with the services rendered to the Redeemer, and it would not be right that they who turn aside or falter in their course, should have the same exalted honors which they might have received if they had devoted themselves to God with ever-increasing fidelity. It is painful to think how many there are who begin the Christian career with burning zeal, as if they would strike for the *highest rewards* in heaven, but who soon waver in their course, and fall into some paralyzing error, until at last they receive, perhaps, not half the reward which they might have obtained." A consistent, faithful life alone secures "the full reward," and such assurances should certainly urge every believer to strive to secure for himself a glorious destiny. Such degrees are most reasonable, for a diversity of degrees exists in the whole order of creation, in the firmament above us (to which Paul appeals: "There is one glory of the Sun and another glory of the Moon, and another glory of the stars; for one star differeth from another star in glory," 1 Cor. 15 : 41); in the world around us; in the angelic hosts; in the Church as constituted. (Comp. e.g. Lange's *Com.*, Heb. 4 : 1-10, Doc. 5.) It is perhaps in view of this that the inheritance (e.g. Acts 26 : 18; *Coms. loci*) is designated a "lot" (e.g. Dan. 12 : 13), and that believers are exhorted (Rev. 3 : 11) to be careful "that no man *take thy crown*" (for they are limited in number). Graff ("Greybeard") in his "Lay Sermons," No. 6, truly observes that "the present or ecclesiastical dispensation may therefore be said to be allotted to the development of Christ's *aristocracy, the nobility* of His Kingdom, *the ruling class* in the world to come." After urging that humility precedes exaltation, he says: "If Christians were not forgetful of the distinguished honors which await them in the future, they would be less concerned about the honors and emoluments of the present." Pregnant words; but, alas, how few heed the lesson imparted. In No. 13 he has some thoughtful words on "the Reward of Good Works

that is superadded to Salvation," in which occurs the following sentence: "And although the literature of the Church abounds in 'crowns for the departed,' it is not improbable that there will be many crownless heads on the day when the Lord shall appear to receive them, inasmuch as the three crowns (whatever they may typify) designated in the Scriptures, are mentioned in each case as the reward of some special service or merit. (The 'crown of righteousness' to those that 'love His appearing;' the 'crown of glory' to those who feed the flock of Christ willingly, etc.; the 'crown of life' to those who endure temptation and persecution.") Whatever may be thought of this attempted distinction of crowns, the idea of loss, of simple salvation, is a correct one, as e.g. evidenced by the apostles' teaching in 1 Cor. 3 : 8–15. The principle of being thus rewarded for enduring hardship, self-denial, duty, etc., for Jesus' sake is distinctly recognized by Jesus, e.g. when He addressed His disciples, prefacing the "And I appoint unto you a kingdom," etc. by the declaration, giving a reason for the same: "Ye are they which have continued with Me in my (trials) temptations," Luke 22 : 28, 29. The unspeakable honor thus conferred explains why the demands of God in reference to supreme love to Him, unreserved surrender to His Will, etc., are, as required in this dispensation, not fanatical requirements (as unbelief suggests), but essential in view of qualifying the saints for this rulership. Hence the Scriptures inform us that we should receive our trials and even tribulation joyfully, because if we endure the testing, these things shall give us a fitness for the special honor of kingship and priesthood.

Obs. 11. This exaltation to a joint Theocratic rulership with David's Son is *an honor so unspeakably great* that it should *most deeply affect the heart* of the believer. To be associated with the "*King of kings,*" to be enthroned with the *Mighty One*, to be a Ruler with such *an august Personage*, this, indeed, is *dignity and grandeur* far beyond that ever attained by mortal monarch. Made Christ-like through the power of the resurrection, with angelic power and more than angelic glory in virtue of relationship to Jesus, they "*shall shine as the brightness of the firmament and as the stars forever and ever* (Dan. 12 : 3), or "*as the sun in the Kingdom of their Father* (Matt. 13 : 43). So great is this honor and so productive of happiness, that the Spirit employs the most striking figures to indicate the same. They are "*My jewels*" (Mal. 3 : 17) i.e. God's own peculiar, prized treasure; they "*come to Zion with songs and everlasting joy*" (Isa. 35 : 10); they shall "*be glad also with exceeding joy*" (1 Pet. 4 : 13); they shall have "*in Thy presence fulness of joy and at Thy right hand* (place of authority) *pleasures forever more*" (Ps. 16 : 11). The least in this body of kings and priests is far greater than John the Baptist, Matt. 11 : 11, for *then* will be verified the declaration, Ps. 91 : 11 : "*I will set him on high, because he hath known My name.*" It is "*a manifestation of the sons of God,*" a multitude of royal personages, forming the ruling power of an earth-wide dominion; the very number of them, all arrayed in magnificence, swelling the splendor of the court of the great King, thus presenting *a scene of glory* that shall be the praise of the world. The very *services* rendered by these kings and priests aid materially to exalt and endear them to the nations over whom they rule; for not only their *authority* shall be recognized, but their *love, favor, and friendship.* Royalty, however splendid, when distant, cold, and heartless, loses its attractions, but when brought near to the masses for purposes of beneficence, immensely augments them.[1] The *results*, too, of their rule will augment their exaltation in the eyes of the nations. Greatness in Sovereign power is measured by the degree of success and the stability attained; this measure applied to the reign of the saints only evinces the more *the grandeur of a reign* which fills the nations with peace, plenty, and happiness, and the whole earth with the worship and the glory of the Lord. Each individual

king now realizes—whatever his station—that (Prov. 4 : 8, 9) "*wisdom shall bring thee honor,*" and "*a crown of glory shall she deliver thee.*" And then shall the prediction of Ps. 89 : 15, 16, 17 be abundantly fulfilled, taking Dr. Clarke's translation : "*Oh, the blessedness of that people that know the joyful sound* (i.e. the sound of the trumpet on the morning of the Jubilee). *They shall walk vigorously in the light of Thy countenance. In Thy name shall they exult all that day* (viz., time of jubilee), *and in Thy righteousness shall they be exalted,*" etc. (See Ps. 68 : 13.)[2]

[1] The reader's attention is directed to several forcibly written discourses by Hon. Gerard T. Noel in his *Brief Inquiry into the Prospects of the Church of Christ*, upon this subject. His views are so much in accord with those presented, that an extract or two will be acceptable. "The higher management and control of the world will be in the hands, first of Christ Himself, and under Him, in the hands of men—of men, once like the mortal sojourners they govern, but now glorified like their Lord, and living amid their mortal kindred, *as benefactors, princes, and kings.* It is not needful to suppose their presence to be always apparent to their happy subjects ; but still their visible manifestations to be sufficiently frequent, to sustain the mutual allegiance and concord of mankind ; to cheer the intercourse of life ; and to perpetuate an abiding recognition of their intense benevolence and their sovereign authority," (ch. 8). He makes (ch. 9) a beautiful suggestion : "Is it not a reasonable anticipation, that in the future scenes of predicted glory it may be within the power of the glorified saints still to mingle invisibly amid the mortal sojourners of earth ; sometimes to veil the radiance with which they will be clothed? And thus when the earth shall be at rest, the voice of men be silent, and strife be hushed in the land, it may be permitted to these beneficent immortals, though reigning in the world, to lay aside their ensign of power, and to cheer some peaceful home of virtue and of loveliness with the intercourse of a kindness that shall only seem kindred to its own." Let the reader compare our doctrine of this reign, thus making the saints, while highly exalted, engaged in *the most noble work* in behalf of the race, with that shadowy, intangible, ethereal theory *now so prevailing* in the church. Or, if he pleases, in view of our being called "so credulous," let him compare it with Figuier's "Quintessential Sun Beings" and such expressions as "a throne of fire must be the throne of souls," etc., alluding to their floating in the sun's fiery element, and see who is the most credulous. Dr. J. G. Schmucker (Expos. Rev.), on Rev. 20 : 4-6, makes the saints have "a familiar and perhaps daily intercourse" with mortal men, as "the Lord's ministers and agents in the administration of His government"—so many others.

[2] Let the reader contrast the sublime destiny of the believer, as given by unlettered prophets and fishermen, with that presented by unbelieving learned men of the past and present day. Thus e.g. ponder this exalted position of kingship and priesthood, so correspondent with what the heart and reason desires, with the conclusions of Prof. Tyndall's *Inaugural Address*, which, cleaving to a gross materialistic religion, expresses the hope that "you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past." What a contrast! So, also, compare our view with the vague, indefinite, spiritualistic views so prevalent and see the great difference. Here we have something *substantial, real,* for faith to see and hope to grasp, founded, not on the vain conjectures of man, but on *the oath-bound covenants of God and His precious promises, which are "Yea and Amen."* Our doctrine does not present the saint in his future inheritance as subject to a blind fate, or the unswerving forces of nature, or resolving back into original elements through natural causes, or uniting with the Supreme in some Pantheistic union, or taken away from his forfeited inheritance to unknown regions, or being enshrouded in a mystical grandeur and glory that no one can comprehend, etc., but it presents him in a definite inheritance, in a well-known Kingdom, in a position so accurately described, that we behold him sustaining an intelligent, religious, social, and civil relationship with the Supreme Intelligence and Ruler, being evermore a blessed, exalted *co-worker* with God and His Christ.

Obs. 12. As charged by Jesus Himself, who saw the destined honor of His brethren, we should *despise none* of God's little ones. Every believer, who runs the race successfully, is *heir* to a kingdom, *heir* to a substantial

kingship. He is *a prince* in his minority, although perhaps struggling with poverty and without owning a foot of land, or house to shelter himself and family. He may be despised and overlooked by the rich, or by his neighbors, and yet he is destined to a position *far higher and more honorable* than that occupied by the proudest, richest, greatest monarch that ever lived. This is sober truth *based upon precious promises that God intends to fulfil.* That God now regards the poor Christian as *far superior* to a wicked king, however great and noble of birth, is apparent from Eccl. 4 : 13, 14. This passage cannot be appreciated unless we understand "the prison" alluded to as referring to the grave (shown to be a scriptural usage in Props. on the Resurrection). "*Better is a poor and a wise child* (being pious) *than an old and foolish king who will no more be admonished* (i.e. remains wicked). *For out of prison* (i.e. the grave) *He cometh to reign* (according to promise) ; *whereas also he that is born in His Kingdom becometh poor.*" At least, the pious, although not born to an earthly Kingdom, shall, by virtue of their union with Christ, inherit a Kingdom after the resurrection, while a wicked king, born to a kingdom, shall lose his crown ; for, rejecting the one tendered to him, he shall never obtain another. From the testimony of the Word we learn that God will gather these princes and kings more from the ranks of the poor and the ignorant than from those of the rich, mighty, and worldly wise, simply because the former are more disposed to receive and obey the truth than the latter. All are equally invited, and many rich, learned, etc., have gladly availed themselves of the distinguishing privilege thus accorded to us, above those who shall follow us, in succeeding dispensations, of becoming heirs of such an inheritance.

Some, who would be unwilling to express language indicative of the spirit which actuates them, almost act like the Sumatrian (Marsden's *His. of Sumatra*, p. 289) who observed that the poor could not expect immortal life, "that only great men went to the skies ; how should poor men find admittance there?" According to Müller and others, some nations assign the condition of man in the future to his rank here and not to his conduct. The old anecdote of the Spanish grandee who expected to enter heaven on account of the merit of birth, has really had its counterparts. These priests and kings are not merely taken from the earthly kings of the past, however lauded and eulogized by State churches and court preachers (comp. Thackeray's scathing and merited remarks respecting the pulpit flatteries on George the Second), but from believers, whatever their station. Dr. Macleod (*Memoirs*, vol. 1, p. 329) well appreciated this distinction when beholding Christ and heirship in the believing poor, he expressed himself "to see *kings and queens* shining through their poor raiment." We are reminded of some of the last utterances, as given in his "Ecclesiastes," as follows : "Know then, O Christian ! thy true dignity, not acquired by merit, but given thee from heaven. I am speaking to thee, whether thou art a man or a woman, young or old, rich or poor, noble or ignoble, a king, a peasant, or a weaver ; and I tell thee, whoever thou art, if thou art born again in Christ, *thou art a king ! thou art a priest ! thou art a saint ! thou art the temple of the living God !* Dost thou gaze in wonder at a temple of marble shining with gems and gold? Thou art a temple *more precious* than this ! Dost thou regard as sacred the temple that Bishops have consecrated ! Thou art *more sacred* still."

Obs. 13. The wicked shall *see* the glory and *feel* the authority of these saints. This is abundantly evident from the *action* of these saints at the Second Advent, ruling the nations with a rod of iron, etc. It is unnecessary to repeat what has been made clear under other propositions, and we only refer to this again to call the reader's attention to *the effect* that it will produce upon the wicked. Thus, e.g. in Ps. 112 : 9, 10, when *the horn* of the righteous is exalted with honor, "*the wicked shall see it and be grieved,*

he shall gnash with his teeth," etc. The wicked shall see this at the beginning of the Millennial era and again at its close. It will be a dreadful sight to them *to see* the saints thus honored with power, riches, dominion, and glory—triumphant heirs with Christ—*and themselves defeated* in their wickedness, *fallen* under Almighty power, *trembling* at the outpouring of the long-delayed wrath of the Lamb, and *filled with forebodings* of an impending and inevitable doom. No wonder the Spirit, all-foreknowing, tells us that they will "gnash with their teeth," for agony and despair with deep, untold remorse must be theirs when *they contrast* the exaltation of saints with their own unhappy one, and then remember that just such honor and blessedness and rank *was freely, lovingly, and most urgently pressed upon them*, but they—loving evil rather than good—foolishly and even contemptuously refused it.

It is hard to bear the contempt, scorn, and derision so lavishly heaped upon Christianity, and which shall finally culminate in another dreadful persecution of believers. But the time is coming when all this will be changed. When the stations are assigned, and the saints "execute the judgment written," *then* will appear God's estimate of men and the world's estimate of the followers of Jesus. Now the world, irrespective of religion, or even moral character, exalts, in view simply of great talent or intellect, a Goethe or Byron, and a host of others, including military chieftains, statesmen, etc., far above the Christian. But then the weakest believer, brother to Jesus, having not been ashamed to confess and obey Him, shall stand immensely higher; for the King of kings will acknowledge and honor them, while those immoral, irreligious, unbelieving favorites of the world will be rejected as utterly unworthy of favor and blessing. Men shall and must reap as they have sowed, and the harvest will bring either blessing or wrath.

Obs. 14. One grand cause of the amazing power of these kings and priests has already been explained under our repeated references to the supernatural. They shall receive the promised Baptism of the Holy Ghost and Fire (Prop. 171). It is for this reason that Jesus promised His disciples that *they should perform greater works* than He had done while on earth; and that all things that they would ask for would be granted, etc. This has *never yet* been realized. There was a partial fulfilment in the case of the apostles and their contemporaries, but even then their works *did not exceed* the miraculous power exerted by the Master. It is a mere begging of the question to say that, although miraculous power has ceased, greater power is really given, because charity, etc., is rather to be chosen, according to the apostles, as a more excellent gift. For, if the greater gifts are thus given, as alleged, *why should not the lesser be witnessed?* The truth is, that the more excellent gifts are such because they relate to, and are an indication of, moral character, while miraculous power, intrusted to believers, is not exclusively dependent upon spiritual attainments, but can be conferred independently of them. The weakest as well as the strongest can exert the power, if communicated. But the time is coming when this same miraculous power shall be given to those who have made themselves worthy of it *in a higher degree* than ever yet experienced—those spiritual attainments forming the ground of conference—for Christ's promises are *all true and will be verified.* The inchoate fulfilment is evidence of the more ample one when the apostles and believers inherit the Kingdom. This feature explains, therefore, that *matchless and irresistible power* with which they stand invested at their manifestation.

This, aside from the supernatural power lodged in the Supreme Ruler, explains the triumphant predictions of the prophets respecting the irresistible progress of the King-

dom in overcoming all enemies, and obtaining universal dominion. Those Kings are invulnerable, being immortal, and clothed with such a baptism *they can readily execute* the commands of their King. Having the gift of tongues, they can express the Will of the Majesty, and possessing the requisite power duly enforce the same. The perfection of the Rulers, their complete adaptedness to the positions assigned, will be fully recognized. Even their personal appearance, fashioned after the Christ, will secure immediate reverence, for, Ps. 68 : 13, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Being equal to the angels that "excel in strength," a host like Sennacherib's can offer no resistance of moment. These rulers are "raised in glory and power," with the likeness of the mighty Elder Brother impressed upon each one, so that to behold one of them is to see *a representative* of the glorified King Jesus. The flashing name of the Saviour in their foreheads, the splendor of their raiment, the beauty of their appearance, the multitude of them, the supernatural manifested in action—all glorifies the Head and impresses the nations with awe and reverence.

Obs. 15. God's *equity* is vindicated by this reign of the saints. We do not now allude to the restoration of forfeited blessings, for this has been mentioned before, but to the simple fact that *the very place*, here on earth, which was the scene of the saint's pilgrimage, the Church's struggle, the martyr's suffering, the believer's fight of faith under trial, shall become *the witness* of the saint's elevation, the Church's honor, the martyr's triumph, the believer's reign. God's justice and grace has crowned all with the kingship and priesthood, thus vindicating His assurances of ultimate uplifting *in the very earth* where humiliation was experienced in reliance upon His Word. It is no small thing that the saints shall be *kings* where they once were poor and needy ; that they shall be *happy Princes* where once they suffered ; that they shall be *rejoicing Nobles* where once they sorely wept and prayed ; and *triumphant Rulers* where once they were tempted, tried, persecuted, and afflicted. When this reigning is thus experienced, how will God's ways be vindicated before the enraptured saints and an astonished world.

Then a thousand promises, but imperfectly realized now, will be most amply verified. Having sought and found the Kingdom of God (Matt. 7 : 33), "all things" shall be added, being made (Matt. 24 : 47), "ruler over all His goods." Prov. 8 : 18 21, "Riches and honor are with me ; yea, durable riches, and righteousness. My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause those who love me to inherit substance ; and I will fill their treasures." Prov. 22 : 4, "The reward of humility and the fear of the Lord are riches and honor and life." The Saviour's love and joy will be to make His own supremely happy, so that *He may be glorified in them. As* earthly courts, with their officials, splendor, and wealth, reflect the greatness and grandeur of the monarch, *so*, but far above the power of description, will the court of the Messiah, with its associated rulers, its splendor, its riches, reflect the greater glory of "the Prince of the kings of the earth."

Obs. 16. Indeed, this subject serves to throw light on the difficult subject of Divine Providence. For it indicates that evil cannot, and will not, *ultimately triumph ;* its limits are definitely fixed. Owing to the proposed Theocracy being postponed until a number of chosen ones are gathered, and in view of these elect ones being tested in order to develop the character required by their subsequent Theocratic relationship, evil is *allowed* to the righteous as a source of trial to qualify them for their future positions, while prosperity and domination is given to the wicked for a time only, and then the triumph of the latter shall forever cease. The believer amid evil is sustained by the consciousness of Divine approval, the adaptation of

Divine truth to his moral wants, the habit of devotion and its receptive action, the implantation and cultivation of Christian graces, and the well-grounded hope, corroborated by experiences, that all things work for his ultimate good. The final restoration of the Theocracy with its blessed results *vindicates* the present ordering instituted as a suitable preparatory state and discipline.

Then what new light, what intensity of meaning, will be thrown on numerous encouraging promises of Scripture. When "the exceeding and eternal weight of glory" is realized, then how vividly will appear such declarations as Peter's, 1 Pet. 1 : 4-13, or Paul's, Rom. 8 : 17, 18, 23-39 ; 2 Cor. 4 : 17, 18. The dark Providences of the past will shine forth, illuminated by the end purposed. Now much is perplexing and trying to our faith, but then the value of this disciplinary dispensation will be clearly, by actual experience, appreciated. The divine ordering, in the precious fruitage exhibited, will be fully vindicated.

Obs. 17. This reign of the saints, with its exalted and unending results, in such a Theocratic relationship, affords an additional answer to the astronomical objection of Paine and others. Aside from the questions of moral and civil government, the honor, etc., of God thus upheld, the interest which He manifests in intelligent creatures (His own workmanship), etc., which it fully meets, the happiness, immortality, employment, and Divine union which these kings enjoy—eternally, too—indicates that however great the condescension and grace of God in procuring it, this salvation exemplified in this form is, according to our highest and noblest conceptions, worthy of the Almighty, redounding to His praise and glory. It is *a wonderful adaptation* to existing circumstances, bringing forth a display of Divine attributes and a condescension upon the part of the Almighty, which lifts humanity into the sphere of the Divine.

Again we suggest that glorified saints may visit, owing to their construction (like unto angels) and relationship to the Divine (Christlike), other worlds ; this is only repeating what many Christian divines have taught, and what many now teach in their progressive theories. While the special sphere of the ruler is here on the earth, yet we need not limit his constant attendance to this planet. He may, for aught we know, tell the wondrous story of the Father's mercy and Saviour's love, of man's fall and restoration, to the inhabitants of other worlds. The relationship that this world, now broken by sin, sustains to others will, as the descending and ascending angels show, be restored again. Let us not be accused of extravagance, for such a view is sustained by strict analogy and intimations. To test the power of credence, let the student endeavor to believe what Figuier (ch. 13, *The To-morrow of Death*) presents under the garb of science, viz., that "the Solar Rays are Emanations of Spiritual Beings who dwell in the Sun." It certainly takes faith to accept of these "Emanations of the Souls of the Sun people," and thus virtually return to the ancient Sun reverence. To have beings floating about in "a gaseous incandescent mass or a globe of matter in a state of fusion, surrounded by an atmosphere of burning gas," requires an amount of reasoning and faith which the weakness of Biblical faith does not demand at our hands. This reminds us that Figuier and others say that Christianity cannot explain what becomes of infants. They are mistaken ; for the extreme ultra views of some theologians do not constitute the Bible truth. We need not resort to Figuier's successive re-incarnations. They return with the ransomed at the resurrection (Jer. 31 : 15-17), not being condemned on account of sin, and being regarded worthy of the Kingdom. Not having sustained a probation to develop character, nothing special is said respecting their future position, leaving it for the future to determine their position, both in reference to the rulers and the nations of the earth. They too will be supremely happy and blessed in Redemption.

Obs. 18. The notion that the kingly office of Christ is continued and perpetuated *in the ministry* is shown to be erroneous. To make out a fulfilment of kingship and priesthood, as promised, and to exalt the ministry,

Popery has incorporated this feature, which is also characteristic of some portions of Protestanism inclined, more or less, to hierarchical tendencies. The doctrine of the Kingdom, of the covenanted Messianic reign and that of the saints, is utterly opposed to such *unscriptural deductions*, making a kingly sacerdotal caste in the Church. The early Church, and Millenarians ever since, has been against such extravagant and injurious assumptions. Hence it is that Neander and other Church historians, when tracing the rise and progress of those lofty sacerdotal claims, this sad change from *a church equality* grounded on a common relation to Christ to a separate distinct mediatory royal priesthood, pass by the advocates of our doctrine, and clearly show that this change arose through the opposers of Chiliasm. In the very nature of the case, our doctrine *could not encourage* such usurpations of position and authority, when it distinctly ascribed the fulfilment of all such promises to the Second Advent of Christ in a still higher sense.[1] On the other hand, this pre-determined rulership indicates how we ought to regard the efforts of a class who, to bring about the promised Millennial glory, dream of a period of time when all persons shall be forced in *an equality* of position, rank, and possessions. This Kingdom and reign—the result of God's wisdom and His choice as the best adapted for the world—show that it is *a wild theory* of ignorance (although presented in attractive garb), arising from an overlooking of the present depravity of man and of the ultimate Divine purpose in elevating humanity.[2]

[1] Popery, not satisfied with its claims of kingly priesthood exerted here on earth in the present dispensation, even has the absurdity of pretending by acts of canonization to exalt the position of deceased saints, if not in heaven, at least on earth. Looking at the life of Ignatius Loyola (Nicolini's *Hist. of the Jesuits*, p. 263), we find him represented in such regal style that only Popes like St. Peter, Empresses like the Virgin Mary, and Sovereign Monarchs like God the Father and Jesus Christ, "enjoyed the bliss of seeing him." Alas, what ignorance of Scripture is thus manifested.

[2] The time of the Second Advent is the period of reigning, and not before. Thus e.g. Lange, on the Parable of the Pounds (*Com. loci*), declares that the faithful ones "expect their share in the government of the world, not before, but only after the personal return of the Lord" (so comp. Lange on Matt. 19 : 28 ; Matt. 25 : 21, etc.). Bh. Butler (*Memoirs*, p. 298) says : "Since they (Christians) are not already invested with that degree of glory that will be communicated to them, they could not, under the notion of members of that kingdom, claim any earthly dominion before the glorious reign of Christ shall commence, *when* they shall indeed reign with Him upon the earth."

Obs. 19. It has been supposed (as e.g. Noel in *Brief Inquiry*, ch. 8) that Deut. 32 : 8, 9 (of which the Sep. gives the following : "When He separated the nations, He set the bounds of the people according to the number of the angels") compared with Heb. 2 : 5, and the intimations of present angelic rule and interference, as given by Daniel (see Barnes on Dan. 10 : 13), etc., is "a type and model of the sovereignties of the elect Church." His idea is, that the world is now in a measure controlled by angels, but *the world to come* is to be controlled by the glorified saints. Under such Scripture there may be an allusion to this future rulership of the saints, even to the extent intimated, viz., that the stations, etc., were determined in the division and settlements of the nations. At least, considering the foreknowledge of the Almighty, and that, as in the case of the Jewish nation in its tribal divisions and settlement such divisions occurred, through His overruling Providence, there is nothing in such a supposition but what magnifies God's knowledge.

The perpetuity of the reign of the saints is dependent upon the perpetuity of Christ's reign, which is examined in detail under Prop. 159. Briefly, it may be said that the Scriptures are positive in asserting a never-ending reign, for e.g. (Dan. 7) they "shall possess the Kingdom forever, even forever and ever," "whose kingdom is an everlasting kingdom," etc. The glory, including associated rank with Jesus, which they receive at the Second Advent, is an everlasting glory. It is this eternal nature of their union with Jesus in Theocratic ordering, that immeasurably enhances *the preciousness, the inestimable worth*, of this kingship and priesthood. The splendid gifts coming from the loving heart of the King of kings *will never, no never* be withdrawn, for we then enter "into *the everlasting Kingdom* of our Lord and Saviour Jesus Christ." Prov. 3 : 16 will ever be verified respecting the results of wisdom : "Length of days is in her right hand, and in her left hand riches and honor;" and therefore, "the fulness of joy in His presence and the pleasures forever more at His right hand" (Ps. 16 : 11), which Jesus gives to His believing brethren, shall *never* suffer the least diminution, but, on the other hand, expand and enlarge in proportion as they delight themselves in doing His Will, and in experiencing the gratification of seeing "the increase of His government" prospering through their instrumentality.

Obs. 20. It would be exceedingly interesting to give the statements of others concerning this Kingship, but, out of the large number, we have only space for a few by way of illustration. Rothe (*Dogmatic*, p. 2, p. 60), referring to "the Chiliastic Kingdom," says : "Especially does Paul describe it as a reigning of believers 'together with Christ.' The Apoc. exhibits this co-regency as *the chief element of blessedness* in the Chiliastic Kingdom. The redeemed reign with Christ, sit on His throne, have power over the nations, and participate in the destruction of the enemies of their Lord. Priests and kings, they receive white robes, garments of light, and in these walk about with the Redeemer. They obtain the hidden manna, eat of the Tree of Life, wear the crown, and possess the white stone with the new name, which none know but they who have it. They are pillars in the temple of God to go out no more, and over them the second death has no power." Richter's *Erklärte Haus Bibel*, Tom. 6, p. 1134, remarks : "They (of the first resurrection) shall, thereby, at the same time, rule as kings with Christ, according to Divine right. But where do they dwell, and where do they exercise their office? Not indeed any more secluded in heaven, and hid in God, but openly manifested, because then, for them, *heaven is upon earth and earth is heaven.* They are like the Risen and Glorified Saviour, with a spiritual body, no more bound to the limits of space. They reign and minister with Christ, because Christ Himself shall then be openly the King-Priest over the whole earth (1 Cor. 15 : 24; Ps. 47 ; Ps. 72 ; Isa. 65 : 17). As certainly as Christ, the Risen One, was among the not yet risen, during forty days, so certainly shall the many who are risen with Him be, like Him, among those who are not raised." Birks (*Lects. during Lent*, p. 187) says : "The scene of the martyr's sufferings shall witness their exaltation. They who have been ejected outcasts in a world of rebels shall be crowned with honor and dominion over a world redeemed from the fall. The glorious equity of God shall thus be no less conspicuous than the triumph of His grace ; and men and angels shall join in that adoring song : 'Great and marvellous are Thy works, Lord God Almighty ; *just and true* are Thy ways, O Thou King of saints !'"

Hundreds of similar declarations, ancient and modern, could readily be given, expressive of the same faith and hope. It is gratifying to think that the acquaintance of such, whose testimony has been so cheering, shall be formed at this period, and that we shall hear from their own lips the praise flowing from actual realization. The history that we

have given of the Pre-Mill. doctrine, sufficiently indicates the abundance of material from which we could multiply quotations. We, however, only append a few more, interesting on account of the reference to passages of Scripture. Dr. Schmucker (*On Rev.* ch. 20 : 4–6, vol. 2, p. 352) correctly says : "The Lord here invests those worthy and qualified from among His combatants with *royal authority* to govern the different nations, kingdoms, countries, and States as His viceroys, under His superintendence and direction. This is indicated by *the thrones*, upon which they seated themselves to execute *krima, temporal judgment*, against the disobedient," etc. (Comp. Fausset's comment on same passage.) We insist upon it that the only correct view in reference to this reign, is that which assigns to it both a religious and civil rule, because in a restored Theocracy the religious and the civil, the Church and the State, are united. Able writers, under the influence of a spiritual Church-Kingdom theory, that warps their interpretation, fall into mistakes, showing that they do not correctly apprehend the covenanted and predicted Kingdom that is to take *the place and sway* of the preceding world empires. Thus e.g. so excellent an author as Olshausen, yet more or less under a mystical influence, falls into an error while in the act of an attempted correction of Hase (in his *Life of Jesus*, p. 84 seq.). The latter correctly applies the promise of reigning (however he fails to locate the fulfilment) to a political or civil rule as entertained by the Jews (in a lower sense than that given by the prophets) in reference to the Messiah's Kingdom. Olshausen remarks (foot-note, *Com.* vol. 2, p. 117, Matt. 19 : 28—with which compare his concessions on ch. 20 : 20, 21) : "The rule of the apostles is no political one, but purely spiritual ; the receiving of earthly blessings is not external, but the possession of them in Christian love, inasmuch as the very peculiarity of the Kingdom of God consists in the abolition of all exclusive possessions on the part of the individual, and the giving of the whole to each." While insisting upon the spirituality and blessing to all connected with this Kingdom, yet the fallacy of such a one-sided view is easily set aside by a few considerations. Did not the ancient Theocratic-Davidic Kingdom include political rulership, and, if restored, *as covenanted and predicted*, must it not embrace the same? Will not the restored Jewish nation and spared Gentile nations be, of necessity, in order to meet the requirements of prediction, under political rule? If the dominion and sovereignty of the world, over all people, is given to the saints, must it not include the civil ? Does the Kingdom of God abolish individual exclusive possession, even in crown, station, reward, and glorification received? Must not each one receive and retain the allotted position and honor, however it may be employed for the benefit of the whole? If "the receiving of earthly blessings is not external," how do we know that they are received, for life, health, riches, honor—ten thousand things—consecrated as they may be by Christian love, are real, external? Our argument, under numerous propositions, meets such applications and enforces our position, which is sustained by the expressed opinions of numerous able Pre-Mill. writers.

PROPOSITION 155. *This Kingdom exhibits Jesus, not only as the King, but as "the Priest."*

A Theocracy, in the very nature of its government, requires a priesthood to minister in sacred things. It is a Kingdom in which the Church and the State are united, and hence *both* are represented in *the officials*. In the restored Theocracy this priesthood is represented differently from that one once connected with it. The High-Priest and the king were separate personages, but to preserve *unity* in the coming Theocracy, the priesthood and kingship are *united* in the same Person. Hence, the Messiah is designated *a Priest* as well as *a King* in His official relationship as *the Theocratic Head.*

Obs. 1. The High-Priest was God's representative on earth. If any grave question affecting the interest of the Theocracy was to be decided, he was the one who obtained an immediate decision from Jehovah. In the restored Theocracy as Priest and King, Son of David and Son of God, are the same person, all important questions, requiring an answer, are decided by Himself. God and man are in union, and represented by this High-Priest. (Comp. Props. 81, 199, 200.)

Obs. 2. The Scriptures, when speaking of the priesthood of the Messiah, makes it something that shall *evermore* continue. Thus in Heb. 7 : 21–25 we read : "The Lord sware and will not repent, Thou art a priest *forever* after the order of Melchisedec." "But this (Priest), because *He continueth forever*, hath *an unchangeable priesthood*. Wherefore, He is able also to save them to the uttermost (marg. read evermore ; some critics, forever) that come unto God by Him, seeing that *He ever liveth* to make intercession for them" (comp. ch. 5 : 6, 10 and 6 : 10 ; Ps. 110 : 4). Here the Priesthood of Jesus is inseparably connected with *the continuance* of Jesus Himself, just as our whole argument demands.

Our opponents endeavor to limit this priesthood to the present dispensation in order to avoid our Pre-Millennial doctrine of the continuance of the saving work of the Christ after His Sec. Advent. They persistently cling to the Popish view of limiting the capability of receiving salvation to this dispensation alone (hence confining salvation exclusively to those of this and former ones), asserting in the most positive terms that the priesthood of Jesus will come to *an end* at the close of this age when the harvest and vintage occur. A glance at the works opposed to us shows that this is a favorite and oft-repeated assertion. The chapters most misleading and sophistical in the work of Rev. Dr. D. Brown (*Christ's Sec. Coming*), most eminently calculated to darken the truth, and produce the predicted faithless state in discerning the Divine Purpose, are those relating to the completeness of the Church at the Sec. Advent, the ending of the work of the Holy Spirit, the cessation of the priesthood or intercession of Jesus for saving purposes, and the declaration that the object of the Scriptures is exhausted by the Coming of Christ. How these propositions are based on mere inferences has been shown by various writers (Lord and others), and it is not necessary to repeat the answers thus given, seeing that each objection is fairly and adequately met in the present work under appropriate headings. Our argument con-

tends for the completeness of the church (forming "the married wife" in contrast to "the barren women," comp. Prop. 118), but proves that this very Church, thus completed and perfected, is employed in Saving work in the age to come; for a vast host, including the restored Jewish nation and spared Gentile nations, are also to be redeemed, etc. The Church of "the first-born," "the first-fruits," implies this distinctive feature, and by no means excludes salvation from others who may follow, because two classes of passages have to be considered; first, those relating to completeness, and second, what this body, after being made complete, is to perform. The ceasing of the work of the Spirit, of intercession for saving purposes, is refuted by the extraordinary Baptism of the Spirit then (Prop. 171) to be experienced, and by "the unchangeable priesthood" of Jesus, while the extraordinary statement that "Christ's Sec. Coming will exhaust the object of the Scriptures" is utterly unworthy of serious refutation in the light of covenant, prophecy and promise. His Coming again is to amply fulfil and not exhaust the Scriptures, to bring in and perpetuate the everlasting Kingdom as revealed in them.

Obs. 3. This Priesthood is a royal one, i.e. it is firmly, inseparably united to His royalty. Hence Zech. 6 : 13 says of the Messiah : "He shall sit and rule upon His throne, and *He shall be a Priest upon His throne.*" When this Messianic throne is established, has been abundantly shown and proven under various Propositions (comp e.g. Prop. 83, 122, 131, etc.). His covenanted (Prop. 49) throne is established at His Sec. Advent, at which time He sits on His throne, bears rule, and exhibits Himself on that throne as the "great High-Priest." Therefore in Ps. 110, when "the rod of His strength shall come out of Zion," He shall "rule in the midst of His enemies," "strike through kings in the day of His wrath," "judge among the heathen," "wound the heads over many countries," have a "willing" and "holy people" "in the day of His power," and in the morning (all of which is distinctively related to His Sec. Advent), *then*, at that time, the priesthood is also manifested, for *then* is to be fully verified : "The Lord hath sworn, and will not repent, *Thou art a priest forever after the order of Melchisedec*," or, as some render it, "*A priest for the ages* (to come) after the order (manner) of Melchisedec," i.e. *a king-priest.*

The pregnant words of Fairbairn (*Typol.*, vol. 1, p. 264) are worthy of notice : "Melchisedec already, in a measure, possessed what Abraham still hoped for—he reigned where Abraham's seed were destined to reign, and exercised a priesthood, which in future generations was to be committed to them." Now, apply this to the distinguished "Seed," as Scripture does, and Melchisedec becomes highly typical of Christ's reigning and priesthood united in the same person and the same capitol. Therefore, Kurtz's (*Sac. His.*, p. 75) remarks are better ; after referring to Jesus as "a priest forever after the order of Melchisedec," and calling Him, therefore, "the eternal Priest-King in the city of the great King," adds : "When the priesthood of Abraham shall have been manifested in Aaron and his royal rank in David, and when both features, in union, shall have been manifested in their most complete form in Christ, the future will be seen to be infinitely more glorious and perfect than the present time." It is strange that, notwithstanding the plain declarations that we hold to an eternal priesthood of the Christ, and our quotations favoring the same, a writer in the *Princeton Repertory*, January, 1853, has the unfairness to say that we only make Jesus a king after His Sec. Advent *and no priest;* declaring that we teach "that the present is the priestly age of Christ, the age yet to come, before entering upon which He will *have finished* the work of intercession, is His kingly age." See the scathing and well-merited rebuke that the article received from D. N. Lord in the *Lit. and Theol. Journal.* The writer foists upon us a doctrine that we reject, and which forms an important element (comp. Dr. Brown's *Christ's Sec. Com.*) of his own system, and is partially (at least) held by some followers of Miller, the Seventh-Day Adventists, and others.

Obs. 4. Now, He is a Priest (Heb. 8 : 1) on the Father's throne, and when He is on His own throne (as David's Son, Rev. 3 : 21) He *continues*

Priest, simply because His great sacrificial act, performed once for all, ever stamps Him as a Priest—a successful and acknowledged High-Priest. Gratitude, love, reverence, honor, blessing, salvation—all regard Him as *the* Priest, and so long as these endure the priesthood of Jesus remains a reality. When He tendered His priceless offering, when He ascended to heaven and interceded for man, this only indicates that He is the worthy Priest who shall come again—for His work as Priest ever remains, and is inseparably connected with His official station. As Priest He secures for us (Heb. 9 : 12) "eternal redemption" and not a mere temporary deliverance, and, therefore, it becomes this Priest, as such, and thus recognized, ever to remain in immediate relationship with this redemption.

The peculiar views of the Seventh-Day Adventists and a few others, respecting the cleansing of the sanctuary after 2300 years (which they make the heavenly, and now in progress), we have met in another place. Aside from the representations (Heb. 8: 2 ; 9 : 11-14 ; 10 : 12-14, 19, 20 ; etc.) that an atonement has been made and perfected, that Jesus has already entered the most holy place for us, etc., it is sufficient to point out the incorrectness of such a view, from the fact that it incorporates, as an essential factor to sustain it, the notion that when this alleged act of atonement is finished, then also the priestly office of Jesus ceases. This, as we show, is opposed to the most express declarations of an ever-abiding priesthood. So also the peculiar views incorporated with the above respecting the Ark of the Covenant or Testimony, are abundantly met and answered by considering the typical nature of the same, and its contents, and how they are fully mated in Jesus, in the divine-human, pardon in Him, "the end of the law," magnifying the law, the righteousness of God in Him, etc., without taking from Him one of the most honorable and distinguishing offices pertaining to Him personally.

Obs. 5. Therefore, the continuity of His priesthood is identified with the perpetuity of His own existence (Heb. 7 : 24, 25) : "But this man (Jesus) *because He continueth ever* (Gr. *remains forever*) *hath an unchangeable priesthood.*" "*He ever liveth* to make intercession." It cannot be taken from Him and given to others, but *as long* as He exists, *so long* does the priesthood pertain to Him. He alone stands forth in all succeeding ages as the High-Priest. In an epistle specially devoted to exhibit "the unchangeable priesthood" of Jesus, it is expressly declared (Heb. 13 : 8): "*Jesus Christ, the same yesterday, and to-day, and forever.*"

This permanency of Jesus is exceedingly precious to the believer, opening up before him an eternal inheritance secured by *co-heirship* with Him. He changes not ; this is the uniform teaching of Scripture on the subject. Ages may pass, changes may be introduced, revelations may be given and extended, etc., but Jesus will *ever remain* the same Prophet, Priest, and King ; and this unchangeableness presents *the assurance* that the kingship and priesthood inherited through Him are also ever enduring.

Obs. 6. This blessed truth is reiterated in such a way as if purposely to meet the unbelief respecting it. Thus (Heb. 7 : 15, 16) it is positively announced, "that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, *but after the power of an endless life.*" Barnes himself (*Com. loci.*) has to admit, over against his own theory, that this means : "By an authority *of endless duration,*" that it denotes a priesthood "*unchanging in its character,*" "it was *enduring and perpetual* as a priesthood," but, after all, makes it such only to fit into his Post-Millennial scheme for this dispensation.

Dr. Brown, in the last ed. (1879) of *Christ's Sec Coming.*, waives (in foot-note) the argument drawn from the locality of intercession as not necessary; and then as to the continued priesthood of Christ has the following : "Nor do I enter into the questions which

have been raised about the continuance of Christ's intercession, and in what sense, after the whole Church has been gathered and perfected. *I will not be drawn into such matters.*" Of course not ; for, if drawn in, he would have *to contradict* himself.

Obs. 7. This priesthood, being after the similitude of Melchisedec, is exhibited in its completeness with His kingship. Now, at His Sec. Advent He comes as King, and reigns as King ; it follows, therefore, that He is also revealed as Priest. The two offices are *united* in the same person, and so long as the one endures the other must also remain. His Kingship is eternal (comp. Prop. 159), so likewise must be the priesthood.

Some few endeavor to date the priesthood of Jesus from His ascension to heaven, but this is incorrect, as abundantly shown in the reasoning of Hebrews, etc. For He was called before His death, He was to tender a sacrifice which was Himself, etc., so that in view of His appointment and His sacrifice for sin, He was received by the Father as a worthy, acceptable High Priest. While on earth He was Priest and King, but His priesthood and kingship were both veiled. The latter was, owing to the unrepentant state of the nation, held in abeyance ; the former was only indirectly presented until the tragedy of the cross, under the enlightening interpretation of the Holy Spirit, shed a flood of light on the subject. The sacrifice was one act of this Priest ; the presentation and acceptance of that sacrifice in heaven was another act ; the intercession and advocacy is still another continuous one ; the public exhibition of the results of His ministry is another ; and the symmetrical union of all His offices publicly manifested is still another.

Obs. 8. If the saints are to be "kings *and priests*" in the future Kingdom (Props. 118, 153, 154), *then* it follows that the Elder Brother is also the same. This necessarily follows, because His brethren are *co-heirs* with Him to *the same inheritance, honor, and glory.* He is the great High-Priest, they are associated with Him as Priests. (Comp. Prop. 156.)

Obs. 9. Jesus, the Christ, ever remains "*an High-Priest of good things to come*" (Heb. 9 : 11), inasmuch as the Redemptive work, of which He is the Priestly-Head, shall continue after the Sec. Advent. This is seen in the finished Redemption of His brethren and in the blessings enjoyed by them ; in the conversion of the Jewish nation, which obtains repentance and grace though His blood and intercession, after His Coming ; in the mercy and happiness bestowed upon the spared Gentile nations after His Advent and conflict with Antichrist, which can only be predicated of His priestly influence ; and in the perpetuation of the human race for saving purposes and the glory of God, which results from His continued efficiency as Mediator. He is the Priest of "*the everlasting covenant,*" and as such He not only provides the provision for its realization, but being its "*surety*" He remains personally interested in the same, and secures it for us.

Obs. 10. The Theocracy is designed to secure for us all the forfeited blessings. To do this, and bring in the predicted righteousness and glory, demands *the personal supervision* of our High-Priest. *Full and complete deliverance* from sin and evil, so far as this earth and this race is concerned, is only promised to exist one thousand years (and a little season, Rev. 20) after the Sec. Advent. The priestly office will yet evidence its sufficiency in wresting from Satan His victory, and in *ultimately* crushing out all sin and all its sad consequences.

Obs. 11. Such a continuing High-Priest evidences the spirituality connected with this Kingdom. Our opponents stigmatize it as "carnal,"

etc., but the presence and official station of this Priest sufficiently refutes such a charge. He is the great Presider over things relating to the Divine; He is the Head of all religious affairs; He is the Oracle of God's truth; He is the final and infallible arbiter in all questions. Through Him and in Him, the Father is always approached, and worship, and reverence, and praise to the Godhead always ascends in His name.

Obs. 12. When we consider the greatness and majesty of this High-Priest, the incomparable and all-sufficient sacrifice offered, the exaltation and power, God's special choice and not man's, bearing the people on His loving breast, His immense superiority over all other priests, His confirmation by oath and perfection, His Holiness, then we can rest assured that His priestly work will be fully accomplished, and that as the priestly agent He will ever, as such, rejoice in it.

This shows us how we thus obtain an *infallible Head*, not after the vain and sacrilegious caricature given to us by human wisdom and craft, but after God's own wonderful devising. Such an accessible Head humanity needs, and this need will be most gloriously supplied.

Obs. 13. It is only requisite to remind the reader, that this priesthood largely pertains to the humanity of the Christ. While the Divine united to Him gives it increased dignity, efficiency, preciousness, etc., yet we are told (Heb. 2 : 16, 17) that "He took on Him the seed of Abraham, wherefore in all things it behoved Him to be made *like unto His brethren*, that He *might be* a merciful and faithful High-Priest in things pertaining to God," etc. (comp. v. 14, etc.), and that "He sprang out of Judah" (Heb. 7 : 14). This priesthood is part of the exaltation of His Humanity —it is inseparably identified with it, and the entire reasoning of Hebrews associates the call and perpetuation of that Humanity, *as David's Son*—in its earthly and glorified condition with the same. Thus united, we dare not separate them, lest we detract from the ever-enduring exaltation of Humanity itself, as seen in this High-Priest and His associated priests.

Obs. 14. The Primitive-Church view confirms our position. For several centuries after the First Advent, the ministers clearly taught the Pre-Mill. Advent, the conversion of the nations following, etc., thus continuing the priestly work of Jesus in mediation, intercession, and saving purposes. The present prevailing belief on the subject, founded on a Post-Mill. theory, was utterly discarded (comp. Props. 74–76). The teaching of men so nearly allied to apostolic instruction, should have *some weight* in a matter so important, especially when we find the same so fully substantiated by the present infallible rule of faith, the Scriptures.

Obs. 15. The views of eminent writers and commentators, corroborating this doctrine, tends to show, that in the estimation of such, it is a truth clearly taught, which should be unhesitatingly received. We append a few utterances.

Judge Jones (*Notes*) has two exceedingly interesting comments on Melchisedec (p. 190 and 233, seq.), and repeatedly, in detail, urges the future and eternal priesthood of Jesus as the Son of man. He makes "His sovereignty, and priesthood commensurate and inseparable," and correctly makes the gathering out of the present elect "not the whole of our Lord's redemptive work. As the Son of man and the patriarchal King and Priest of *the*

whole world—the true Melchisedec and King of peace," etc. (comp. Proph. 196). The views of Alford, Olshausen, Bengel, Steir, and others are interesting and confirmatory. Even such a commentator as Moll (Lange's *Com. Heb.*) designates Jesus as "the promised *eternal priestly* King" and writes of Him as "The bearer of *an eternal and untransferable priesthood.*" He also carefully distinguishes between His priestly office exhibited in sacrifice and entrance into the Holy Place as the antitype of the Aaronic high-priest, and this special priesthood after the order of Melchisedec; the former being of a propitiatory nature and manifested in the offering of Himself and the divine acceptance of the same in His ascension to the Holy of Holies above; the latter being a royal priesthood, "a position exempted from future sacrifices, and fraught with unlimited homage, honor, and capacity for the bestowment of blessings." Numerous comments from opponents, admitting an eternal, unchangeable priesthood, might be quoted, which alone logically fit into our system of doctrine.

Obs. 16. This unchangeable priesthood, in connection with the ever-enduring priesthood of the saints, seems to confirm the opinion of those who hold to an endless succession of generations (comp. Prop. 152, on Perp. of Race). We would not deny the inference, because it possesses weighty reasons for its entertainment, and such a succession for many ages, at least, is clearly taught. But we can easily conceive of a continued priesthood, even if such a perpetuation of the race should cease, on the ground that the superior, the ruling power, will always minister in Divine things to the inferior, the subjected one. We leave this matter, as stated in Prop. 152.

PROPOSITION 156. *The doctrine of the Kingdom enforces the future priesthood of the saints.*

The promise is that the saints shall be both "kings and *priests*" (Rev. 1 : 6, and 5 : 10, and 20 : 6) in the coming Kingdom. Prop. 154 shows the civil relationship of the saints, this one relates to the religious, for, like Christ, the Theocratic King, they are *both civil and religious rulers.* The nature of a Theocracy demands, in view of the inseparable union of State and Church, such a leadership in order to secure the requisite purity and perfection.

The doctrine of "the Universal Priesthood," as held by many denominations—a special favorite of some theologians—and applied to the ministry and laity of the present dispensation—all true believers—is only a faint earnest of the future one. Indeed, *equality* of all believers in this respect finds a strong corroborating evidence in *the ultimate universal priesthood* as exhibited in the Theocracy.

Obs. 1. A Theocracy, to preserve a manifested unity and enforce its authority supremely, requires the union of priesthood and rulership in the same persons. The inseparable union of Church and State, the Head of both Church and State being God Himself, demands *both* a religious and civil administration, and hence to insure the proper, equitable, and perfect combination of authority, and the essential enforcement of law and order, it is the highest wisdom to lodge the rulership and priesthood, not in two distinct bodies, but in one special raised up body. This wisdom, which commends itself to reason, is fully exhibited in the Divine ordering pertaining to the restored Theocracy.

We may well imagine that the Spirit lays stress on the word "*royal*" in "royal priesthood" (1 Pet. 2 : 9, called before that, ver. 5, "an holy priesthood"), indicative of priests possessing the dignity of kings. The palace of the Theocratic ruler was the temple, and in view of the presence and majesty of the Sovereign, the pomp and splendor of the priesthood in their administrations is readily accounted for, and gives us the idea —supported by promise—of *the future splendor and glory* of the priesthood.

Obs. 2. Jesus in His Coming Kingdom is *both* King and Priest. This has been shown in detail, and is one of the most precious of truths relating to His future glory, the station of the saints, and the destiny of the race. Now, the saints being *co-heirs* with Him, participants of His honor and glory, partake of His Kingship and Priesthood. In this they "shall be like Him," thus fulfilling the promises pertaining to *the greatness* of their joy, honor, and glory. Hence they are distinctively promised, not only the exaltation of kingship, but also that of priesthood. And, we may rest assured, "that both will be most amply verified, seeing that it is God who gives us the assurance."

Anciently, as various writers (comp. Fairbairn, *Typology*, vol. 2, p. 221, who refers to Vitringa, Müller, etc.,) have shown, the kingship and priesthood were united (as e.g. in Melchisedec), so that, as Müller expresses it, "it might be said with just as much truth,

that the kings were priests, as that the priests were kings." (This union is also illustrated by the Greeks and Romans, as Vitringa has shown in princes, magistrates, heads of communities, and even of families.) Now, just as the earlier kings were "priest-kings," forming "a specially highly privileged nobility," so these latter kings will be recognized as "*Priest-Kings*"—*a nobility* associated with the Theocratic King.

Obs. 3. A Theocracy being a *Divine-Civil* Government, God Himself being the earthly Ruler, a certain pre-eminence is given to the religious above the civil. This is seen in the Theocracy as once existing, in the provisions made for its restoration (the religious qualifying for the ultimate civil), and in the simple fact that the Divine is *fundamental* to all other relations whatever. Hence we need not be surprised that prominence is given to this priesthood, as in Ex. 19 : 6, where God promises to raise up unto Himself "*a kingdom of priests*," and in Rev. 20 : 6, where the being "*priests of God and of Christ*" is mentioned as a distinguishing characteristic associated with the reign.

The same prominence is indicated if we take the mss. rendering (Tischendorf's N. Test., the S. and A.) of Rev. 1 : 6, "a kingdom, priests," and Rev. 5 : 10 (the S.), "a kingdom and priesthood," pointing us back to Ex. 19 : 6. The principle inculcated in Prov. 25 : 5 will be manifested in the highest degree : "Take away the wicked from before the king, and his throne shall be established in righteousness."

Obs. 4. In Ex. 19 : 5, 6 we have presented God's desire to exalt the Theocratic ordering by making it "a Kingdom of priests," i.e. a Kingdom so permeated by heartfelt allegiance to God, the Ruler, that it would be under the permanent authority of a holy priesthood, thus making *the Divine a controlling element.* A Theocracy in its purity demands *holiness, an entire consecration* to its Ruler. This idea remained unrealized, notwithstanding its tender to the Jewish nation, on account of disobedience. But this sinfulness of the nation will *not prevent* God from ultimately realizing in ample fulfilment His purpose as indicated. This will be done when the Theocracy is restored under David's Son. In the mean time, to insure the complete realization, God is constantly raising up those *who are destined* to officiate as Priests in the coming Kingdom. These are specified, and the promise of Ex. 19 : 5, 6 applied *to them*, by Peter (1 Pet. 2 : 9) "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.*" By the process of engrafting, these priests, being thus all the children of Abraham, are fully incorporated with the commonwealth of Israel.

The student must here be cautioned against dogmatically interpreting some Millennial predictions. Owing to this engrafting and incorporation of the glorified priests *with* the Jewish nation, it is sometimes difficult to discriminate between what pertains to the glorified and what to the unglorified portion. Both are mingled and inseparably united as e.g. in Isa. 60, 45, etc. Jews in the flesh (comp. Obs. following, and the one on order) shall also be priests (as e.g. stated Isa. 66 : 21), but they occupy a subsidiary position when contrasted with the glorified. Both the glorified and unglorified (for "all shall be righteous," etc., when once united in the Theocratic ordering) seem to be denoted in places as e.g. Isa. 61 : 6, "But ye shall be named *the Priests of the Lord ;* men shall call you *the Ministers of our God*," for the context refers both to the saved of this dispensation and to the restoration of the nation.

Obs. 5. "The first-born" of Israel were regarded as *specially belonging to the Lord and consecrated to the Priesthood.* Writers on the Jewish Laws (as Michaelis, Wines, etc.) have noticed this in detail. Thus Wines (*Com. on Laws*, etc., B. 2, ch. 8) says : "On the departure of the Israel-

ites from Egypt, all their first-born males were *sanctified to the Lord and destined to the altar.* But the difficulty of obtaining from each family its first-born son, the difficulty of detaching them from their private interests, as citizens of such a tribe or such a town, rendered this mode impracticable. Moses, therefore, *without in the least changing the original principle,* substituted for this service the tribe of Levi, in place of all the first-born" (Lev. 8 : 2–5 ; Numb. 8 : 5–22, etc.). This substitution is represented as "a gift," and as a constant reminder that the principle remained unchanged, that God's claim still existed, a redemption price for the first-born was exacted.[1] Owing to human imperfection and weakness, God's just claim could not be carried into practical execution, and He only designs to teach us by this (1) that on account of dependence upon Him and His regal authority, a Divine service tendered to Him is, in virtue of His Divinity and Majesty, of the first importance in a Theocratic ordering ; and (2) that this should be a sign or type of the realization of the ultimate Purpose of God, viz., that "the first-born" of the Church should become Priests in the incoming Theocracy.[2]

[1] Fairbairn (*Typol.*, vol. 2, p. 221) says that many leading Jewish authorities (Jonathan, Onkelos, Saadias, Jarchi, Aben Esra, etc.,) and men of great learning (Grotius, Selden, Bochart, etc.,) held, that among the privileges of the first-born was that of the priestly function, basing it on Ex. 24 : 5, Esau's birthright, and God's special consecration of the first-born after their redemption in Egypt. This opinion, he thinks, however, "as almost universally abandoned," and says, in view of the special Levitical arrangement subsequently made, that the right to the priestly office was not "reckoned among the rights of primogeniture. These rights Scripture itself has plainly restricted to pre-eminence in authority among the brethren, and the possession of a double portion in the inheritance." Fairbairn is evidently incorrect, as the references to the Scriptures abundantly prove. The restriction that he refers to is based upon the simple fact, that, owing to the constant redemption of the first-born and the provision made for others to officiate in their place, it is not mentioned as a distinctive privilege which was realized. Numbers ch. 3 : 12, 13, 40, 51 ; ch. 18 : 15 ; Ex. 13 : 12, 13 and 34 : 19, 20 ; Numb. 8 : 17–19 are decisive on the matter, and clearly show the correctness of our position in the text, which is corroborated, wonderfully, by the typical nature of the same. Before the appointment of Levi's descendants, "the first-born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchisedec, Job, Isaac, Jacob, offered themselves their own sacrifices" (art. "Priests," *Ency. R. Knowl.*). This universal principle remained *unchanged,* although *modified* to suit the special circumstances of the nation.

[2] To indicate how even our opponents concede that this promise of God respecting the priesthood, typified by "the first-born" is verified in the priesthood of the first-born of the church, we refer to Prof. Bush, *Com.* on Genesis, ch. 25 : 32. "The following are usually enumerated as the principal privileges which constituted the distinction of the first-born : (1) They were peculiarly given and consecrated to God, Ex. 22 : 29 ; (2.) they stood next in honor to their parents, Gen. 49 : 3 ; (3.) had a double portion in the paternal inheritance, Deut. 21 : 17 ; (4) succeeded in the government of the family or Kingdom, 2 Chron. 21 : 3 ; and (5) were honored with the office of priesthood and the administration of the public worship of God. The phrase 'first-born,' therefore, was used to denote one who was peculiarly near and dear to his father, Ex. 4 : 22, *and higher* than his brethren, Ps. 89 : 28, and typically pointed to Christ, and to all true Christians, who are joint-heirs with Him, to an eternal inheritance, and constitute the *first-born,* whose names are written in heaven, Heb. 12 : 23." In view of Paul calling Esau "a profane person," he adopts the view of the *Pict. Bible* that Esau specially ignored and despised the spiritual or priestly, rather than the temporal, advantages of his birthright. This may be so, because the temporal might be retrieved by industry, etc., but the priestly once forfeited could not be renewed. Many writers of ability indorse Bush's position.

Obs. 6. The priests were specially charged (Deut. 33 : 9, 10 and 17 : 9–13 ; Lev. 10 : 11 ; Hos. 4 : 6 ; Mal. 2 : 7, etc.) to preserve and teach the

laws, Theocratic, that were already given. They could not change them, or substitute others, for this would have reflected upon the wisdom, etc., of the Theocratic King, the mighty God, and would have introduced confusion and anarchy. The purity of a Theocracy demands such a position of the priests—*a subordination to the Divine Majesty and the upholding of His enactments.* In the restored Theocracy this again will be the attitude of the priesthood. When "the law shall go forth of Zion and the Word of the Lord from Jerusalem" (Mic. 4 : 2 ; Isa. 2 : 3, etc.) ; when the incoming dispensation (Props. 140, 141) shall introduce new revelations of God's Will (Prop. 167), a renewed ordering (Props. 131), these priests, the first-born of the Church, will be the grand medium of communicating the same. Then it will be true (Ps. 68 : 11) "*The Lord gave the word : great was the company (army) of those that published it.*"

Obs. 7. The priests acted as Judges (Deut. 21 : 5 and 17 : 8–13, etc.), so that with the priestly, there was inseparably associated the civil character. They were by virtue of their priesthood in the service of the State and Church—they were, as a Theocratic ordering necessitates, *ministers of Church and State.*[1] Thus will it be again, but with this vast difference ; the priesthood, instead of being deposited in the hands of mortal, weak, and fallible men, is then committed *to glorified and infallible ones*, united by the firmest bonds that grace and salvation can bestow to the mighty Theocratic King.

[1] The ancient priests were distributed through all the territories of Israel, so that they could best promote the general interest and welfare. The High Priest permanently resided at the Capitol, and from this centre the priesthood radiated to the extremities of the nation, to exalt law, order, peace, the Theocratic polity. Specially they were called to Jerusalem on stated times for purposes of worship, but ordinarily they resided among those whom they taught and judged. These priests were *inseparably bound to the State*, seeing that all their interests, station, and honor were bound up with it. They were not only priests, but, as such, civil magistrates. Thus Wines (*Com. on Laws*, p. 612) remarks : "The Levites were not a mere spirituality. Certainly they were the ministers of religion and charged with all the functions appertaining to the public worship of Jehovah. But so close was the relation between the law and the religion of the Hebrews, that all ecclesiastical persons were at the same time *political persons.* The entire tribe of Levi was set apart to God, the King of this Commonwealth. Politically speaking, they were *Jehovah's ministers of state.* Hence this tribe, as constituted by Moses, was not only a priesthood appointed to the service of the altar, but also a true *temporal magistracy*, having important and vital civil relations. The burden of government was, in a great measure, laid upon its shoulders. Besides performing the ceremonies of public worship, it was destined to preserve in its integrity and to interpret in the seat of justice the text of the fundamental laws ; to teach these laws to Israel ; to inspire the people with a love for them ; to oppose all its own authority and influence against any and every attempt to overthrow them ; and to bind firmly together all the parts of the body politic."

Obs. 8. In ancient times there were *various orders* of the priesthood, the high-priests, the priests that officiated at the altar, and the various companies of assistants. Following analogy, and the hints given respecting the variety of station, rank, reward in kingship ; observing the exclusiveness of the 144,000 and the position of the future martyrs ; considering the possibility asserted in the Scriptures of attaining unto eternal life and yet suffering loss, etc., it is reasonable to anticipate that under the leadership of the great High-Priest there will be *gradations of rank and order* in this priesthood. Not all believers will be kings or priests (Props. 130,

153), but only those *specially counted worthy* of the honor. But such will have the honor and delight, the fulness of happiness and the recognition of grace, that even the most subsidiary position will be abundantly satisfactory, as expressed by David, Ps. 84 : 10. A diversity in unity, a variety of gifts and ministrations, a distribution of rank and office, *enriches* the communion and intercourse of the saints with each other and with the nations ; it serves as the basis of a mutual impartation of benefit and blessing.

The twenty-four courses of priests in order to secure a constant attendance and succession, the specific appointments to certain performances (as to incense, singing, etc.), all may, for aught we know, foreshadow a similar arrangement in the restored Theocracy with increased splendor and glory *commensurate* with the renewed and majestically enlarged ordering. To enter into details, and endeavor to fix with any degree of exactness, what may be in the general dimly typified, would be rashness and presumption. Time, with its fulfilment, can alone inform us correctly.

Obs. 9. These priests tender the sacrifices of heart, lips, and life—"spiritual sacrifices" (1 Pet. 2 : 5 ; Heb. 13 : 15, 16, etc., showing how the word "sacrifice" is employed). The offerings that they bring are not bloody sacrifices, for these are superseded by the one offering (Heb. 10 : 12–14, etc.) of Jesus, but offerings indicative of allegiance, friendship, reverence, gratitude, praise, service. This has been so amply discussed that it needs no repetition (see Prop. 172). These priests conduct the public worship of God ; they show forth His excellencies in Creation and Redemption ; they stimulate to gratitude, love, prayer, and praise ; they teach, proclaiming the truth as committed to them and exemplified in themselves ; they advise and decide questions referred to them ; they enforce, by the weight of their relationship to the Christ and by their authority, the Theocratic constitution and laws.

Dr. Thomas (*Kingd. of God*, p. 44), misapprehending the last chs. of Ezekiel (which see explained, Prop. 172), makes the glorified priests to be referred to in Ezek. 44 : 16, as engaged in bloody sacrifices. But that the saints, glorified and exalted, are not denoted is self-evident from the context, which presents things connected with these priests, which cannot be applied, without undue violence to Scripture statements, to the immortal priests, such as e.g. have a reference to the clothing, sweating, polling the hair, marrying, mourning for deceased relatives, cleansing, and sin-offering. To apply *such* things to the co-heirs of the Christ in the Millennial age, is *to degrade* them to a mortal, sinful state utterly inconsistent with the promises. To enforce this, Thomas concludes because Zadok means "the Just One" that they are "resurrected men ;" but these "Sons of Zadok" may have been thus called because they would have been called in his line, or because, if realized, they should be faithful in their duties as Zadok, etc. At least, the portraiture as given by Ezekiel does not identify them with "resurrected men" as presented to us e.g. by Jesus and Paul.

Obs. 10. These glorified priests are an elect, chosen body (Props. 62, 64, 65) in person and office, representative of the majesty of the Theocratic King, raised to their exalted position and nearness officially to Him that they may be "*to the praise of His glory.*" Their number, rank, duty, devotedness, etc., serve to glorify the Messiah (comp. preceding Prop., Obs. 8). They are specially designed to exhibit the Theocratic ordering —its authority, institutions, laws, privileges, blessings, etc.—forming *a medium* between its King and its subjects, its magnificent throne and the nations. The designation of priests indicates that they are *a channel of communication* between God and the nations, the latter being brought largely through their instrumentality into Theocratic order and unity.

God will say of this priesthood : "*This people have I formed for myself; they shall show forth my praise*" (Isa. 45 : 21). In view of this, it will be *the joy* of saints to serve the King, to whom they are indebted for all honor and glory. It will be their *highest desire* to do His will. As Lincoln (*Lect. on Rev.*, p. 232) has well said : "For surely it would be a diminution of heaven's joy, if, once there, we were no more allowed to serve Him whom we love—if our hearts, brimful, had no outlet provided for their relief."

Obs. 11. All these priests are Divinely called and commissioned. Now, alas ! men may intrude themselves into sacred offices utterly unfitted for them. The record of the past presents multitudes of painful instances, and infidelity seizes upon them, and the acts attributed to them, as legitimate results—notwithstanding their positive scriptural condemnation—of religion itself. But no such dishonoring feature can possibly be incorporated with this Theocracy, for every priest will possess undoubted authority, *vouched for by his glorified condition and his divine relationship* to Jesus and the New Jerusalem. If any one should even attempt (of which we cannot conceive a probability) to take the position of such a priest, Korah's Theocratic punishment would speedily follow.

Obs. 12. All these priests are secured by a previous training ; they are tested and tried (comp. Props. 86, 135 and Obs. 9 and 10 in preceding one). Sufferings, temptation, and trial were essential to the full and perfect development of the great High-Priest Himself (Heb. 5 : 6–10 and 2 : 9, 10, 11 and 4 : 15), and such are requisite to form the characters of His associated priests. Their love to God and His Christ, devotion to the truth, affection for their fellow-men, etc., all the elements of a priestly official are imparted and developed. Hence two things necessarily follow : First, these purified ones are, through Redemptive grace and power actually experienced, bound to the King with a love *so devoted and intense, so supreme and overwhelming* that the interests and glory of the Church and State united in the Theocracy are perfectly safe in their hands. And second, they, like the High-Priest Himself, become *sympathethic* priests. Their past experience, indebtedness and elevation by grace, completeness in Christ, etc., all tend to make them specially accessible to the nations, and to cause them to manifest a deep interest in the welfare and happiness of all.

In Heb. 12 : 1–13 ; James 1 : 2–4, 12 ; 1 Pet. 1 : 6–13 ; Matt. 5 : 12, etc., we are exhorted to regard our present trials *as preparative* for the future, and thus even to rejoice in them in view of the ultimate result. In this discipline God's love is manifested, but cannot, owing to our weakness, be properly appreciated until we become kings and priests. *Then* it will be seen what an intimate and important relationship existed between our testing and the reward. Our lack of faith, want of confidence, non-appreciation of God's promises, rebellion under trial, yielding to temptation, ought to be rebuked by this positively declared connection between probation and exaltation. The example of Jesus ought, in this respect, to be all sufficient. Alas ! how few, comparatively, endure this testing as they ought. The personal conflicts, the Christian experience, the temptations, the sorrows and afflictions—all, aside from their qualifying and elevating tendency, will be of incalculable value in their intercourse with the nations. Now we are styled "vessels of mercy, afore prepared into glory," and this should encourage us to endure unto the end. The esteem and love of the subjects of such kings and priests will be founded, not simply upon their rank or dignity, but on the character obtaining and sustaining the rank.

Obs. 13. This priesthood is, therefore, destined to be, what those called strive after now, "*a holy priesthood.*" This firmly cements the Theocratic ordering together into an enduring and perpetual Kingdom, seeing that its

officials, *perfected in holiness*, are thus completely consecrated to God and His service. Holiness is the distinguishing characteristic of them, and is suggested, in view of the promises and duties associated with it, by the name. The priesthood is not given to persons liable to pervert or abuse the law itself, but to holy ones who honor and exalt the law.

"Without holiness no man shall see the Lord," much less be elevated to an official position. The teaching of the Scriptures is plain and decisive. A person who has developed a character opposed to holiness is entirely unfitted for kingship and priesthood. The purity and intent of the Theocratic government *forbids* his employment and elevation. Hence the most positive statements of complete exclusion. The "treasure" must first be deposited in "earthen vessels" before it is deemed worthy of being transferred to glorified, heavenly ones. The object of the Messiah now is to secure the redemption and sanctification of His followers, in order that a true oneness may exist between them, "for both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. 2 : 11). Owing to this requirement, as a pre-requisite, there is deep meaning in "*the few*," "*the little flock*," and kindred phrases, indicative of "the many" rejecting it and failing in securing "*the high calling of God in Christ Jesus*." What bliss is in store for true ones! The body glorified, the soul sanctified, love perfected, then no sin will grieve the soul and no yielding to temptation will bring remorse to the heart and tears to the eyes, for a sweet self-consciousness of purity and nobleness of character will ever be present to the saint.

Obs. 14. This priesthood elevates humanity. How this is done by the High-Priest is shown under Prop. 204. The exaltation of the Redeemed to such nearness and association with Him in His offices and authority, evinces the highest position to which humanity can attain, and when the honors and dignities of kingship and priesthood are once enjoyed this will be witnessed and acknowledged.

God Himself is interested in their honor and glory; He, by virtue of their position, blessedness, etc., is *glorified and admired* through them. It follows that if "The Christ," having all power and majesty, promises such exaltation at His appearing, it will be *exceedingly great*. Hence in the persons of these priests in view of co-heirship with Jesus and participation in His Theocratic rule, we have exhibited the splendid destiny to which man can be elevated.

Obs. 15. These priests are designed *to bless* the nations, for this is one of the objects of the Theocracy. (Comp. preced. Prop. Obs. 11.) Considering the beings to whom this is intrusted, with power to enforce and love to extend the same, nothing can be better adapted to secure the grand result intended.

These priests, on the one hand, honor God and His Christ, and, on the other, act in behalf of the nations, presiding over things relating to the Divine government *both* in the interest of God and of man. In virtue of their office they are near to God and accessible to men, and their influence will be felt in a commanding manner among all nations.

Obs. 16. These priests, being all "baptized with the Holy Ghost and with fire" (See Prop. 171), are endowed with *supernatural powers*. Hence, now enabled to perform "the greater works" promised, they are admirably adapted by sympathy and ample power to minister to the wants, necessities, etc., of the nations, and to materially aid their Master in mitigating and removing the curse as the Theocratic dominion extends itself. It is not mere imagination to suppose that they will visit, and lay hands upon, the sick and dying, that they will dry up tears of anguish and grief, that they will administer comfort, consolation, mercy, and hope.

Obs. 17. Being glorified, fashioned after Christ, made "*equal unto the angels,*" neither space nor physical obstructions can prevent their ministrations. Having "spiritual bodies" (i.e. bodies subject to the will of the Spirit) they can assume visibility or invisibility, they can visit with ease and celerity through great distances, at pleasure. Thus endowed, they can (as Peter, etc.) discern the very heart, the requirements, the necessities of their subjects. Thus pressing want can never be concealed from them, worth can never remain unrecognized by them, and deception can never be practised upon them.

This future Baptism (Prop. 171), with glorification, gives them the power of transporting themselves at will like Christ and the angels, of assuming different appearances at pleasure, of appearing in glory or veiling it, of performing wonderfully, having the elements under control, of opening doors or entering without opening as angels and Jesus, of eating and drinking with men, of supplying and multiplying food, of healing the sick, of supplying food, of protecting from evil, of delivering out of trouble, etc., etc.

Obs. 18. Hence it follows, that this priesthood, in a glorified condition, is entirely free from the trials and difficulties, the weakness and embarrassments, the temptations and errors incident to a present ministry. Specially under the Spirit, it is most reasonable to anticipate it as *a most eloquent, powerful, and successful priesthood*, who, with glorified tongues and sanctified hearts, with Christ-like power and authority, and imbued with love, wisdom, fervor, faithfulness, and holiness, will *so present the will* of the Father and Son that the hearts of countless multitudes will joyfully respond to it.

Obs. 19. This priesthood demands no personal sacrifices. Thanks to God, these are only preparatory. The terrible sacrifices, under persecution, bigotry, hatred, envy, malice, for the sake of the truth; the tears, the groans, the suffering, the blood, the life offered in behalf of duty and the welfare of others, are *then* things of the past. Blessing, happiness, fulness of joy, pleasures forevermore, are ever connected with it, and instead of being a source of sorrow or a burden, it is a source of *never-ending gladness and an "eternal weight of glory."* What an encouragement to our weakness and feebleness now!

Obs. 20. Writers on the ancient priesthood inform us that they were "the literati," "the learned," "sages and professors," "the chief instruments of a continuing and progressive mental, moral, and religious culture." This will be *eminently true* of these priests, as indicated by intimations of increased knowledge, by their glorified condition, by their union with the Christ, and by their official station. Through them the nations of the earth may anticipate the most wonderful accessions to learning and knowledge of all kinds, because specially under the influence and guidance of the Spirit of Wisdom.

Obs. 21. This priesthood, as well as the kingship, shows that God in the Coming Kingdom has *something for His saints to perform.* Idleness and selfishness enfeeble and degrade; activity and imparting to others are elevating and joy-producing. It will still, then, be true, that "*it is more blessed to give than to receive.*" To be made instrumental of doing good to others is Christ-like, God-like. And this activity in honor of God, in be-

half of others, in joyfulness to ourselves, is unceasing. Being glorified, there is no need of recuperation to remove fatigue or weakness, and, therefore, as expressive both of a constant activity and a never-decaying vigor, they are represented, e.g. as serving God "*day and night*" (Rev. 7 : 15–17).

Barbour (*Three Worlds*, p. 44), misapprehending Ps. 149 : 5 in the use of the word "beds," makes *resting* "a necessity or pleasure." He would scarcely, with his Gnostic theory of a spiritual body and spiritual kingdom, have fallen into such an incongruity, if he had noticed that the original word "couches" is expressive of the couches around the divan of an Oriental prince, and hence, according to Oriental usage, *indicative of honor and exaltation*. Comp. e.g. the remarks of Moll (Lange's *Com. Heb.*, p. 88) on the promised Rest combined with activity, and his references to Rothe, Tholuck, etc.

Obs. 22. These priests have no family connections, no private interests, no attachments to tribe or nation, no earthly relations of any nature which can interfere with their official position. Hence *an exclusive devotedness* to the interests of the Theocratic King and Kingdom must be predicated of them.

Obs. 23. This priesthood and their services indicates the spirituality of this Kingdom. The spiritual and the temporal, the heavenly and the earthly, the glorified and unglorified are combined in a Theocracy. The union of Church and State under such a leadership in behalf of the redemption of the race, plainly evidences this feature. The objection, therefore, urged against our view that we ignore the spiritual is easily set aside, seeing that with a glorified High-Priest and associated Priests *the highest spirituality* must result from the Theocratic ordering.

In a higher sense than now will it be true that (1 John 1 : 3) "truly our fellowship is with the Father and with His Son Jesus the Christ." The earnest of present fellowship insures *the open, manifested fellowship of the future*. The spirituality of the priesthood is fully manifested by the constant access that they have to the New Jerusalem and the presence of the King, by the worship and service that they tender, by the simple fact that the most glorious themes (rendered living and heart-pervading by actual and most blessed experience), such as the love of God, the love and mercy of the Saviour, the blood shed for the remission of sin, the scenes of Calvary, etc., shall ever flow from their joyful lips.

Obs. 24. This priesthood, elect, tried, holy, etc., form *one* body with Christ. Now there is a lack of unity ; diversity, and even antagonism, exists. The history of the past ministry records the sad story of divisions, proscriptions, excommunications, etc., among them. But now under this arrangement all this ceases, for these priests are all actuated by the same spirit, interest, and principle. *Then* the prayer of the Saviour respecting *a oneness* will be fully and amply realized ; not merely exhibited by fraternal regards, but openly manifested in the one, exclusive Theocratic ordering. (Comp. Prop. 184.)

This oneness is the more remarkable since they are gathered out of "*all nations and kindreds, and people, and tongues.*" But the same "mind which was in Christ," the same redemption and glory, unite them. It is delightful to contemplate this oneness, and the persons, from Adam down, who shall compose it ; and it is refreshing to think of the time when we shall associate with them and enjoy their acquaintance. Union and exaltation with the Christ, kingship and priesthood, will be a sufficient introduction to an eternal fellowship and intimacy.

Obs. 25. This priesthood will undoubtedly exhibit the praises of God and His Christ by singing and music. They enter into this Theocratic Kingdom "with singing" (Isa. 35 : 10), and in it they continue to sing (Rev. 5 : 8–10) as "kings and priests," and this praise is represented as exciting that of others (Ps. 66 : 1, 2, 3, 4). Music accompanies them, as the mention of harps suggests. Indeed the sublimest singing *is exclusive and pertains to the* 144,000 (Rev. 14 : 3). Music and singing has charmed, comforted, cheered, and elevated the soul ; in mortal hands it has inspired devotion, thrilled the heart, aroused the deepest feelings, etc. *What* will it be in glorified hands, and coming from glorified lips ! "Having the harps of God" (Rev. 15 : 2) and singing "the new song" (Rev. 14 : 3), "the song of Moses" and "the song of the Lamb," indicative of redemption and its glories, the highest efforts of the past will be but feeble —mere child's play—in comparison with the exquisite skill, enchanting voices, and tender, ennobling, sublime utterances of these harpers and singers.

We can imagine them, not only leading the praise of Jerusalem and of congregations, but on their visits to families and individuals, ravish them with the delightful and heavenly melodies of experienced Redemption. The Bible frequently refers to this feature, and these references, corroborated by the power of music and song in the past, certainly must meet with a fulfilment *commensurate* with the glory of the occasion, the persons, the Theocracy. The vast number thus engaged at times in perfect praise, will produce a blended harmony and a grandeur far beyond our present experience and conceptions. The emotions of the glorified, the joy, the triumph, the love—all will be brought forth in this swelling music and song. Handel, Mozart, Mendelssohn, Jenny Lind, and others sought to express feeling ; when these glorified minstrels seek to express theirs, music and song will be faultless.

Obs. 26. The ancient priests were to be free from all bodily blemish. Religious purity was allied with physical purity. So it will be again, for these priests have their "*vile body*" "*fashioned like unto His glorious body*" (Phil. 3 : 21). Their personal appearance, beautiful and splendid, will accord with their official position. Even the clothing, the adornments, the fine vesture of the ancient priests were significant, and, we can readily believe in view of the intimations and promises, that these priests will be clad in *a royal, magnificent manner*, as evidencing their high station, and as impressing visibly their authority upon the nations. *As* Jesus the Messiah is represented in His glorified condition, *so* His associated priests will likewise appear, even to the raiment.

Obs. 27. The vast number of the priests, represented as an immense multitude, indicates both the majesty of the Theocratic King and the extent of His dominion. The number and splendor of officials, connected with earthly courts and surroundings, has much to do to elevate them in human estimation. The majesty of the Theocracy, the powerful and extensive, world-wide dominion, is exhibited most impressively to the nations by the number of the glorified priests. Just as an earthly court of eminent, wise, talented, and powerful persons aids in glorifying an earthly King, so the appearance, ability, character, etc., of *a host* of such materially assists to convey an idea of the grandeur of our King.

Read Thackeray's *Four Georges*, the *Memoirs of the Court-Life of Louis XIV. and XV.*, and numerous others, and however brilliant the society and distinguished the talents, yet the simple truth reveals always among them characters steeped in the lowest vices and trampling upon faith, justice, virtue, morality, and religion. Such can find no

place in this court. Hence to provide the suitable persons for a representation of the majesty of the Theocracy, God allows dispensations to pass, selecting those who evince purity and holiness. Rulers, like earthly ones, selfish, vicious, etc., can find no station in a restored and pure Theocracy.

Obs. 28. God's equity is vindicated in that these priests officiate here on this earth, where they endured temptation, suffering, and trial. Here where they fought the good fight of faith, they become triumphant priests, thus following in the Master's path (comp. Prop. 84). This increases their interest in the redemption of the world, when visiting *the very places* where their prayers ascended, their tears fell, and their labors were sustained.

Therefore we should encourage our hearts, as Moses did, by contemplating this great change, thus increasing love, desire, hope, and joy. Let us endeavor to appreciate its excellency, its nearness, its nobility, its spirituality, its blissfulness, and it will enlarge our boldness, firmness, patience, cheerfulness, and submission.

Obs. 29. This priesthood is perpetual. The Kingdom inherited is ever-enduring (Prop. 159), the kingship is perpetual, and the priesthood is inseparably united to both of these. Again, being co-heirs of Jesus, and His priesthood being a continuous one (Prop. 155), the saints necessarily are ever priests with Him. The *perpetuity* of such a high honor and dignity is a strong element of happiness; when once gained, nothing can deprive us of it, for it is an eternal possession; and, as shown already, no pressing of feeble old age, or sickness entailed, can cause its being surrendered to some youthful or more vigorous successor.

Obs. 30. The associations of such priests, their loving fellowship, must be a source of constant and growing pleasure. Composed of the noblest of earth, embracing the most eminent and faithful, intercourse with each other in duty or pleasure, in praise or social converse, in study or visitation, in public or private, must be, in the nature of the case, *a delightful element* of priestly happiness. Especially ravishing when among them we find formerly loved and dear ones, now clad with such dignity.

Obs. 31. This priesthood corroborates the first dominion, the pre-eminence, the supremacy of the Jewish nation (Prop. 114). For, being grafted in, and become part of, the elect nation, they now, being glorified, raised to irresistible power, and exalted with David's Son "the King of the Jews," materially assist in elevating the nation to its predicted position, and in bringing to it the glory promised.

PROPOSITION 157. *This doctrine of the Kingdom enforces the future ministration of angels.*

Believers now by faith come "*to an innumerable company of angels*" (Heb. 12 : 22, or "to myriads of angels in an assembly or joyful convocation," Barnes, *Com. loci*). These angels were employed preparatory to the Theocracy, at the introduction of the Theocracy, etc., and it is most reasonable to believe, as taught, that they will continue to be interested in, and engaged in behalf of, the Theocracy when gloriously restored.

In ref. to number, names, nature, power, past service, and ministrations of angels, see arts. on, in Bib. Dicts. and Cyclops, and in Sys. Divs. Fausset (*Com.*, Heb. 2 : 5) notices an implication in the words, "For unto the angels hath He not put in subjection the world to come" viz : "Implying, He has subjected to angels *the existing world*, the Old Test. dispensation (then still partly existing as to its framework), v. 2, the political kingdoms of the earth (Dan. 4 : 13 ; 10 : 13, 20, 21 ; 12 : 1), and the natural elements (Rev. 9 : 11 ; 16 : 4), and even individuals (Matt. 18 : 10)." The rule that they may exert is then given over to the saints.

Obs. 1. The supremacy and exaltation of Jesus, the Christ, over all angels (Col. 1 : 16 ; Eph. 1 : 21 ; 1 Pet. 3 : 22), their attendance on and service to Him at the First Advent (Luke 2 : 9–14 ; Matt. 4 : 11 ; Luke 22 : 43, etc.), their deep interest in things pertaining to Him (e.g. Eph. 3 : 10, 11 ; 1 Pet. 1 : 12, etc.), their connection with the events of the Sec. Advent (Matt. 16 : 21 ; Luke 12 : 8, 9, etc.), their worship of Him (Heb. 1 : 6 ; Rev. 5 : 11, 12), His power over them (Matt. 26 : 51, 52 ; Heb. 1 : 4, etc.)—these, as well as other considerations, show that at the restoration of the Theocracy, the Messiah shall swell His glory by that of the angelic host. Now let the student but observe the relationship that "the first-born," "the first-fruits" sustain to Christ, and he will clearly see that this body obtain, in virtue of their union with Jesus *as co-heirs, a power* over angels.

Angel being equivalent to "Messenger, ambassador," and employed to designate not merely angels proper (Heb. 1 : 7, 14), but Christ (Zech. 1 : 12 ; Mal. 3 : 1), gospel ministers (Rev. 2 : 1, 3, 12, 18), and agencies to execute God's purpose (Rev. 15 : 8 and 14 : 6, 8, 9), it is difficult for us in every case to tell who are denoted—whether the unfallen angels or the redeemed from among men.

Obs. 2. In the future will be verified Christ's promise to Nathaniel, Jno. 1 : 51, "*Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*" The futurity is evidenced, not simply from the fact that the past has never witnessed such a fulfilment, but by the "hereafter" and the "Son of man" referring to the period of the Sec. Advent, as seen in Luke 22 : 69, and Matt. 26 : 64. The evidence of its certainty (to which assurance the repeated "verily" points) is given in the assurance that it shall be openly

manifested that others shall be witness of it.[1] This wonderful commingling (foreshadowed by Jacob's dream, Gen. 28 : 12) of the heavenly host with the Son of man and His associates in their glory, implies a continued ministration. It is not reasonable to suppose that angels who ministered to Jesus (Matt. 2 : 13, 19 and 28 : 2, 5 ; Acts 1 : 10, 11, etc.) and saints (Heb. 1 : 14 ; Gen. 24 : 40, etc.) on earth while suffering, who ever exhibited a deep and abiding interest in their welfare and in the progress of redemption, *should cease* to manifest interest and association when salvation is completed. We are assured of the contrary, e.g. in Rev. 5 : 11, 12 ; Luke 12 : 8, 9 ; Rev. 3 : 5. It is this manifestation, openly expressed, that forms an important feature in the glory of "the Christ ;" and hence He refers to it as such, Matt. 16 : 21 and 25 : 31, 32 ; Mark 8 : 38 ; Luke 9 : 26. The Theocratic ordering is not only honored but evidenced by such an association. The angelic ministration witnesses to the fact that "*the tabernacle of God is with men, and He will dwell with them.*"[2]

[1] The effort is futile to make this promise to be realized in some unrecorded facts of the past in the history of Jesus and Nathaniel. Aside from the reasons assigned against it, the importance attached to it by the repeated "verily" which would, in case of past fulfilment, have led, in honor of Jesus (to establish His veracity, etc.), to a declaration of the same, forbids such an interpretation. To make this, as some do, merely symbolistic of Jesus and the divine communications received from heaven through Him, is to weaken the force and meaning of the promise, relating to experienced completed Redemption, when it is witnessed. The expressions of "angels," "seeing" "Son of man"—all evidence an actual real occurrence in the future, demonstrative of the union existing between heaven and earth. Hence we prefer and adopt Ryle's (*Notes*) view of angelic communication at and after the Sec. Advent. It is not figurative but real.

[2] If God, in the person of Jesus, thus again Theocratically dwells with man, it is the most reasonable to believe that angels shall be specially present to witness His glory, and convey the tidings of Redemption to others. For their employment in the service of God is continuous, and their appearance and agency in honoring Him is something to be anticipated. Hence the promise of Jesus to Nathaniel will be literally and truly verified in the restored Theocracy. What a sublime view this opens before us of the future. With this contrast the spiritualizing and dwarfing of the promise, as e.g. by Bushnell (*Christ and His Salvation*, Dis. 21, p. 434), who makes "a heaven opened in the soul itself," and "there lives the Son of man, reigning in His heavenly kingdom at the soul's own centre, and from Him go up couriers and ministers of glory, descending also back upon Him there." Comment is unnecessary. A Theocratic ordering, making God Himself the earthly Ruler, involves the attendance of angels, as a distinguishing prerogative pertaining to the Divine. Hence they attended when the Theocracy was first instituted, and hence we are informed that when again restored they shall also be present and rejoice.

Obs. 3. Angels represented as the highest and noblest of beings, having access to the presence ("face") of God, care for believers (Matt. 18 : 10) and, in virtue of the present and future of the repenting one, rejoice at the conversion of the sinner (Luke 15 : 10) ; they witness the struggles of our pilgrimage (1 Tim. 5 : 21 ; 1 Cor. 4 : 9 and 11 : 10), and they are fellow-servants of the prophets and apostles as manifested in their employment for the good of God's people, and in bringing directions and revelations of God's will (Gen. 19 : 15, 19 and 22 : 11 ; Acts 5 : 19, 20 ; Dan. 8 : 17, 19 ; Acts 8 : 26 and 10 : 3, etc.). In the very nature of the case, beings so exalted and personally employed in aiding in the developments of the Divine Plan relating to the Theocracy under Jesus and in securing its ultimate realization (e.g. Dan. 10 : 11–22 ; Zech. 1 : 9, 12, 14, 19 and 2 : 3, etc.; Acts 7 : 53 ; Gal. 3 : 19 ; Heb. 2 : 2 ; Rev. 1 : 1, etc.) must rejoice with great joy in the grand result obtained through Jesus' sufferings, death, res-

urrection, and exaltation. It is then fitting that they should be present at Christ's Coming, and that ascriptions of praise and honor to the King of kings should be given by them, seeing rebellion to God crushed, an entailed curse repealed, children of God resurrected, glorified, and exalted, the race itself redeemed, and a pure Theocratic government, with its inestimable blessings, inaugurated. Their holiness, wisdom, station, love to God and Christ—all must thus inspire them—an inspiration continuous and ever present.

Obs. 4. To be "as the angels of God in heaven" (Matt. 22 : 30), or to be "equal unto the angels" (Luke 20 : 36) may, as the context seems to indicate, only refer to the mode of existence (i.e. in reference to marriage, happiness, and immortality), but there is one passage which distinctly teaches a certain pre-eminency over, at least, some of the angels.[1] In 1 Cor. 6 : 3 we read : "*Know ye not that we shall judge angels?*" which evidently means ruling over angels, just as "Do ye not know that the saints shall judge the world?" indicates clearly a ruling over the world. This is seen by a reference to Props. 133, 134, and 154, where the meaning of judging is given in detail.[2] Now, such a governing power, bestowed in view of associated Rulership or Kingship with Jesus, is undoubtedly exercised in behalf of the administrations of the Theocratic Kingdom, and, consequently, must minister to the good, directly or indirectly, of its rulers or subjects. The realization can alone teach us the extent and the results of such a judging.

[1] We say "some," because when regarding the vast number, names, and rank of angels, it would perhaps be extreme to extend authority over all. While all may adorn the Theocratic King, while all may exhibit the deepest interest in, and love for, the glorified saints, yet some may be so exalted in rank and power, that, saving the command of "the Christ," no glorified one would presume to exercise authority over them, either by virtue of his relationship to Jesus or of his own station. The passage itself, "judge angels," is indefinite as to the number, station, or rank, and would be realized fully, if "some" out of the "innumerable company" (Heb. 12 : 22) were thus "judged."

[2] To limit this judging of angels to judicial investigation (Barnes, *Com. loci*) is to overlook the meaning (Prop. 132 and 133) of judging as given in the Scriptures. Preferable would be Prof. Stuart's opinion, as quoted by Barnes, and which he does not reject, viz.: "This may mean that the saints shall in the future world be raised to a rank in some respects more elevated than even the angels in heaven." If they rule over angels, such an elevation must certainly exist over some, if not over all, and arises from their union with the King and participation in His privileges and glory. Being "joint-heirs" with Him, and correspondingly exalted, they receive this honor because of Him. Hence we take the more comprehensive scriptural meaning of judging, not confining it to simple judicial action. Just as Jesus could, if requisite, command legions of angels to appear, so will His co-heirs have power over angels.

Obs. 5. In Dan. 10 : 13, 20 ; Heb. 2 : 5 it is intimated that angels are concerned in the present government of the world. Whatever views (Commentaries *loci*) are entertained respecting the exertion of their power, it is generally admitted that in some form or other they can exert, as thus taught, an influence favorable or unfavorable to nations as well as to individuals. Such a view is in sympathy with the doctrine of the Divine Sovereignty, and, so long as the restored Theocratic Kingdom has not appeared, is in accord with the spirit and intent of the dispensations. But when the restored Theocracy under Jesus and His brethren appears, *then* the complete sovereignty under the whole heaven (Dan. 7 : 27) is given to them, and dominion over nations and individuals is exerted by them.

This the predicted reign of "the Christ" and saints again and again emphatically declares, so that the angelic agency that may have been exerted in the past in national counsels and national movements is superseded (Heb. 2 : 5) by a direct visible agency exerted by Jesus and His body. But such angelic presiding over nations, even by "the chief princes," only indicates how interested the angelic host must be in the development of the ultimate deliverance of the nations from the bondage under which they groan. The past agency insures a continued interest, and such sympathy and aid as may be in accordance with the Theocratic ordering.

It is not requisite to enter into a discussion of the agency of evil angels as implied in Dan. 10 (comp. *Com. loci*). For such, in view of the overthrow and binding of Satan, and his ultimate complete withdrawal from the race, will be entirely superseded by the established Theocracy. Dan. 10 and other passages set aside the opinion of Christadelphians, Universalists, and others, that Satan and his angels only denotes personified evil or sin or a principle. The general analogy of Scripture is opposed to it, however, in certain instances a figurative or symbolical application is intended. The latter by no means remove the former. Indeed, if the Christadelphian view is correct, it would be difficult to vindicate the teaching of Jesus and the apostles from the charge of an abject accomodation to ignorance, prejudice, and error. The reference accuser, etc. (as adversary, etc.), that is made to men, to evil, to organized Anti-Christian bodies, etc., does not diminish the force of meaning when also applied to fallen angels. When correctly regarded, the one—owing to the same spirit, enmity, etc., exhibited—sustains the other. That fallen angels exist is unmistakably taught, as in 2 Pet. 2 : 4 ; Jude 6. It is impossible, except by the grossest spiritualizing, to avoid the conclusions of Mark 1 : 24 ; Luke 4 : 41 ; James 12 : 19 ; Acts 16 : 16-18 ; and 19 : 13, 15, 16 ; Luke 10 : 17 ; Jude 9, etc. To evidence the absurdity of a total ignoring of fallen spirits, it is only requisite to make evil personified, or an evil principle to have gone out of the two possessed and entering the swine (Matt. 8 : 28-34). Whatever difficulties may—owing to the conciseness of statements, the manner of representation, etc.—be connected with the doctrine of fallen angels, one thing is self-evident that immensely greater, so far as the integrity of the Word and the testimony of Jesus is concerned, attach themselves to its denial (comp. Arts. on in Bib. Dicts., Sys. Divs. etc.). Adopting the principles of our opponents, it would be easy, because of the application of the word angel, to deny the existence of good angels, making them personified holiness, or a good principle. The ground of denial is, to say the least, a dangerous one.

Obs. 6. One of the blessed ingredients of future happiness and glory will be *the intercourse* of the glorified saints with the angelic host. This will prove a never-ending source of blissful enjoyment. To converse with those who witnessed creation, who have been the trusted messengers of God in countless missions of mercy and love, who for ages have had the honor and glory of God at heart, who are so exalted in knowledge, wisdom, and power —this will be a privilege indeed. To familiarly associate with such beings, to visit with them earth or heaven, to be united with them in the strongest ties of a common devotion and communion, to interchange experiences of the past and present, etc., all this is an honor exceedingly great—such as never was found in the most splendid of earthly courts.

PROPOSITION 158. *The doctrine of the Kingdom aids in locating the Millennial period.*

The Millennial predictions are descriptions of this *restored Theocracy under David's Son.* This has been abundantly shown under previous propositions. This Kingdom being overthrown, the throne and Kingdom of David being still desolate, the postponement of its restoration being fully stated and witnessed down to the present day, the events immediately connected with its restoration not having occurred, for these and other reasons the Millennial predictions *necessarily relate to the future.*

The reader will observe that the varied views entertained by our opponents fully meets the objection urged by Waldegrave (*New Test. Mill.*), on the ground of differences and antagonism of interpretations by Mill. writers. He forgets, however, two things: (1.) that Pre-Mills. differ among themselves as to the details of their system, but agree in the grand outlines (as e.g. in a Pre-Mill. Advent, a first literal resurrection, the reign of the Christ and His saints, the establishment of His Kingdom on earth, the second resurrection after the thousand years, etc.); (2.) that our opponents have even greater differences and antagonisms, not merely in details, but in the outlines (as e.g. in the location of the Millennium, the denial of a Millennium, the resurrection, the reign, the Kingdom, etc.). His implied boast of unity falls to the ground, because many of his own party refuse to adopt his presented theory of the Millennium. Thus e.g. *The Princeton Review*, July, 1856, in an art. on his work, eulogizes his supposed demolition of Millenarianism, but just so soon as the writer comes to the 7th. Lecture, where Waldegrave sets fourth his own doctrine of the Mill., then he enters his dissent and protest. The value of Waldegrave's critical effort is seen and estimated by his favoring a Mill. that is even *now* in progress, if not *already past!* having its persecuting powers and its martyrs! Blessed Millennium!

Obs. 1. Hence the doctrine of the Kingdom refutes the theory of those who locate the Mill. era *in the past.* Grotius, Prideaux, Lightfoot, Brightman, Usher, Turretin (the elder), Ewald, Bush, Stuart, Davidson, and some others, hold to this theory. It has been so ably refuted by Shimeall (*I Will Come Again*) and others, including many of those who have written against us (as e.g. Brown, Fairbairn, etc.), that it is unnecessary to repeat the arguments. It may, however, be observed that their systems containing their views of the Kingdom led to some such departure, owing to the impossibility —without gross inconsistency—of reconciling a literal resurrection, the reign, etc., *with their notion* of the Kingdom. Surprise, too, is allowable in seeing able and talented men take a view which, one (Bush) of them himself admits, at first appears "*revolting*" (and hence has been but little followed). Telling us that in the plain grammatical sense there has been no fulfilment; that to find a fulfilment the prophecies must be spiritualized or curtailed or shorn of their alleged "Oriental imagery;" that the language and ideas are "too Jewish" to suit the enlightened condition and circumstances of a Christian dispensation, and hence must be rejected or some other meaning be engrafted thereupon, these per-

sons take the most exalted Millennial descriptions, and force them, *against express language and the facts of history*, into the past history of the Church and as thus already fulfilled. Surely when such *violence* is done, that the mixed, often persecuted, sorely tried, often relapsed and struggling condition of the Church can be made to cover Millennial prophecy; that a period of time, at the pleasure of the interpreter, can be separated from the Millennial predictions of Daniel, Isaiah, etc.; that an era of promised happiness and reigning can be converted into one of severe trial to accommodate a theory; that characters, to say the least, very suspicious are elevated (as e.g. Constantine) into the predicted Saviour of the Church; that a period festering with heresies, intolerance, bigotry, superstitions, relic worship, etc., is the blessed Kingdom—these things are amply sufficient to evince *the utter untenableness* of such a theory. The Kingdom predicted by the prophets presents entirely different and most glorious aspects from those given to us by Eccl. History. The latter is a sad commentary on human frailty and depravity, while the former is a triumph of humanity made strong under the supervision and leadership of David's Son and Lord.

It is sad to witness the legitimate extreme outgrowth of the spiritualizing interpretation. Thus e.g. take the "Perfectionists" (see *His. American Socialisms*, by John Humphrey Noyes, or art. "Amer. Socialisms," *Westm. Review*, Ap., 1870.), who maintain that the Millennial age is past, that the Sec. Advent took place about 90 years after the First, that the victory of Christ over sin and the devil is now gradually accomplishing and will, in this dispensation, result in abolition of bodily disease, physical death, etc. Entertaining the view that now they are in the Kingdom of God, they reject the institution of marriage as not existing in the present Kingdom of heaven, and under the plea of *oneness* with Christ and each other they encourage promiscuous sexual intercourse. Let the student refer to the history of Noyes, as given by himself, and see how men under the influence of the teaching of Moses Stuart, Robison, Taylor, and others, are led step by step to new notions abhorred and condemned by such instructors, but which are based on their doctrines respecting the Kingdom of God and the Millennial era. The primitive church view gives no place for such errors, and discourages all tendency to lead to them, making the present probationary and preparatory, and fixing its hope on the Second Advent and Kingdom. As illustrative what able men will do with their favorite Church-Kingdom theory run to an extreme, we instance Lightfoot (*Works*, vol. 6, p. 255), who commences the thousand years at the time when Paul, Barnabas, and others first preached to the Gentiles, and says the devil was bound (?) during this period and got loose again (?) afterward. Turretin (*Inst. Theol.*, p. 650) is a little undecided when to date its rise, mentioning the incarnation of Christ, His passion and death, the destruction of Jerusalem, and the accession of Constantine, as points of commencement. So also Mastricht (*Theol.*, vol. 1, p. 483), Marck (*comp. Theol.*, p. 631). But all such theories carry such an enormous load, that few accept of them.

We might, perhaps, find some apology for the ignorance of (*Annals of Roger De Hoveden*, vol. 2, p. 521) Pope Innocent III. and others, who held that the thousand years ended A.D. 1200 (some before this ended them A.D. 1000 and later), and that Satan was then loosed, but with the additional light thrown by history, etc., on prophecy, it seems very strange that such a man as Hengstenberg (*Apoc.*, vol. 2, p. 334) should date the rise of the Millennium from the erection of the "Holy Roman Empire" under Charlemagne, A.D. 800. What a Millennial period! darkness, martyrdom, idolatry, infidelity, religious wars, persecutions, revolutions, anarchy, all the evils that could possibly afflict the Church and the world experienced. The dreadful wickedness, malice, and cruelty of the dark ages, show that Satan, instead of being bound, revelled with his votaries, and that the saints, instead of reigning, were crushed to the earth, having to seek the caves and dens of the mountains to save life. Lange (*Apoc.*, p. 352, as quoted by Dr. West) well remarks: "The chaining of Satan ill admits an assignment to the Middle Age; as if Machiavellism, the inquisition, dragonades and the like, belong to the periods of the First Resurrection." Auberlen (*The Prophet Daniel*) presents some good strictures on such a perversion. If the past is all the Millennium to be expected (for Satan was, in Hengstenberg's theory, let loose in the French Revolution, and we are now in the time

of "Gog and Magog"), *then* the predictions are a plain failure. The very Empire that he so highly exalts is represented in Scripture as *a beast*, and one to be destroyed before the Mill. age begins. In the Nüremberg Bibel, Ed. 1747, in the brief notes attached to Rev. 20 : 1–6, the thousand years are dated from the time the Apoc. was written, and such a theory with those who adopted the Augustinian view was favorably entertained, because they supposed as the Turks came after a thousand years this was a fulfilment of the letting loose of Satan, and a sign of the nearness of the Second Advent, not seeing that by such a process they made void the predicted Millennial blessings, reversed the chronological order of events, and were compelled to spiritualize largely in order to accommodate Scripture to their position. Compare the views presented by Lange in the Introd. and concluding portion of his *Com. on Rev.* and Dr. Craven's *Excursus*.

Obs. 2. This doctrine also disproves the theory of those (as e.g. some R. Cath. Theologians and others, who simply regard the Millennial prophecies as a portraiture *of this dispensation past, present, and future.* The same reasons alleged against the view under Obs. 1, will apply here ; and we may add several more which are opposed to both these opinions. It is taken for granted that this dispensation is equivalent to "*the times of the Gentiles.*" But as many writers have clearly shown, they widely differ, seeing that "the times of the Gentiles" extend back into the Mosaic dispensation from the time of the overthrow of the Kingdom and the captivity of the Jews, being a phrase denoting *the period of Gentile domination*, while, on the other hand, this dispensation can only be dated from what followed the First Advent. By this identification and union of things that differ, they hope to get rid of "*the Jewish*" aspect of the Kingdom and show that *the Millennial predictions* describe "the times of the Gentiles," when the real truth in the case is, that the Millennial portrayals represent the Millennium to commence, the Kingdom to be established, at the very time that the "*Gentile Times*" *come to an end* (Prop. 164). Indeed, it is impossible for the Kingdom to come so long as Jerusalem is trodden down by the Gentiles (Props. 66, 112, 122, etc.). The process in this dispensation of engrafting Gentiles does not make it *a Gentile dispensation*, for the Jews enjoy precisely the same privileges of the Gospel and Church that the Gentiles do ; the invitation and blessings are common to all, and it becomes a dispensation of grace to us Gentiles in that the adoption of Gentiles is so accessible under it. Again, it is supposed that this dispensation embraces the Millennial era as part of it, on the ground that the Church is the Kingdom, and will develop itself into the stage indicated under the Millennium. But we have shown at length (Props. 88–102) that the Church cannot possibly be the Kingdom, being opposed alike to covenant, promises based on the covenant, predictions of the prophets, and by the lack of everything *that is essential* to the promised Theocratic Kingdom. Besides this, having proven the undoubted postponement (Props. 57–68 and 94) of the Kingdom, the mixed condition and continued trial of the Church to the end of this age, the fact that the Kingdom as predicted is linked with the Second Advent, the ushering in of another era or dispensation after the Sec. Coming of Christ distinctively called "the Day of the Lord Jesus," and numerous other particulars, all showing that this dispensation is not the predicted one in which Jesus and His saints reign in the manner indicated by prophets, it produces an evident *antagonism* in Scripture to fasten upon it such an opinion, and it leads to many embarrassing and really (under its direction) unanswerable objections from unbelievers, which the current apologetics but lamely meets.

For a specimen of well-intended spiritualizing, see Cowles on *The Minor Prophets*, especially Zech., ch. 14, where the Origenistic ideas are modernized in a manner that ought to accommodate Swedenborgianism, etc. Let the student compare the plain grammatical sense and the context in its entire connection, and he must feel that the exposition is a complete failure to reconcile the chapter with modern notions of the Millennium. Many, otherwise able, writers evince, in this direction, not only the fault of spiritualizing (in order to force passages into an accommodation with their respective theories), but evince a total disregard to *the time and order* of fulfilment, mingling passages together, as if related, which the Spirit has separated by an interval of time and the events of which are successive. Gipps (*Treatise on the First. Res.*) affords another illustration of such spiritualizing application, so that the Millennial era is not to be regarded even as future. The extreme is reached when men apply the Millennial predictions to their own Church establishments, as Swedenborgians, Shakers, and others, and recently repeated by a Mr. Schroeder (*N. Y. Evangelist*, Jan. 16th, 1879), who has published a prospectus of a new movement or religious organization, which he calls "The Millennial Church of our Lord." Catholocism sees in the Romish Church the Mill. predictions realized, and finds its strong support in the perversions of the Augustinean (*City of God.*, 20: 7–9) theory, which makes the Mill. age the age of the Christian Church. The modified views of Grotius, Hammond, Hengstenberg, and others attributing to the Church in the past some such Mill. era, or even of Gipps, Waldegrave, etc., as now progressing in the revival of the martyr spirit, are, more or less, in unison with Augustine's spiritualizing notions. And it is a matter of surprise that such writers as Wordsworth and others, misled by a favorite Church-Kingdom theory, should revive the unscriptural and unhistorical views of Jerome, Eusebius, etc., who lauded and magnified the Church beyond its present design. The small following that it has, even among our opponents, indicates that it is deemed unreliable and one-sided.

Obs. 3. The line of argument already adduced adequately meets all other opposing theories respecting the Millennium. Totally *to ignore* the Millennial era, to pass it by in silence, or to ascribe it to a human origin, is either to manifest *disrespect* to the Spirit, who has so largely dealt in it and makes it the culminating point of Redemption, or to deny that the Word is given by *Divine inspiration*. *Transplanting* the Millennial blessedness into the third heaven is *so gross a violation* of the entire tenor of Scripture, which locates it here on the earth, that very few have ventured to advocate it. Making some particular Church organization or association of belief or form of doctrine the fulfilment of the crowning excellency of Millennial prophecy, is *so palpable a caricature* of them that it is a matter of amazement that most amiable and learned men have given their influence in disseminating it. Ascribing only to Mill. prophecies the inherent desires of the soul after deliverance, and which will be realized in *the natural development of humanity*, is both *to lower* the origin of those prophecies and to advocate a manner of realization *beyond the power* of a corrupted humanity. Locating the Millennium in the future, but *spiritualizing* its predictions (i.e. after the grammatical sense is ascertained to add to it another and alleged higher sense), is to leave its manner of verification *to the caprice or imagination* of the interpreter; to destroy *the Divine unity* of the Word by changing, modifying, reconstructing, and adding to covenant and prophetical phraseology; to set aside, as unworthy of fulfilment, the oath-bound covenant promises of God, and to deny to David's Son, the Son of man, the throne and Kingdom specially and gloriously covenanted to Him. Such "hypotheses" respecting the Millennium[1] are purely of human origin and, according to our detailed argument based step by step on Scripture, have *no foundation* in the Word. They may, therefore, in the abundance of proof presented against them in our various propositions, be dismissed with the remark, that such *a variety* of them and *the*

prevailing extent to which they are advocated (intrenched in the churches with able men as their advocates) is necessary to meet the predictions of the times just preceding the ushering in of the Millennial era which are characterized (Props. 174, 177, 178) as *pervaded with unbelief* concerning the Coming and Kingdom of the Lord Christ. For such a result to be produced, to bend the thinking and believing of the multitude into such a condition of disbelief, necessarily (unless we greatly underrate the intelligence of man) requires the aid and labors of sincere, pious, and learned men, and the dissemination of various and antagonistic views. Alas! the obscuration of truth, the darkening of the most precious covenanted promises under the leading influence of "philosophy falsely so called," the humiliating form in which so many alleged defences of the early Church appear, the removal of the ancient landmarks of a grammatical interpretation and the substitution of others to suit the Spirit of the age—these things *surely indicate* that we even have been under the shadow of an already commenced and continuing eclipse. If wise to enter into and receive the spirit of prophecy relating to these things; if observant of what occurs around us just as predicted, we will be slow to receive theories which in their very tendency pave the way for men to undergo the severe trial yet in store for the Church and world.[2]

[1] Some who profess themselves abundantly able to oppose Millenarians and enlighten us on prophecy, etc., *are still unable* (see a specimen criticised in Lord's *Journal*, Ap. 1857) to decide the simple fact, whether the Millennial age is past, or present, or future; or, whether it will be, if future, a better state than the present. The Shakers with their mistaken present "Millennial Church," or the Swedenborgians with their asserted existing "New Jerusalen Church," or the Mormons with their new built "Zion," are far more consistent and logical than such indefinite, prevaricating writers. Millenarians may differ in details, but they do not produce such antagonistic systems. The fact that the spiritualizing interpretation introduces those widely divergent and hostile views—that even the grand outlines are in direct opposition one to another—ought to arrest the student's attention. A recent extravagant effort at producing a Millennial theory is that of T. Spence, who presents us with "A *Receipt*" (recipe, he probably means) "to make a Millennium, or Happy World,"—a kind of easy free-love, communistic Millennium, after the Woodhull and Claflin pattern.

[2] When such a man as Hengstenberg dates the 1000 years from A.D. 800 in the erection of "the Holy Roman Empire" under Charlemagne (and Rev. informs us that this same empire is "a beast" to be destroyed); when Bede applies the 1000 years to the Christian dispensation, and makes the first resurrection to be equivalent to baptism; when Augustine makes the 1000 years to begin with the earthly life of Jesus, when Satan was alleged to be bound, and he was cast out into the abyss, i.e., from Christendom into the hearts of the wicked, non-Christian nations; when the Nüremberg Bible (ed. 1747) asserts that the 1000 years must have begun when the book (*Apoc.*) was made, since the Turk had appeared at the end of a thousand years, we need not be surprised at the various theories which ignore the things predicted of the reign of Christ and His saints, and the events which are described as pertaining to the thousand years and following it. The inferential manner in which many passages of Scripture are adduced in support of some of those theories, reminds one strongly of the seven golden candlesticks of the Apoc., the seven-branched candlestick of the Tabernacle, and the seven churches of Asia being adduced to prove, against Galileo, that only seven planets were possible, or how in Scotland fanning mills were denounced as contrary to the text "the wind bloweth where it listeth," etc., because in league with Satan, who is "prince of the powers of the air," raising "the devil's wind" (White's *Warfare of Science*). The Post-Mill. theory, developed by Whitby and advocated by Brown, Barnes, and a host of others, is the prevailing view in the Church, leading, through the ability and number of its advocates, to the predicted unbelief in the Coming and Kingdom of the Messiah as covenanted and prophesied.

Obs. 4. Our opponents even claim for their denial of a Millennium proper that such is "the Church doctrine." Thus, e.g. the *Princeton Review* (Ap.

1850, p. 330, etc.), in opposing Rev. Imbrie's Millenarian Sermon, "The Kingdom of God," virtually re-adopts the Popish view, viz., that there is no Millennium in the future, saying "there is to be no such Millennium as is assumed by the advocates of the other thories to be predicted"—"it is not assumed (i.e. by himself) that there is to be any Millennium strictly speaking." But then the writer explains: "The glowing passages which are referred by some to the period of Christ's personal reign, and by others to a spiritual Millennium, are, according to this view, to be understood of the state of things after the final consummation" (i.e. are to be located to a period after the last resurrection, final judgment, etc.). And this he calls "*the Church doctrine*," a doctrine *utterly unknown* to the Primitive Church for several centuries, and repudiated by a host of the ablest expositors and theologians; and which in the form given is really held by *very few* Protestants. The Princeton *Review* simply revives Burnet's "Theory," which locates the Millennium—against the express order of the Apoc. and the analogy of Scripture—after the general judgment, engrafting the same on the Popish view, so that what cannot be appropriated to this dispensation is conveniently, without regard to context, turned over to this consummation."

It would be gratuitous to criticise Berg's *The Stone and the Image: or the American Republic*, for it is evident that a writer who can make the Fifth Kingdom of Dan. 2 and 7 to be the American Republic, of which the Messiah is king, can readily see already the glorious dawning of the Mill. day—its first rays flashing before the dazzled eyes of this enthusiastic divine. "The Seventh-day Adventist" notion (expressed by Waggoner, etc.) that the Millennium is a thousand years, in which the earth is made void and destroyed, the saints reigning in heaven, is so utterly opposed to the analogy of the Word and the doctrine of the early Church, that it needs no special refutation. So Hazard's (*Rev. Revealed*) idea that "Antichrist during this period (i.e. thousand years) reigned despotically over the nations," making Christ's reign a spiritual one in the heart of believers, is such a reversal of *the facts* of the prediction, that a mere mention is amply sufficient. Düsterdieck (*Offenb. Johannis*, p. 555) mentions "Wetstein, who regards the thousand years as the times of the Messiah reduced to the period of forty years (!) onward from the death of Domitian; Gog. and Magog being Barcochba." One wonders whether men are really serious in such perversions. Some few, to get rid of the whole matter, speak of the thousand years as "a timeless spiritual condition," i.e. a representation, spiritual, of the Church in all time, past, present, and future. But such overlook its exact historical time, chronological order, with events preceding, containing, and following. Some endeavor, in vain, to occupy a neutral position as e.g. a writer in the *Princeton Review* (July, 1856, p. 550) quotes Dr. Alexander as saying, "To what period the thousand years in the Apoc. refer, we profess that we do not know; and therefore we cannot be sure whether it is past or future. We are, therefore, neither Millenarians nor Pre-Millenarians." This profession amounts *to nothing*, seeing that in his interpretations of related passages he shows himself to be *a decided* Post-Millenarian. Beside, such professed neutrals are very positive in denying its location in the future as advocated by us, showing that the profession of non-knowledge does not forbid *the assumption* of being better acquainted with the subject.

Obs. 5. Against all theories which locate the Mill. age (the thousand years) in the past or present, or after the last resurrection, it is sufficient to point out, what every able commentator of the Apoc. concedes, viz., that the distinctive thousand years of Rev. 20 follow *after* the seven seals, seven trumpets and seven vials; *after* a certain harvest and vintage; *after* a particular Advent and conflict; *after* a complete overthrow of Antichristian enemies; *after* a binding of Satan; and *then after* the supremacy and ruling of saints it is followed by "a little season" witnessing a remarkable but futile outburst of enmity; and *then, and only then, after* the thousand years *are ended* comes the last resurrection and the entrance into the eter-

nal ages. No such order, no such events have been witnessed in the past or present, and by the very nature of the predictions, interposing time and events, cannot be transposed to the eternal state. Simple unity, justice to the order laid down, demands that Rev. 20 : 1–6 should be regarded as a distinctive period, that of the binding of Satan, after which he is released and the events follow which precede the consummation of the last resurrection and judgment. No Bible reader who simply follows the order laid down can mistake the plainness of prediction.

It is only a preconceived opinion that violates this order. Thus e.g. the Church-Kingdom theory is made the starting-point. Bush, Barnes, and others assume that the kingdom of Dan. 7, for instance, was set up in the past (over against the regular series of chronological events which precede such an establishment—comp. Prop. 121), and consequently Rev. 20 : 1-6 is applied to sustain this unfounded assumption, and all the Millennial prophecies are perverted to its support. Waldegrave (*New Test. Mill.*, S. 7) even advocates a Millennium now in progress, if not entirely past! And he introduces into it, over against the plainest predictions, persecuting powers, and martyrs! The thousand years are a period *not*, of triumph, *but* of suffering and martyrdom! in which the Church is in sack-cloth and ashes! And such a theory we are to receive as more scriptural than the early Church view defended in these pages. As an illustration of the popular method of handling this subject, we present the ideas of Rev. Dr. Joel Swartz, who, in an art. on "The Millennium" (*Luth. Observer*, Jan. 17th, 1879), undertakes to tell us when and how the Mill. age is to be introduced. After eulogizing the power of Christianity overunbelief (keeping in the background the reverses, retrogressions, etc., of the Church, and carefully avoiding the predictions of future persecutions from rampant unbelief), he culminates as follows: "Shall we say the Millennium is coming? Shall we not rather say *it is here?* I am one who rejoices to believe that the only Millennium which this earth is ever to know, is *already* initiated, and hastening toward its glorious completion. Its dawn began already to tip the hill-tops of Judea when the servants of Jesus Christ were sent forth." This is *the Popish* idea revived, making the Mill. age equivalent to this dispensation, as e.g. advocated by Wordsworth in his Hulsean Lectures. Not satisfied with Hengstenberg's Charlemagne's "Holy Roman Empire" or Grotius's and others' downfall of Paganism in the fourth century, he returns to the Augustinean view adopted by the Romish Church. He endeavors to enforce his Millennial theory by the usual objections (which we repeatedly answer in this work; and then to establish his unscriptural position proceeds to repeat the stale abuse that our doctrine is "Jewish," "a Jewish heresy," "hostile to the Gospel," that it "sides with infidels in their being no conversion of the world," is one of "despair and not of hope," "akin to unbelief and not of faith," allied with "extravagance, fanaticism, and infidelity," containing (as in the late Proph. Conference) "Grotesque absurdities," "foolish literalisms," "amusing contradictions," "large pretensions," and "heresies which it was its *chief aim* to establish.") On the strength of this, we are to receive his doctrine *utterly repudiated* by the early Church for centuries, and *flatly condemned* by the Scriptures, and branded by Luther as "*a doctrine of the devil*," and regarded as *entirely unfounded* (saving in men's own imaginations) by many of the ablest and most devoted sons of the Church (comp. *Hist. of Doc.*, Props. 73–78). West, in his essay on the *Hist. of Doctrine*, has well remarked that no more erroneous and contradictory system of interpretation was ever invented than that adopted by the Origenistic school, which makes the conclusion of the Apoc. to be its beginning (with which compare Auberlen's *Daniel*, p. 322; Luthardt's *Lehre*, p. 234; Elliott's *Horæ Apoc.*, vol. 4; Bickersteth's *Prom. Glory*, p. 177; Birks's *Unful. Prophecy*, p. 81; Rothe's *Dogmatic*, 3, 77; Lange's *Apoc.*, 343; Mede's *Works*, p. 549; Düsterdieck *Offenbarung Johannis*, 32, 43, 225, 541; Kleiforth's *Offenbarung*, 3, 247; Rierck's *Zeichen*, p. 331, and the works of Brookes, Seiss, and Pre-Mill. writers in general who advert to the same). An exceedingly arbitrary arrangement is that found in Ralston (*On the Apoc.*, p. 167), who introduces into this Millennium four of the trumpets, the two witnesses, etc., so that he produces a remarkably diversified Millennium, utterly unrecognizable from the one given by the Spirit.

Obs. 6. The Millennial period is inseparably connected *with the restoration of the Jews* (which the restored Theocratic-Davidic Kingdom absolutely demands—see Props. 111, 112, 113, 114). The prophecies, the covenant, the

restitution, all require this as *a preliminary*. Millennial blessedness without the cessation of Jewish tribulation and the elevation of that nation to its predicted supremacy, is something *unknown* to the Scriptures. Hence this simple distinctive point is itself sufficient to crush opposing theories which contradict it.

This restoration and supremacy of the Jewish nation, this union of the nation with the restored Davidic throne and kingdom, invariably linked, and implied, with the Millennium, effectually answers the dating of the Millennium from the birth or ministry, or death, or ascension of Christ, or from the day of Pentecost, or from the preaching of Paul, or from the giving of the Apocalypse, or from the destruction of Rome, or from the victory of Constantine, or from the reign of Charlemagne, or from the Reformation, or from the French Revolution, or from the era of Missions, or from any other imaginary date of the past. Events, as predicted, unwitnessed and having their fulfilment in the future, are utterly antagonistic to them. The past and the present pronounce them visionary and misleading. Eloquence may eulogize them, poetry may adorn them, great names may give them weight, but, nevertheless, they lead into grave error and to a position opposed to that commanded by the Master.

PROPOSITION 159. *This Theocratic Kingdom of the Lord Jesus, the Christ, will never come to an end.*

It is asserted by some (as e.g. Calvin, *Insti.*, B. 3, ch. 25) that our doctrine limits the reign of Christ *only* to the one thousand years. This is incorrect. While some Millenarians explain the "delivering up of the Kingdom" somewhat similar to our opposers, yet even nearly all—if not all—of these, as far as we have any knowledge of their writings, affirm that *Jesus continues to* reign in the same Kingdom, subordinately to the Father, *after* the close of the thousand years. The reasons for *the perpetuity* of the Christ's Kingdom will now be presented, and the only passage that seems to militate against it will be examined.

Richter's *Erklarte Haus Bibel*, Tom. 6, p. 1134, advocates the perpetuation of the Kingdom, and incidentally remarks: "Calvin is zealous against the heretical teachers (Anabaptists), who circle off and restrict the duration of Christ's Kingdom of glory to one thousand years, and deny its much greater and everlasting duration after the one thousand years expired." (But Calvin while denouncing one error, fell into another, viz., restricting the thousand years to the Militant Church in this dispensation, thus following Augustine.) Tyso (Pre-Millenarian) holds that at the end of the thousand years, Christ and the saints will leave this earth forever, which has just as little foundation in Scripture, as the opposite extreme held by some Seventh-day Adventists that Christ and His saints are not on the earth during the thousand years, but come after that period. The critical student is reminded that the perpetuity of the Kingdom is denied by some (e.g. Koch, *Das Tausendjährige Reich*), because, as they suppose, when the thousand years' reign is ended, it will be succeeded by another as portrayed in Rev. 21 and 22, thus making the latter to follow the former in chronological order. This is a fruitful source of misconception, and has been answered in detail under *Prop.* 151. The doctrine of the perpetuity of the Kingdom, so long as the distinctive covenanted throne and Kingdom is preserved intact, does not prevent the idea of changes or additions being produced as circumstances or developments require, or as a growth or advance to ultimate perfection (as e.g. in the final rooting out after the one thousand years of all evil) demands. We may add that many writers of ability (as e.g. Thompson in *Theol. of Christ*, p. 28) affirm the perpetuity of Christ's Kingdom when established, without explaining or referring to 1 Cor. 15 : 24. So general was this in the past, that Dorner (*Person of Christ*, vol. 1, p. 409) says: "It is false to say that any one of the Church writers conceived the one thousand years' Kingdom to be the last. On the contrary, they represent it as a stage of transition to eternal life," etc. This is true—impelled to it by the Scripture affirmations concerning *the perpetuity* of Christ's reign—of the idea of reigning evermore in some form or other, but is incorrect when applied to *the distinctive reign* of the one thousand years, which some supposed to come to an end.

Obs. 1. While the words "eternal," "everlasting," "forever," are sometimes employed to denote limited duration (i.e. duration adapted to the nature of the thing of which it is affirmed), yet such words applied to the Kingdom of Jesus Christ *cannot* be thus restricted, because an unending duration intended by them is stated in *explanatory* phraseology (as e.g. Luke 1 : 32 "*of His Kingdom there shall be no end*," etc.). The thousand years are *specifically* mentioned as *the period* of Satan's binding and of the

time existing *between* the two resurrections, and of this era it is also asserted that Christ and His saints reign. The declaration of their reigning during this period does *not limit* the reign to it, but is added to indicate that the reign is already commenced and extends through this Millenary age. Jesus is not merely the king of "*an age*" but of "*the ages*" (1 Tim. 1 : 17 Greek), and His Kingdom is united, not merely to "*an age*," but to "*the age of ages*" or "*eternal ages*," thus indicating its extension onward through the vast succession of time in unending series. Hence the perpetuity of the Kingdom is freely declared in 2 Sam. 7 : 16 ; Heb. 1 : 8 ; Luke 1 : 32, 33 ; Rev. 11 : 15 ; Isa. 9 : 7 ; 2 Pet. 1 : 11, etc., and this is explained, Dan. 2 : 44, to be "*a Kingdom that shall never be destroyed*," and in Dan. 7 : 14, "*His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.*" [1] Indeed, so expressive are these and kindred passages that even those who advocate *a transfer* of the Kingdom to the Father and some kind of an ending of the Kingdom, are still forced, by their weight and concurrence, unhesitatingly to acknowledge, in some form (as Barnes, etc.) "*the perpetuity of Christ's Kingdom and His eternal reign.*" Hence this reign, beginning at the Millennial era, is *not terminated* by the close of the thousand years.[2] The idea of the perpetuity of Christ's reign was so generally diffused in the early Church, that we even find it in the Sibylline Oracles (B. 3) "the Holy King of all the earth shall come, who shall wield the sceptre *during all the ages of swiftly moving time*," etc.[3]

[1] Daniel also predicts that "the saints of the Most High shall receive the Kingdom forever, even forever and ever." Numerous critics have observed that this reduplicated form of successive ages must necessarily imply "absolute eternity" (so e.g. Lewis, *Six Days of Creation*, p. 372, who, however, thinking it used in relation to the world as to time, renders it "for the world and the world of worlds:" we prefer its direct reference to time as related to this world). Even Barnes (*Com.*, Dan. 7 : 14) fully and frankly admits that Daniel's phraseology denotes that the Kingdom thus established "would be permanent and eternal" (and as he applies this prediction to the Church as constituted in this dispensation, which in other places he affirms shall cease thus to exist, his concession is contradictory to his system of eschatology).

[2] Some advocate these thousand years to be literal ; others that they are prophetical years (making three hundred and sixty thousand) ; others that they are a round number for an indefinite period, and a few others the symbol of perfection or eternity. The connection that these thousand years sustain to the preceding Millenaries, while definitely employed to indicate the binding of Satan, to fulfil prophetical announcements, etc., at the same time seem to indicate, in view of a separation of time corresponding with each of the six preceding—a literal period thus constituting the week with its Sabbath given in a distinctive form, preparatory to the ages following. The question, however, is not essential. By way of explanation we add : it is a misapprehension of Waggoner and others, that we limit "the day of the Lord"—"the day of the Lord Jesus Christ" to these one thousand years. Such phraseology extends beyond it, being indefinite and declarative of the time when the Lord is specially manifested. The making the one thousand years' reign in heaven and at its close on earth is so opposed by covenant and prophecy, by the continuity of fulfilment, by the proper conception of what constitutes Christ's kingdom, by the elect condition of the Jewish nation, by the early preaching and primitive faith, etc , etc., that it needs no serious refutation separately, as all the objections alleged are fully met under propositions.

[3] The Jewish idea of the perpetuity of the Messianic Kingdom is given by Knapp (*Ch. Theol.*, p. 353), who informs us that the Jews "spake of *the eternal King and the eternal Kingdom* of David, Ps. 89 ; Sam. 7." While some (see Art. "Messiah," Herzog's *Cyclop.*) differed as to the duration of the Kingdom, yet Knapp's statement is supported by the more general opinion, sustained by an appeal to Scripture. Therefore, Reuss (*His. Ch. Theol. Apos. Age*) affirms that the perpetuity of the Kingdom was held by the Jews, saying that, "The idea of cessation or end was incompatible with the very conception of the Christ." Especially will this be seen by observing that the doctrine of the resurrec-

tion and immortal blessedness was associated with it. The early Church view has been sufficiently stated in various quotations from the Fathers, but as the Kingdom lost its distinctive covenanted character and the notion of the Divine Sovereignty was substituted in its place, expressions evidencing the change became more and more apparent, even while the perpetuity was still held. Thus e.g. in the Synodical Letter of the Bishops assembled in Council at Sardica (Theodoret's *Eccles. His.*, p. 78) the orthodoxy of Marcellus is declared, because "he did not affirm, as they (his enemies) represented that His (Christ's) Kingdom would have an end. On the contrary, he wrote that His Kingdom had had no beginning and would have no end." But Hagenbach (*His. of Doc.*, vol. 1, Sec. 139) says that Marcellus was one of the first who interpreted 1 Cor. 15 : 25 as indicative that Christ's Kingdom will at some future time come to an end. Cyril of Jerusalem opposed this notion, appealing to Luke 1 : 33 ; Dan. 7 : 13, 14, etc., and "in reference to 1 Cor. 15 : 25 he asserts that the term 'the end' includes the *terminus ad quem*." The student only requires to be reminded that the Nicene Constantinopolitan Creed emphatically teaches of the Messiah's Kingdom : "Whose Kingdom shall have no end."

Obs. 2. But in the Proposition it is stated that the Theocratic Kingdom of Jesus Christ *shall not end.* This is an important point, and deserves, for the sake of the honor and glory pertaining to Jesus, the Christ, careful consideration ; especially as we are forced to differ from a multitude of expositors on this subject. Let the reader turn to the covenant which bestows this Kingdom upon Jesus, to the prophets which describe it, and the Bible (unless it be one solitary passage which will be duly examined) only recognizes *one* Kingdom, this Theocratic one, which pertains to Jesus, the Christ. And what is more to the purpose, the declarations of perpetuity, of never ending, of never being destroyed, etc, are all predicated of this *identical Kingdom* and not (as some unwarrantably affirm) of another one. If there is any force or propriety in language, this is most positively asserted, confirming and enforcing various propositions given relating to this Kingdom. It shows that the Kingdom described by Daniel, Isaiah, David, John, and others, when *once* established under the Messiah, is *a perpetual, ever-enduring* one, extending into eternity. Linked and identified as it is with restitution, with the new heaven and new earth, with the New Jerusalem state, etc., it possesses within itself the elements (saying nothing of the immortal King and associated rulers) of perpetuity. It is significant that the apostles adopt the Jewish phraseology, speaking of the perpetuity of the Messianic reign and Kingdom, without giving the least intimation of *a change* in meaning. The character, person, offices, position, in brief, all pertaining to the Messiah, as David's Son, *once* obtained by Him are appropriately represented as belonging to Him *evermore.* The inheritance given to Him as David's Son ; the reward bestowed upon Him as such is never given up by Him, or withdrawn from Him. To say that David's Son will ever occupy *a lower, subsidiary* position, or that He will *yield up* His inheritance or dominion given to Him as "*The Christ*," is to contradict numerous prophecies and promises, which, while giving an extended detail of the Messianic Kingdom, always describe it *as perpetual, never-ending.* Indeed, it could not be otherwise, for this Theocratic throne is declared to *be both* the throne of the Father and the Son—this has been repeatedly noticed—*the fundamental idea of a Theocracy embracing the oneness of the Father and David's Son* when acting in the capacity of an earthly Ruler. Hence much that has been assumed and written respecting the supposed differences of thrones in "the delivering up of the Kingdom," is based on *a total misapprehension* of the facts as they pertain to the Messianic throne.[1] The prophets and apostles always recognize this

Theocratic feature, and speak of the throne either as the Messiah's, or as God's, or as the Father's, or as Father's and Son's together; and the conception of the Theocratic idea in all its *comprehensiveness* indicates that it is the Divine purpose evermore to exercise the Rulership of a God over the whole earth in and through the Person, the glorified humanity, of the Lord Jesus and His associated brethren. The honor belonging to *the distinctive Christ* is never lessened or altered. Hence, in view of the general statements of the Word respecting the perpetuity of the Kingdom of the Christ and the evermore distinctive inheritance, honor, and glory of the God-man, the Theocratic King, it is painful to read the utterances of able and eminent men who, hampered by *one text*, override a multitude of others, and persist *in dethroning "The Christ,"* as Christ—in having the covenanted King David's Son to *yield up* His throne and dominion (to the Father, as if it were not already the Father's in the highest sense), and then, on the other side, hampered by the texts indicative of the perpetuity of the Kingdom, they endeavor to reconcile their theory by a still more unwarranted procedure, viz., *by dividing the Christ*, and conjecturing that "Christ *in His Divine nature*, as God, shall never cease to reign." The humanity is thus set aside (see below), and *it is not "The Christ"—God-man and Theocratic King*—that reigns, but *only a part* of the Christ—that is, the Divine. Now, any theory, no matter from what source, that is driven to such *a division* of Christ and such a withdrawal from Him of *the specifically bestowed* honors, etc., is most certainly defective. For those nice distinctions which theologians have introduced by which the Messiah is made *to transfer* His Kingdom—*to abdicate* the Theocratic throne, i.e. the Davidic—and yet, after all, to reserve in some form, with the loss of the reign and dominion of *the God-man Jesus Christ*, a kingly position is *utterly unknown* to the Scriptures. It virtually reduces the matter to this: That the Messiah yields up His inheritance and Kingdom promised to Him *forever*, and that He rules no longer *as Jesus Christ*, but only as God. Surely a doctrine so pregnant in results, which merges the humanity into Deity, takes away from Jesus, David's Son, that which Holy Writ ascribes to Him for all succeeding ages, ought to be well founded, most plainly taught.[2]

[1] Thus e.g. Dr. Hodge (*Com.* 1 *Cor.*, and *Sys. Div.*) has much to say respecting the universal dominion exercised as God-man (and which the Christ is to yield up at the end), but we discriminate between the express covenanted Kingdom (the Theocratic-Davidic) in which He openly rules over the earth as Theocratic King in David's line, and the dominion pertaining to Him (Prop. 80) as Divine. He will ever, in virtue of His relationship to the Father, His oneness with Him, His carrying out His will, be placed at the right hand of the Father—a phrase indicative (1) of the power exercised by Him, and (2) of a certain subordination to the Father. Our view does not introduce a humiliation of Jesus, or a removal of that which is inherent in Him as the Divine; it preserves to Him inviolate that which pertains to Him as David's Son, and that which belongs to Him as God-man and the Divine.

[2] To give the reader the idea that we correctly state the opinions of others, we reproduce several taken by random. Dr. Hodge, *Sys. Div.*, vol. 2, p. 637, says in explanation that "absolute dominion is committed to Christ as Mediator." It is for the benefit of the Church and to consummate redemption, "that as the God-man, He has been thus exalted over all created things." Then, "having been committed to Him for a special purpose, this universal dominion as Mediator will be relinquished when that purpose is accomplished" and "He will deliver up the Kingdom unto the Father," and yet in some way "reign forever as King over the redeemed." Knapp, *Theology*, Sec. 98, makes "the government" to end, saying: "At the end of the world, when the heavenly state commences, the government which Christ administers *as a man* will cease," telling us that

"thenceforward the Father will no more make use, as before, of the intervention of the Messiah to govern and bless men, for now they will be actually blessed." But, forced by Scripture, adds: "The glory and majesty of Christ will remain, however, unaltered, and He will still far excel His friends and brethren, who enjoy a happiness similar to His own." These are bold words respecting David's Son. Barnes, *Com.* 1 Cor. 15, makes Christ "rendering back to God that office or authority which He had received at His hands;" but still has Him, after giving up "the dominion which God would exercise through the Messiah," reigning as God in the Father. Grotius, as quoted by Barnes, has a "delivering up of the Kingdom as the governors of provinces render again or deliver up their commission and authority to the Cæsars who appointed them." The Christadelphians in Declaration of Principles, p. 15, assert that "in the end of that period (i.e. the thousand years) an entire change will take place in the constitution of things; Christ will surrender His position of supremacy, and become subject to Deity as the Head of a complete family," etc. *The Kingdom of Grace*, p. 44, affirms the same change, and adds: "Then He will be known no more as a Mediator or Saviour, but only as the King of kings and Lord of lords, and He shall reign visibly on the throne of the Universe forever and ever." Quotations could be multiplied, some cautiously expressed yet agreeing in the main with the preceding, while others are extravagrant and reckless, making Jesus, after the delivering of the Kingdom, a mere cipher. And yet a few seem to draw back, without assigning any reasons, from such deductions, as e.g. a writer in the *Princeton Rep.* for Jan., 1853, says: "We believe the Scriptures plainly teach that Christ is now King in Zion; that His mediatorial Kingdom has already commenced on earth in the hearts of His people and is to be perfected and perpetuated through everlasting ages in the world to come."

Obs. 3. There is only *one passage* in Scripture which is supposed to teach the yielding up or ending of the distinctive Messianic Kingdom, viz., 1 Cor. 15 : 27, 28. Whatever view is engrafted upon or derived from these verses, nearly all (excepting those which utterly degrade Christ, and hence are unworthy of notice) admit, whatever delivering up is intended, that Jesus Christ *still reigns*, either as God, the humanity being subordinate, or as God-man deprived of His dominion and occupying a lower station, etc. Neander (*His. Plant. Ch. Church*, vol. 1, p. 529) more cautiously than many, says: "The Kingdom of Christ in its peculiar" (i.e. mediatorial) "form will come to an end, when it has attained this object, when, through the efficiency of the glorified Christ, the Kingdom of God has no more opposition to encounter, and will no longer need a Redeemer and Mediator." "The Mediatorial Kingdom of God will *then* merge into the immediatorial, such is the declaration of Paul in 1 Cor. 15 : 24–28." (Comp., however, his utterance, Prop. 49, Obs. 7, Note 1). Lange (*Com.* Matt. 3 : 1–12, doctrinal), more unguardedly, remarks: "At last when the Kingdom of God shall have been perfected, it will also have reached its full and final development, and be ripe for *self-annihilation* which awaits it," thus, as he explains, giving place to a Kingdom of glory. Barnes (*Com. loci*) incautiously says: "It means the Incarnate Son, the Mediator, the man that was born and that was raised from the dead and to whom this wide dominion had been given, *should resign* that dominion, and that the government should be re-assumed *by the Divinity* as God." Stephenson (*The Atonement*) makes Christ reigning first as "*an independent King*" and afterward as "*a subordinate King*." Thus David's Son, who is *One* with the Father, actually as Theocratic King seated on the Davidic throne adopted and incorporated by the Father as His throne, is made to yield up a throne and dominion which in many other places is pronounced—*in view of this very relationship to the Father—never ending.*[1] Can there be a contradiction between Scripture such as these interpretations present? After careful consideration of the various passages directly bearing upon

the subject, we unhesitatingly—in the name and for the sake of David's Son—answer, that it does not exist saving in the interpretations thus attached to it. In giving our reasons for no such antagonism, let the reader notice, that we do not present our criticisms, or those of persons favorable to Millenarianism, lest we might be chargeable with seeking out an accommodation for our doctrinal position. Instead of urging our own views of the passage in question, it is sufficient to let *others* specify them and thus indicate *the wonderful harmony* preserved in Holy Writ. In the phrase, "then cometh the end," we are not concerned in accepting of the interpretation of many critics, who, connecting the word translated "end" with the idea of the order of resurrection, render it "the last," viz., the last band, i.e. the rest of the dead. If this is discarded as untenable, then the idea of Barnes, etc., may be adopted, viz., of consummation, termination or limit, or that of Prof. Bush, who says that the true sense is more nearly allied to perfection or consummation than termination, imputing ultimate issue, perfect accomplishment. On the next phrase, "*when He shall have delivered up the Kingdom*," etc., eminent critics, such as Storr, Bush, and others,[2] have declared that *the nominative* of the verb translated "shall have delivered up" *is not Christ*, as our translators (Eng. version) supposed, and, therefore, that the Kingdom delivered up is *not Christ's*. They affirm that this is an instance of a "*common scriptural idiom* in which the verb is used without any personal nominative, but has reference *to the purpose of God elsewhere expressed in His Word*," giving the rule and adducing examples of this idiom both from the Old and New Testaments (see e.g., Bush's *Anatasis*, p. 376 and 377). They make the following paraphrastic translation: "Then cometh the end (the grand consummation), *when the prophetic announcement of the Scriptures require the delivering up (making over) of all adverse dominion into the hands of God or the Godhead (the Father and the Son conjointly) to whose unrivalled supremacy everything is to be made finally subject.*" Or, "Then cometh the end, *when by the announced purpose of God in the Scripture, the Kingdom or Kingship, hitherto usurped by the rulers of this world, is made over to its rightful Divine Proprietor.*" It would be too lengthy to assign all the reasons and the examples assigned for such a rendering, and the reader is referred to the works which give them in detail. Barnes, who is inclined to the common view, adds it briefly to his comments, and speaks favorably of it. The phrase, "*for He must reign till He hath put all enemies under His feet*," does not limit—as is shown by examples (Bush, etc.) of Scripture phraseology and the admissions of all that some kind of a reign continues—the reign of Christ. The 28th verse, "*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*" In the reasoning of the apostle he had just replied to an objection that might be alleged, that if Christ has "*all things*" put under Him, His supremacy might exceed that of the Father, by saying that "*He is excepted which did put all things under Him*," and, in consequence, it follows, as an inevitable result, that if the Father is excepted and has put all things under the God-man Jesus Christ, He will retain His pre-eminence and that Christ is *still subordinate*, even after He has acquired His greatest power and glory in His Kingdom. Bush well observes: "A delegated authority necessarily implies a supremacy to him who conferred it. This is undoubtedly the force of the original (*τότε καί*) 'then also' i.e. then, just as now—which the

rendering of the common translation entirely fails to represent." "As Christ, in the great mediatorial scheme, now holds a place inferior to the Father, so, notwithstanding all the grandeur and glory that is predicted to accrue to Him from the final subjection of His enemies, He is still ordained to occupy that subordinate station." Storr and others explain the 28th verse as follows: The adverbs ὅταν and τότε being regarded as influenced by the word translated "shall be subject" not as a future of time, but merely as a logical future denoting an inference, the verse is correspondingly rendered: "Since (ὅταν), therefore, all things have been (by a Divine decree) put under Him, it will follow (τότε) that the Son Himself is or is to be, subject to Him that put all things under Him, that God may be all in all."[3] Having thus hastily passed over the passage, giving the impartial, unbiassed views of Post and Anti-Millenarians, instead of finding it, as alleged, teaching the ending of the Kingdom, it stands *in harmony* with the prophetic announcements proclaiming *the perpetuity* of the Kingdom. In the language of Van Valkenburg (*Bib. Repos.*, vol. 2, "*Essay on Duration of Christ's Kingdom*"), "As the Father was excepted when all things were put under the Son, so also shall He be excepted when all things are subdued unto Him. It appears, then, that this passage does not even intimate that there *will ever be a termination of Christ's Kingdom, or that He will ever deliver up His Kingdom to the Father.* The dominion shall indeed be rescued from His enemies, and restored to the Godhead, but not in any such sense, but that His dominion is *an everlasting dominion*, and that of His Kingdom *there shall be no end.*" Storr (*Diss. on Kingdom*) takes the ground that "the government which it is said, verse 24, He shall restore to God, even the Father, *must not be supposed to mean Christ's government*, but that of every opposing power, which is evidently declared to be destroyed, that the power may be restored to God"—adding truly and most forcibly (as our Propositions abundantly prove) "*the government is restored to God when it is restored to Christ.*" Thus the passage is made by them to be in accord with Rev. 11 : 15, "*The Kingdoms (or Sovereignty) of this world are become the Kingdoms (or Sovereignty) of our Lord and His Christ,*" and when this is done, Father and Son *united* in this Theocratic ordering and Personage, "*He shall reign forever and ever.*"[4] It is the fulfilment of Dan. 7 and other predictions, from which we learn that the Father gives Him dominion, that He exerts it until all His enemies are subdued, and reigns with acknowledged supremacy (subordinate as this passage teaches in His God-man rulership to One only) over all the earth. One thing must be self evident to the believer, that this passage, so difficult of interpretation (universally so acknowledged), ought not to be pressed against the testimony *of a multitude* of other passages, either to the separation of the Christ, or to the removal of His distinctive kingship as the Christ, or to the diminishing of any honor, etc., conferred upon Him.[5] The *honor* of both the Father and the Son are identified with the perpetuity of this Theocratic Kingdom, for it is just as much the Father's Kingdom as it is the Son's—the most perfect union existing between them constituting *a Oneness in rule and dominion.*[6]

[1] Martensen (*Ch. Dog.*, S. 289) is contradictory, for in one sentence he says, "He has given up the Kingdom to the Father, laid aside His Mediatorial Office," etc., and then in the next sentence affirms that the Kingdom is not "in every sense terminated," Jesus being still "the Head of the blessed Kingdom." Van Oosterzee says, "The Kingdom of Christ can, and of necessity must, be absorbed in the endless blessed Kingdom of God,"

and assigns as a reason: "He ceases to be the mediate cause of the execution of God's council, which now in its totality is accomplished" (just as if God's Kingdom was not the Christ's, and the execution of God's counsel ceased through Christ). Fuller (*The Gospel its own Witness*, ch. 5) makes Christ's Kingdom to end, calling it "a delegated" Kingdom, "the delegated authority of Christ," which is finally yielded up to the Father. This Kingdom he has in "the period allotted to this work, which extends from the time of the revelation of the promised seed to the day of judgment;" and he distinctly announces that God's will shall only be done here "after the general conflagration," etc., so that the same is not verified in Christ's Kingdom, thus making it a failure. Stanley (*The Epis. to the Corinthians*, p. 315) says: "Even if, in this world, a distinction must be allowed, the Invisible Eternal Father, and Christ, the Lord and Ruler of man, he (the apostle) points our thoughts to a time when this distinction will cease; when the reign of all intermediate objects, *even of Christ Himself*, shall cease, and God will fill all the universe, and be Himself present in the hearts and minds of all." (Here we certainly have more than the substitution of the Divine Sovereignty, a kind of Spiritualistic Pantheism, which crushes the promised eternal reign of Jesus and the distinctive, precious Christ.) Alexander (*Psalms*, vol. 3, p. 103), speaking of Christ's reign, remarks: "This session (or investiture of supreme dominion) is to last until the subjugation of His enemies, that is to say, this special and extraordinary power of the Messiah (as the Son of man) is then (when the last enemy is subdued) to terminate," and as proof refers to 1 Cor. 15:24–28. (So Jesus, after the victory is complete, gives up His "supreme dominion" when it is most reasonable to suppose that He would then reign the more gloriously with "supreme dominion"). This limitation of reign was also expressed by the fanatical Anabaptists. Thus Luther (*Tidings of the Anabaptists*) states that John of Leyden (who professed to reign on the throne of David, Comp. Michelet's "Life of Luther," p. 234) had on his crown the inscription, "A King of righteousness over the world," and that the missionaries sent forth by him, among other things said: "And when the king (John of Leyden) shall have caused righteousness to be established throughout the world, then will Jesus Christ resign His power into the hands of God the Father." Bloomfield, *Com.* 1 Cor. 15:24, speaks of Christ that He "shall resign the government of all things to God the Father," and approvingly quotes Grotius illustrating the same "from the custom of the Presidents sent by the Roman Empire to govern provinces; who, at their return, used formerly to restore their authority into the hands of their Sovereign.' (Surely, we introduce nothing so derogatory to the dignity and honor of Jesus, that He forever yields up His inheritance, purchased by His obedience and death.) Dr. Brown (*Christ's Sec. Coming*, p. 160) says that the delivering up the Kingdom means "the Mediator giving an account of His Stewardship" (as if the Father and the Son were not one, and such a thing were necessary), and that it "seems to imply the end of the Kingdom in its present form," but is continued in another, which recognizes Christ's "mediatorial merit and Person," and this last is "the everlasting Kingdom." Lincoln (*Lects. on Rev.*, vol. 2, p. 167) has Jesus to give up the Davidic throne at the end of the thousand years, and to occupy another throne. Fausset (*Com.* 1 Cor. 15:24) observes that this statement seems at variance with Dan. 7:14, etc., and to rid himself of the difficulty resorts to a "mediatorial Kingdom" (which was never covenanted to Jesus), and finds simply a change "in the manner of administration," and this consists in "God shall then come into direct connection with the earth, instead of mediatorially." (But the Messianic Kingdom is the Father's Kingdom, and this "direct connection with the earth" is established at the Sec. Advent and during the Mill. age as one of its most distinguishing features—the Father being manifested in the Son—as e.g. compare Jno. 14:9 and related passages with Isa. 25, 60, 61, 62, 54, etc.) Even so able a writer as Rothe falls into the same mistake, saying (*Dog.*, P. 2, p. 60): "The Apoc. fixes the duration of this Kingdom at one thousand years." Breckenridge (*Knowledge of God, Subj. Consid.*, p. 668) makes a somewhat similar statement. So also in the "*Declaration of Faith*," adopted by the General Assembly of the Free Italian Church (Milan, June, 1870), in the last art. is a declaration of Pre-Millenarian views, and in reference to the second resurrection at the end of the thousand years, the clause follows: "And *after* His Kingdom all the rest of the dead shall rise to be judged in judgment."

But let the student observe that nearly all these writers effectually contradict their own statements respecting a limitation of reign, when commenting on the passages *where the perpetuity is positively asserted.* Numerous examples of this might be given, but we select one to serve as an illustration. The perpetuity of the Kingdom is expressly asserted e.g. in Ps. 45:6 and applied to Jesus in Heb. 1:8, concerning which Fausset

(*Com.* Ps. 45 : 6) justly observes : " No lawful construction can be devised to change the sense here given and sustained by the ancient versions, and above all by Paul (Heb. 1 : 8) of the perpetuity of this government (Cf. 2 Sam. 7 : 13 ; Ps. 10 : 16 ; 72 : 5 ; 89 : 4 ; 110 : 4 ; Isa. 9 : 7)." The critical reader will not fail to see by the references given that it is the restored Davidic-Theocratic Kingdom that is thus perpetuated. So e.g. on Isa. 9 : 6 he approvingly quotes Hengstenberg, on the phrase " everlasting Father" as saying : " Earthly kings leave their people after a short reign ; He will reign over and bless them forever." When Russell (*Our Lord's Return*, p. 31) confines the reign of Christ to a thousand years, he must ignore the numerous predictions which declare its perpetuity. And in reference to these thousand years, it is only requisite to quote Winthrop (*Prem. Essay on Symbols*, p. 66) : " ' They lived and reigned with Christ *a* thousand years,' or rather, according to the reading of the best editions, *ta chilia* etc., ' *the* thousand years,' i.e. those which had been mentioned in *v.* 3, *as indicating the period of Satan's confinement in the abyss.*"

[2] The works specially quoted under this point are the following : Prof. Bush, *Anastasis*, p. 374 seq. ; Storr's *Opuscula*, vol. 1, p. 274-282, and his *Dis. on the Kingdom of Heaven ;* Vanvalkenburg's *Essay* on the duration of Christ's Kingdom, *Bib. Repos.*, vol. 2. No. 4, Second Series, p. 404, etc. *Bib. Repos.*, vol. 3, p. 748-755.

[3] This subordination of the Theocratic rule, i.e. a special delegated rule through " the Son of man," necessarily falls below that of the Divine Sovereignty which establishes and enforces it. Comp. Props. 79, 80, etc.

[4] We also give Sirr's (*First Res.*) rendering : " The Worldly Kingdom of our Lord and His Christ is come (so Greisbach, etc.), and *He shall reign for the ages of the ages.*" This reminds one of the marginal reading of Ps. 145 : 13, " *Kingdom of all ages.*" " The times of restitution," which run into the ages, are always spoken of as Messianic. Comp. Props. 140, 144, 148, etc. The Revision has it : " The Kingdom of the world is become the Kingdom of our Lord and of His Christ, and He shall reign (marg. reading) *unto the ages of the ages.*"

[5] May we remind our opponents, who charge us with a lowering, etc., of Christ, when we affirm His Coming to reign with His saints here on earth in His covenanted Kingdom, as David's Son and the Christ, renewing the earth, etc., that we certainly are not so liable to such an accusation as those are who make this same Christ yield up His Kingdom and inheritance, although the specific promises of perpetuity are given to " the Son of man," i.e. pertain to, and include the humanity and inheritance of Jesus.

[6] The critical student will observe, that evidently a reason why Paul is so guarded in his language arises from his desire to avoid the hatred and persecution of the jealous Roman power. For had he plainly stated the hope that Gentile domination must thus be subjected, etc., it inevitably would have excited bitter and unrelenting hostility. This he avoids by the peculiar construction of the passage, without yielding up the truth and evincing the most delicate prudence. Also : the student is reminded that this very subordination of Jesus the Christ to the Father results, not from the Divine, but the Human nature possessed ; because He continues to be the Son of man this subordination ever more continues. The Melchisedecean Priesthood (Prop. 155) supports our position, and in the Messianic Kingdom the Kingship and Priesthood are inseparably united, the Kingdom being Theocratic, the Civil and Religious, the Church and the State, being One, the perpetuity of both is asserted. This perpetuity the Jews affirmed when they declared of the Messiah that " He abideth forever" (Jno. 12 : 34 ; comp. comments of the various commentators). Hence we must reject, as utterly untenable, and derogatory to *the Christ*, such declarations (*Chr. Sys.*, p. 153). " The kingdom which Jesus received from His Father, however heavenly, sublime, and glorious it may be regarded, is *only temporal ;*" for over against this, it is affirmed to be perpetual, ever-enduring, etc.

PROPOSITION 160. *This Kingdom is set up in the divided state of the Roman Empire.*

This has already been intimated under Prop. 104, Obs. 2, etc., but being *an important landmark* in the comprehension of prophecy, attention is again called to it in this form. The depressed condition of God's people, the overthrow or withdrawal of the Theocracy is *limited* by the continuance of the four great Gentile monarchies or empires, which run a predetermined period, called by way of significance and identity "*the times of the Gentiles*" (a phrase which in itself duly considered is hostile to the notion of the establishment of the Messianic Kingdom).

So e.g. Bh. Newton (*Diss. on Proph.*, vol. 2, p. 87) says: "The times of the Gentiles will be fulfilled when the times of the four great kingdoms of the Gentiles, according to Daniel's prophecies, shall be expired, and the Fifth Kingdom, or the Kingdom of Christ, shall be set up in their place." And preceding this he remarks: "It (Jerusalem) is still trodden down by the Gentiles, and consequently 'the times of the Gentiles' are not yet fulfilled." The student will readily see the force of this, and how strongly it condemns the misapplication of Daniel's Messianic Kingdom to the Church as now constituted. We may depend upon it, that God's portrayal of events and their nature is far more reliable than the estimates and eulogies of men. The union of these successive Empires in one image (Dan. 2) is indicative of a succession of the same pride, spirit, motives, ambition, etc., and the separate portrayal (Dan. 7) shows their succession and hostility to each other—an ambition that resisted and overcame all opposition. The metallic portrayal, evincing the grandeur of rule, is given to a Gentile to accord with Gentile ideas; the bestial is a representation to a believer of the true nature and characteristics of the same. The reasons why these four were specially selected (and not the Egyptian, Carthaginian, Parthian, etc.) arise from their being the principal ones successively existing, their domination over others, their relation to the destiny of the Jewish nation, their accurately measuring the time of God's judgments on the Jewish nation and land, and the connection that the last sustains to the Sec. Advent and Jewish restoration.

Obs. 1. Without repeating the reasoning elsewhere given, it is sufficient to say that this Kingdom, according to Daniel 7, is received by the Son of man *after* the Fourth Beast or Roman Empire is divided; *after* the rise of the ten horns and little horn, and *at* the very time that the judgments of God are to be poured out upon *the divided* Empire. The First Advent took place *when* the Empire was consolidated, the Second will occur *when* it is divided into its ten-toed form; for the smiting is upon *the feet* of the image, the reception and inheriting of the Kingdom is *after* the saints have long suffered from the arrogance, etc., of the powers arising out of this Empire, and these powers are to meet an awful infliction of tribulation.

It has often been noticed that one of the fundamental eschatological ideas of the early Church, always attached to the division of Rome and the closing of the Empire the consummation. The Antichristian persecution, the Sec. Advent with its results were invariably linked with the Empire, which was unquestionably regarded as the fourth. Thus e.g. Lactantius and many others, which was more or less adopted and urged by

Cyprian, Gregory the Great, etc. So prevailing was the primitive view in its relation to the Empire that, as Gibbon (*Decl. and Fall*, vol. 2, p. 80) intimates, it was one cause of the hostile spirit and persecution of the emperors, although mentioned with caution and reserve it became known, and (Mosheim, vol. 1, p. 413) the Montanists were censured because they disclosed it so freely and prominently. Pre-Millenarians, almost universally, hold to the same view, and as it is incorporated and upheld in this work, our argument would be incomplete, if we did not trace the Roman Empire and show how the Sec. Advent is linked with it. To indicate to the student how delicately this was anciently handled, we refer e.g. to Josephus (*Ant.* 10, 10, 4), who relates Daniel's dream (Dan. 2), and vaguely refers to the interpretation of it. After intimating that the fourth kingdom is the Roman, he, in view of the action of the Stone, to avoid giving offence, says: "Daniel did also declare the meaning of the Stone to the king; but I do not think proper to relate it, since I have only undertaken to describe things past or things present, but not things that are future." Compare for Jewish idea Prayer 12 of the *Nineteen Prayers*, Horne's *Introd.*, vol. 2, p. 107; for the Fathers' views, Bh. Newton's *Diss.*, p. 192, etc., where he gives Jerome's adherence to it and apology for the same. Mede (*Works*, B. 4, Epis. 6), therefore, says: "The Roman Empire to be the fourth kingdom of Daniel, was believed by the Church of Israel both before and in our Saviour's time; received by the disciples of the apostles and the whole Christian Church for the first 300 years, without any known contradiction. And, I confess, having so good ground in Scripture it is with me *tantum non articulus fidei*,' *little less than an article of faith.*"

Obs. 2. Hence, it is *a matter of importance* to trace the Roman history as a confirmation of our faith. Generally it is supposed, with the exception of a few scholars, that the Roman Empire is something that existed long ago and with whose history—saving as it may illustrate the past and afford lessons for the future, we have *no personal* interest. This is a mistake, as prophecy itself indicates. Let us receive the impartial teachings of historians and writers, who had no reference to prophecy when giving their historical statements, and see how wonderfully the Spirit foresaw and described the course of events long before Romulus was in existence. The Roman Empire when divided into its Eastern and Western divisions, and when ruled over by several emperors conjointly, was still regarded as *one great whole.* Many writers have taken it for granted that when the Western head fell in the person of Augustulus (deposed about A.D. 476), the Roman Empire became entirely extinct in the West. But history rejects such a conclusion, seeing that the Roman Senate acknowledged the emperorship of Zeno at Constantinople, declaring that "*the Majesty of a sole monarch is sufficient to pervade and to protect at the same time both the East and the West*," etc. (Gibbon's *Decl. and Fall*, ch. 37). The West on various occasions, in the most public manner, received the decrees, etc., of the emperor at Constantinople, as those of their lawful ruler. Having consented (so Gibbon) "in their own name (i.e. the Senate's) and in the name of the people, that *the seat of universal empire* shall be transferred from Rome to Constantinople." It is unnecessary to add proof to that which history has made so plain. Attention is called to two facts—that, as predicted, the Empire, regarded (as Faber has so well established) as *a unit* in law, but beginning to feel the weight of its greatness and extension, was ruled over by several emperors at the same time; and that the privileges of Rome had been extended over the whole Empire, so that Paul, though a native of Tarsus, was born a Roman. Another fact must also be noticed, viz., that to constitute a person a Roman emperor it was not requisite that he should have the seat of power *at Rome.* This was abundantly shown in the emperors ruling at Constantinople, Antioch, etc., and especially in Diocletian making Nicomedia his Capitol. It has

been supposed, and to some extent correctly, that a connection in some form or other (publicly or privately, i.e. acknowledged or allowed) *with Rome* is requisite to form a Roman emperorship, but this even was not an *indispensable* requirement, as is seen in the case of the Eastern emperors, who finally lost all jurisdiction over Rome, and in that of some of the associated emperors who had no power or control at Rome. Prophecy itself intimates as much by assuring us that the Empire, once consolidated, shall become internally, politically, *divided*, losing much of its *cohesion and strength*. *Before* the Eastern emperorship *fell* (1453) the Western *was revived* in the person of Charlemagne (800), so that for a number of centuries *two* emperors of the Roman Empire existed, *one* in the East and the *other* in the West. As this is a matter of importance in tracing the fulfilment of prophecy and in evidencing our prophetical position, some remarks, for the general reader, are appropriate to show that Charlemagne *was regarded a Roman emperor*. So fully is this exhibited in history that we find it stated by numerous writers. Thus e.g. Machiavelli (*His. of Florence*, B. 1., ch. 3) has, speaking of Charlemagne, "the Pope and the people of Rome made him emperor, *and thus Rome began to have an Emperor of the West.*" Ordericus Vitalis (*Eccl. His.*, B. 1, ch. 24) says: "Thus, in the fifth year of Pope Leo, which corresponds with the year 808 of the incarnation of our Lord, King Charlemagne became *the eighty-third emperor from Augustus, and the Romans proclaimed him by that august name.*" James (*His. of Charlemague*, p. 362, 3) remarks that he was crowned and saluted with the imperial salutations: "Long life and victory to Charles Augustus, crowned by God great and pacific *Emperor of the Romans,*" that he was adored by the Pope "according to the forms employed toward *the Cæsars* (attested by Eginhard, Annalles and all the other Annals). From that hour the titles both of king and of patrician were laid aside, and the monarch of the Franks *became the Emperor of the Romans*. Thenceforward his coins were inscribed with his new dignity, and his acts were dated from the years of his Empire." Representations of those medals are given by various writers with the legend "*Renovatio Imperii,*" "*the revival of the Empire.*" Bower (*His. of the Popes*, Leo III.) gives a very clear statement of the transaction drawn from the Annalists, who, as also Sigonius, etc., call it *a revival of the Western emperorship*. Baronius, Bellarmine, and others, have noticed this bestowal of the emperorship upon Charlemagne by the Pope as an instance of the supreme power vested in the Pope over all kingdoms, alleging that this was a translation or transferring of *the Imperial dignity* from the East to the West, but this assumption, made only to exalt the Papacy, is disproven by all history. For there was no deposition of Irene (who then ruled in the East); the people and senate of Rome participated in the bestowal of the dignity (a number of writers, twenty, according to Du Pin, Bower's *His. of the Popes*, vol. 2, p. 179, do not even mention the Pope); and the subjection of the Pope, and acknowledgments made of the same, to the emperors, evidence the contrary. Indeed, ample proof is found in the embassies and communications which passed between the Western and Eastern Emperors that no such translation was intended, but that *the Imperial dignity* was allowed to both divisions. Gibbon (*Decl. and Fall*, ch. 49) relates the coronation scene; describes the extent of Charlemagne's dominions; informs us how he was styled "*the sole and supreme Emperor of the West;*" how he called the emperor at Constantinople by the "*familiar*

appellation of brother ;" how a treaty of peace and alliance was concluded between the East and West, *the East acknowledging* "*the august Charlemagne*" *to be* "*the Basileus and Emperor of the Romans.*" It is sufficient, for our argument, that the acknowledgment was thus made, the insolence, pride, claims, concessions, etc., of after history amounting to nothing, being only what ought to be expected from the weakened and divided state of the Empire. Eginhard (quoted by Bowers, vol. 2, p. 187) asserts that one of the articles of peace included "that the Greeks should acknowledge Charlemagne *for Emperor of the West, and allow him that title.*" Thus we have the Western Emperorship *revived* in the person of Charlemagne. In the division of the dominions of Charlemagne, history declares that this *Imperial dignity* was held by the Chief of Germany, having also sway over Rome, whose title was that of "*Emperor of the Romans*" (designated "*Kaiser*" or "*Cæsar*"), and whose Empire was officially styled "*the Holy Roman Empire.*" The coronation of some of those emperors at Rome (as e.g. Otho, A.D. 962), the allegiance of Italy and Rome (Gibbon, vol. 5, p. 56 and 58), the letters addressed by these Roman emperors to others, the official acts as "*Emperor of the Romans,*" prove that it was regarded as *a real, vital succession.* The incidental references (as e.g. in Luther's celebrated Appeal to his Imperial Majesty, etc., see D'Aubigne's *His. Ref.*, vol. 2, p. 93, in Dante's *Inferno*, in the Vision of Charles the Bald in *Chron. of St. Denis*, etc.) of the universal feeling on the subject are multitudinous, and the self-identification of these Emperors as the actual successors of the "*very Augustus*" (employed in letters) appears in the most unexpected manner, as e.g. in the remarkable letter of "Frederick, *Emperor of the Romans*, to Saladin, ruler of the Saracens" (*Annals* of Roger De Hoveden, vol. 2, p. 100–2). Frederick, in his capacity of successor, speaks of "*our dictator, Marcus Crassus.*" The quarrels and struggles between these emperors and the Pope, between them and disaffected portions of their dominions, etc., accords with the delineations of prophecy, as e.g. Dan. 2 : 41, 22, 43, and does not interfere with the fact that the Roman Empire, *enfeebled* as it was (and sometimes faintly manifested by weak monarchs), was still represented by a "*German Cæsar,*" chosen by an electoral College (Gibbon, vol. 5, p. 70).[1] Thus, when the Eastern part of the Empire was *overthrown* in 1453, the Western *still survived and continued down* uninterruptedly until 1806, to the abdication of Francis II. Francis, forced to it by his disasters, renounced the long-held *Roman emperorship ;* and Alison (*His. of Europe*, vol. 5, p. 690) gives his language as follows : "Being convinced of the impossibility of discharging any longer the duties which *the Imperial throne* imposed upon us, we owe it to our principles to abdicate a crown, which could have no value in our eyes when we were unable to discharge its duties and deserve the confidence of the princes, electors of the Empire. Therefore it is, that, considering the bonds which unite us to *the Empire* as dissolved by the Confederation of the Rhine, we renounce *the Imperial crown*, and, by these presents, absolve the electors, princes, and States, members of the Supreme Tribunal, and other magistrates, from the duties which unite them to us as their *legal chief.*" Here, then, we have *a continuous headship of the Roman Empire* existing from the days of Augustus down to A.D. 1806, and in connection with it, descended also from the divided state of the Empire, the Papacy with its claims Empire derived. The divided condition of the Empire has been with prophetical writers the chief object

of notice—many writers, as Bh. Newton, etc., endeavoring to make out precisely the number of ten kingdoms—while the fact that a headship of the Empire existing has been too much ignored.[2]

[1] Corroborative of our position, we quote from Gibbon (vol. 5, p. 73): "Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed *the pre-eminence* of his rank and dignity; he was *the first* of the Christian princes, the temporal head of the great republic of the West; to his person the title of majesty was long appropriated; and he disputed with the Pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles the Fourth; and his school resounded with the doctrine, that *the Roman Emperor* was the rightful sovereign of the earth, from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as a heresy, since even the gospel had pronounced: 'And there went forth a decree from Cæsar Augustus, that all the world should be taxed.'" Zimmerman in his *Pop. His. of Germany*, vol. 2, ch. 6, distinctly shows how Charles became "*Roman Emperor*" by receiving '*the Imperial crown*," and remarks: "To the Romanic nations Charles now appeared in the position of *the old Cæsars*, with divine sanction for *universal dominion* over all that had belonged to *the Western Empire*." He also speaks of "the Empire of the West being restored." Even our school histories state the fact, as e.g. Wilson's *Outlines of History*, p. 259, says of Charlemagne crowned "Emperor and Augustus:" "This act was considered as indicating *the revival of the Empire of the West*, after an interruption of about three centuries. Charlemagne, a king of the German Franks, was thus seated on *the throne of the Cæsars*." Compare arts., "Carlovingians," "Charles I.," in Appleton's *Cyclop.*, Seebohn's *Era of the Protestant Revolution*, p. 28, etc.

[2] We are glad to find that the continuity of the Roman Empire is now advocated by able scholars, as e.g. Bryce in *The Holy Roman Empire*, Freeman in *Historical Essays*, Essay VI. (also *North Brit. Rev.*, March, 1865), Palgrave, Finlay, and others. Thus Freeman pointedly and justly observes: "It may seem a hard saying, but it is one which the facts fully bear out, that hardly one student in ten of mediæval history really grasps *that one key* to the whole subject without which mediæval history is simply an unintelligible chaos. That key is no other than *the continued existence* of the Roman Empire. As long as people are taught that the Empire came to an end in the year 476, a true understanding of the next thousand years becomes utterly impossible. No man can understand either the politics or the literature of that whole period, unless he constantly bears in mind that, in the ideas of the men of those days, the Roman Empire, the Empire of Augustus, Constantine, and Justinian, was not a thing of the past, but a thing of the present." "In a word, as we began by saying, the history of the Empire is the key to the whole history of mediæval Europe, and it is a key which as yet is found in far fewer hands than it ought to be." The student will be interested in the essay and its overwhelming proof. The prophetical student, if solicitous to be historically accurate in tracing historical prophecy, cannot ignore this valuable key. Its reception and use will prevent the adoption of a vast amount of misleading prophetical interpretation.

Obs. 3. It would be well if the Church, until a better explanation is given, would *carefully note* the interpretation presented by G. S. Faber in his *Revival of the French Emperorship*. In tracing the Roman emperorship from Francis II. he is supported *both* by prophecy and historical fact, and in continuation of the subject we will incorporate his view for the information and consideration of the reader. Turning to Rev. 17: 9–12 we have a delineation of the civil polity (heads) of the same fourth beast (so numerous commentators and writers) described by Daniel 7. The Revelation speaks of *seven forms* of government that should exist, and as a source of identification informs us that *five* of those heads "*are fallen*," which writers agree in deriving from Roman history (Livy, Tacitus, etc.) as follows: (1) Kings, (2) Consuls, (3) Dictators, (4) Decemvirs, (5) Military Tribunes. Then John tells us "*one is*," i.e., that one form of the government was *then* existing. Now this sixth head of which the prophet speaks, is *the Roman emperorship* which, as we have seen under Obs. 2, *continued*

uninterruptedly from the time of John down to Francis II. If there is force in historical facts and in the revival of the emperorship in the Western part of the Empire before the Eastern was overthrown, *then* Faber's position that this emperorship *continuously existed* down to the abdication of Francis II. is *impregnable.*[1] Therefore *the sixth head* that John described can only be followed by *the seventh head* after the abdication of Francis II. In 1804, two years before the sixth head fell, Napoleon proclaimed the emperorship of the French, and annexed Rome and the Roman States to his dominions. To confirm his power he was crowned *an Imperial head,* not only at Paris, but had the Pope brought to assist at his coronation. It was this head, in some respects separate and distinct from the sixth head, which caused the abdication of Francis II. This influenced Faber and others to regard it as *the seventh head* which was to come after the sixth one. The apparent confirmation by its being short lived "*and when he cometh, he must continue but a short time*" (for the Napoleonic dynasty in the person of the First Napoleon only lasted about eleven years), and by its being "*slain by the sword of military violence*" (so Faber explains Rev. 13 : 3 in connection) led Faber in 1818 to suggest that the Napoleonic dynasty being the seventh head, Rev. 17 : 11 *plainly called for its revival.* This opinion was based (1) on the alleged fact of its being *the seventh head;* (2) that the beast, employing the necessary figure, is represented, being *headless* for a time, to *re-exist,* i.e. receiving a renewed polity; (3) and this revived polity is to be *of* the seventh, and yet in some respects *an eighth,* head. The revival of the Napoleonic dynasty in the person of Napoleon III. was, at least, a remarkable fulfilment of Faber's deductions. It is to be regretted that some persons, with the best of intentions overlooking the fact of *a head being a dynasty* and may thus embrace a *succession of individuals,* persistently applied Faber's view to *the individual person* Napoleon III., and that Faber's application of the same *to the French emperorship* was also changed by the American Publishers (Appletons) into "Napoleon III., the man of Prophecy." This and the death of Napoleon III. has caused many persons to discard Faber's theory, forgetting that, as he himself expressly guarded it, the head is not necessarily *limited to one person,* but may embrace *a succession,* and hence should not thus be limited without express warrant either from prophecy or the proper development of the Antichrist in him. We thus direct attention to his theory, which seems to be correct down to Francis II. It is asserted three several times, as if calling special attention to it, that the beast was *to exist,* i.e. have a head or political chief, *then* it was *to cease to exist,* i.e. have no such a head, and *then* it was *to again exist,* i.e. obtain such a head. In Faber's view, *the non-existence* of the beast cannot be established *until after* the overthrow of the Napoleonic dynasty, making the beast *twice headless,* viz., between Napoleon I. and Napoleon III. and since the downfall of the latter. So that the overthrow of the dynasty, instead of *militating* against Faber's view, *really establishes* it, seeing that our attention is specifically called to *this very headless condition* of the beast as something which we are to expect. But the real question to decide, after all, is this : Was the Napoleonic dynasty really *a seventh head?* In some respects it might be deemed such, but in others it seems impossible to concede it such a place, for it was regarded by the actors in it as a revival or return to *Charlemagne's* Imperial state (so Napoleon himself speaks of "*Charlemagne, Emperor of the French and our*

august predecessor'' in the 19th vol. of *Cor., Eclectic,* vol. 5, No. 1),[2] and, as Faber himself states, it was not *a violation of unity in law* for the Empire to have several emperors. Another objection is, that this Napoleonic head arose *before* the other fell, while the impression—not decided, it is true—made by the prediction is that these heads are *to follow in succession.* Again, the history of Napoleon III. indicates that he was completely patterning after Napoleon I., was identically in all respects *the same head,* and hence could not be called *an eighth.* This is seen in all the official acts, and was acknowledged by himself and the nation. Now, both these persons regarded themselves (and it seems proper that the Spirit of prophecy should designate the parties intended according to their own estimation of regal position) as *regular successors to the Cæsars in the line of Charlemagne and his successors.* Even admitting (which may be true) that Napoleon I. was a distinct seventh head, *it does not follow that Napoleon III. was the eighth.* The prophecy would then only await the revival of the French emperorship and its claims to Cæsarship, to make it of the seventh, and yet some remarkable traits superadded which would so distinguish it as to make it an eighth. But if the Napoleonic dynasty is *only a continuation* of the sixth Imperial head with an interval, *then this seventh head is still future,* and from Rev. 17 : 8, 11 is identified with a period of time (such as now exists) *when the beast is headless,* i.e. *follows it.* The student of prophecy is therefore reminded that this *very predicted headless state* of the beast (so discouraging to some) is *a decided attestation* to the truth, and *a warning* to us that it will result either in *the rise* of the seventh head to which the eighth is attached or to *the revival* of the seventh head with the same result. Prudence dictates that we do not dogmatically express ourselves on such points, but that we seek light from all directions and ponder well the interpretations and hints given, and see how they will correspond with the development of history. Faber's view respecting the sixth head is firmly established down to Francis II. ; how much more we can receive will be determined *when* the beast again exists —for that it will again live is clearly proclaimed.[3] Because the Empire does not now exist with a head, multitudes suppose that it is entirely perished (forgetting the imperial spirit and advocacy within its population and the maintenance of its ancient laws, etc.) ; but the Word informs us that we *must not allow ourselves to be thus deceived,* that headless as it may be for some time, yet the elements of the body remain, and that it shall again be *resuscitated, and in its final aspect form a fearful and most powerful confederation against the truth.*[4]

[1] It is impossible to receive, in consistency with the Record, the interpretation of writers (revived by a recent one, Barbour in *Three Worlds*) that one of these heads is the Papacy. That any and every enumeration of the seven heads, which includes the Papacy as one of them, is *most certainly erroneous and misleading,* can be proven incontrovertibly by the following reasons : The beast (ch. 17) is distinguished from the woman or Papacy—the former supporting the latter, i.e. the *seven-headed* beast sustains the woman ; (2) the beast under its *last head* crushes and destroys the woman or Papacy ; (3) the beast under its last head continues *after* the Papacy is destroyed (ch. 17 and 19). Hence all such theories must be rejected as utterly untenable, being opposed both to prophecy and the attested facts of history. Likewise the views which, like Mede's Newton's, More's, Cunningham's, Elliot's, Lord's, etc., overlook the legal unity and uninterrupted historical continuation of the Roman Emperorship, for the Western Emperorship, or the professed Christian Emperorship, or the claims of absolute sovereignty, etc., did not change the unity or legal status and character of the Emperorship, as Faber has historically pointed out. The simplicity and historical accuracy of Faber's position is

thus far incontrovertible. It is indorsed by many able writers, and is incorporated in foreign works, as e.g., in Epp's *Die Entsiegelte Weissagung des Prop. Daniel.*

[2] Castelar, in art. on "The Republican Movement in Europe" (*Harper's Mag.*, Jan, 1875, p. 260), calls the Napoleonic dynasty a "species of Roman or Carlovingian Empire." Audigier (*Origin of the French*, 1676—epitomized by Buckle, *His. Civ.*, vol. 1, p. 566, etc.) held that the Antichrist would never appear in the world until the French Empire was destroyed. This notion was based on the idea that the French royalty was God-derived, through Charlemagne, the Church's favor and blessing being allied with it. Von Döllinger, *Essays on Proph. Spirit*, says that the Jesuit Viera, in his *His. of the Future*, makes the Fourth Empire to be the Roman-German—hence a regular continuation of the original Roman—and then makes the Fifth (showing that the Church in the past was not understood by it) an empire universal, etc., as described by Daniel, to have its centre in Portugal.

[3] Without utterly discarding other views, the writer may be allowed to say that Faber's line of argument, whatever defect may be in the latter part of it by premature application, is the best, most consistent, and logical thus far produced. It is erroneous to make the Papacy, as some do, the seventh or eighth head, for it was *not short-lived*, and the same is true of the Christian Constantinian head, which also was *a regular*—as preceding—*succession* of the sixth head, and not, as some writers maintain, a seventh head. The Empire was not conscious of a change in the emperorship, whatever the changes introduced by the emperor himself. To make the reigns of Diocletian and his colleagues the short-lived seventh head is utterly opposed to the facts of history, which invariably and universally recognize them as belonging *in regular succession* to the sixth head. In brief, there is no scheme, so far as the sixth head is concerned, which meets so well *the conditions* of prophecy and history as Faber's, and the prophetical student, at this period of the headless state of the beast, will carefully keep in mind the subject, and await momentous developments. Let us only suggest as additional, that there are only seven heads, and, in all probability, the eighth spoken of is not one of the succession, but an associated head, which is of the seven, i.e. in union with it. Such a conjecture is strengthened by the fact that the last head of the beast is found thus in close union with another party, as e.g. Rev. 19 : 20, etc. Again the student is reminded that the Papacy—a favorite view of many—cannot possibly be a head of the beast, seeing that (as asserted in a note) the beast itself first supports the Papacy and afterward causes it to be destroyed (Rev. ch. 17, etc.). The great defect in all such interpretations is, that they make the Papacy to exist down to the very open Advent in its organized form, when this is opposed by prophecy (Rev. 17), which declares that shortly before that Advent the Papacy shall be overthrown by the ten horns (not past, but still future, under the last head), through the leadership of the seven-headed beast.

[4] A few additional remarks are in place concerning the present views entertained respecting the seven heads. The critical student will see that the importance of a just discrimination on this point in view of its vital relationship, is a sufficient apology. We select a few leading writers and views now urged, which will, so far as our reply is concerned, include all others. Faber's line of argument conclusively shows that Dr. Elliott's (*Hor. Apoc.*) application of the 7th head to Diocletian's creating a second Augustulus, is a violation of consecutive rule, of the unity of the empire (which allowed such an increase), and of an unimpaired Imperial rule. This leads necessarily to confusion of ideas, as e.g. when to account for the wounding of the seventh head to death, he applies it to paganism, thus leaving the civil form of government denoted by a head (his own correct representation of heads previously given) and transforming it into a system of false faith and worship which happened to be associated with it (and also makes the Popedom to be the eighth). The same is true of Lord's (*Apoc.*) interpretation, when he makes Constantine and his successors a seventh head, the same being in regular succession, and so recognized by Roman law, and as a result contradicts the alleged wounding of the head, etc. It also sets aside Cressner's view of the Gothic kings, Mede's of the Latin emperors (after the division of the empire), Cocceius of the sevenfold future religious division, being the seventh head and the deductions from the same. In fact, it logically and historically disproves all other theories, which do not preserve *the unity* of the empire in law and *the regular historical succession.* Thus e.g. when Auberlen makes the seven heads to be "the seven world monarchies—Egypt, Assyria, Babylon, Persia, Greece, Rome, and the Germanic Empire"—he destroys, not only unity in the symbol, but unity in history. The same applies to Wordsworth, who classes the seven heads Babylonian, Medo-Persian, Greek, Syrian, Egyptian, Roman Heathen Imperial, Imperial power of Germany; or Glasgow, who gives Egypt, Palestine, Assyria, Babylon, Persia, Yavan or

Hellas, Rome ; or Alford, who presents in the main Auberlen's application. It indicates the extreme arbitrary interpretation of Prof. Stuart ; and that the expositions of Bh. Newton, More, Cunninghame, and others cannot, so far as the seventh head is concerned, and the deductions therefrom, be received. There is one feature in the application of this prediction, viz., that it must not only be in unity with the symbol and of history in fulfilment, but that, at the same time, it must be in unity with other predictions, as e.g. Dan. 7 and Rev. 17. It is this violation of unity that makes them either in part or in whole objectionable. Hence we cannot possibly receive those interpretations which include the Papacy as a head, as e.g., Elliott's, and others. As the latter view is widely circulated, a few illustrations are appended. Thus e.g. Barnes (*Com.* Rev. 17) gives the following heads : Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors, Dukedom of Rome (comp. Bh. Newton), Papacy, which is historically incorrect as neither the Dukedom, nor the Papacy ever was a civil head of the empire, the civil power being restricted to a small portion of Italy. Bengel (*Gnomen*, vol. 5, p. 271) makes the beast itself to be the Roman Papacy, but this is still a wider departure from the unity of symbol, history, and parallel prediction, for the simple fact that the seven-headed beast supports the woman (Papacy), and afterward in the ten-horned state persecutes her, indicates a separate and distinct power. Baldwin (*Armageddon*, p. 328, etc.) is even more arbitrary and imaginative when he makes the beast "The Universal Imperial Church" (i.e., the Church organized throughout the Roman Empire) and the seven heads to be seven successive empires (Western Empire, Charlemagne's, Papal, Charles V., British, French, and probably Russian), of which the head wounded and healed was the Papal head or empire, being open to similar serious objections, and because of its utter antagonism to parallel prophecies. Waggoner, Barbour, and others, in their respective classification of the heads, also introduce the papacy as one, overlooking the distinctive and separate characteristics of the beast and of the woman (Rev. 17) as previously stated by us ; for the beast, seven-headed, with the allied horns *destroys* the papacy and *after* such destruction makes war with the Lamb at the open parousia. The heads enumerated are, in some of these schemes, exceedingly fanciful, being e.g. distinguished from the horns and then again converted into a horn (the little horn), or elevated to a civil headship, which history does not accord, or all made future, when John positively (for the sake of identification) says " five are fallen" and " one is." To confine the heads to the judgment period destroys a proper continuity and the relationship to other predictions.

To fortify our position on all sides, the attention of the critical student is directed to one feature that requires explanation, lest it mislead. In Rev. we have the beast (Roman Empire) having only *seven* heads, and in Dan. the heads are not given, but only the horns. Now, the little horn of Dan. is the Antichrist, and to make Rev. and Dan. to correspond, the Spirit in Rev., when giving the ten horns, *omits* the little horn, because the eighth, which is of the seven, is identical with him being the same Antichrist. Hence, in order to avoid a discordance, the cautious language of Rev., viz., that this eighth is not really a distinctive head, so that eight heads can be enumerated, but it is this little horn that arises after the ten horns and revives in himself the power of this seventh head, assumes *the same Imperial and Absolute* rule, and is thus really a prolongation of the seventh, under whom the civil life of the beast, after being headless, is restored with great power and arrogance. Now, such accuracy of statement to avoid a conflict of statement, and yet to give us from different aspects a view of this beast in his last form, can only be predicated of a divine inspiration. We must not overlook another fact (whatever may be said respecting the Napoleonic dynasty as a head by Faber, Frere, Gauntlett, Irving, Keith, Garrett, Fausset, Gregory, Purden, Baxter, Wangle, and a number of other writers), viz., that admitting it at least to be a continuation of the Imperial sixth (or forming a seventh even), the seven-eighth may be found geographically and nationally in another direction, as portrayed in Dan. ch. 8, on the territory of one of the four kingdoms established by Alexander's generals, which were absorbed, inherited, and conquered by the Roman, and revives with its revival.

Obs. 4. It is in the divided state of the Roman Empire that we are to find it, for a time, *headless*, i.e. without a leading civil, imperial form of government. It could not be under the sixth head which, as we have seen, was *continuous* down to 1806, and if, as we suspect, it includes the Imperial Napoleonic, down to very recent times. It is *headless* now, no one distinctively claiming to be the Imperial head of the Empire. But

this, according to prophecy, cannot remain thus; a head will *be formed and be recognized* as that associated with and swaying rule over the Empire. *When* the Kingdom of the Messiah is to be manifested, the prophets teach that this Roman Empire is to exist in its broken, divided form and yet sufficiently united *under the leadership of the last head of the same* to form a most powerful combination against the true believers. Hence the efforts made in some directions to find the Antichrist (i.e. the one who shall wage war against the Lamb, Rev. 19) *outside of the Roman Empire* as e.g. Russia, Babylon in Asia, Mahommedanism, etc., *is utterly opposed to the fundamental requirements of prophecy.* Prophecy describes the Fourth Empire; runs it down *consecutively* to the time of the end; portrays its commingling of weakness and strength after its division; informs us that out of it shall arise the last confederation against Christ; associates the head of the last combination with this same identical beast or Empire; and thus fixes our attention, not to outside nations or governments, but *to the Empire itself* for the rise, progress, and terrible career of the last head. Every effort to call away the attention of believers from the Roman to some other power as the head around whom the Antichristian forces shall gather, *is in so far a departure from the plain truth*, no matter how plausibly represented or ingeniously portrayed.[1] On this point we must come back to the position *universally occupied by the early Church*, viz., that the Antichristian power, the last head of the beast, the oppressing power which shall culminate just previous to the establishment of Messiah's Kingdom and the ushering in of the Millennial age, *must arise in, and be fully identified with, the Roman Empire.* This belief, entertained by the churches established by the apostles, has *its firm and immovable basis* in Dan., chs. 2 and 7—in Rev. 17, etc. This faith, entertained by believing Jew and Gentile, is evidently also one that the inspired apostles fully indorsed, as seen in the Revelator John enlarging upon Daniel's Fourth Empire and in the universality of belief which can only be appropriately accounted for on the ground that it was sustained by the private (public being avoided for prudential reasons) instruction of the apostles and elders. Hence correctly, the deduction was made that *the Roman Empire in some form or other would exist down to the end of this age, and that its close would be followed by the universal Empire of the Messiah.* So deep was this feeling that Tertullian (Apology, Sec. 32) gives as a reason why they pray for the stability of the Empire: "For we know that a mighty shock impending over the whole earth—in fact, the very end of all things, threatening dreadful woes—*is only retarded by the continued existence of the Roman Empire.*"[2]

[1] Any other outside power, like Russia, etc., could only become such provided it became incorporated with, *as an integral part of*, the empire, and thus would become its acknowledged head. If e.g. Russia would conquer Turkey, fixing its seat at Constantinople, and then as a master stroke of policy—imitating Charlemagne, the German Emperors, and Napoleon—would with its Czarship or Russian Headship incorporate the Roman Emperorship, it would then to all intents and purposes become *a head* of the empire. If such should be the case, then prophetical interest would *specially centre* in its development and progress. It is not sufficient to base an opinion on the words "Gog and Magog," etc., of Ezekiel, unless it also be shown that Russia is, at the time of the end, an essential part of the Roman Empire. It likewise is not sufficient (Wallace's Russia, vol. p. 443, etc.) to show that the grand Prince of Moscow and all Russia is (after the fall of Constantinople) the chief Protector of the Greek Orthodox Church (thus becoming in one form a sort of successor to the Byzantine Emperors), or that there was a marriage with the Imperial family, or that the assumption of the title Czar is conclu-

sive, or that we are to assume the fable (unproven) that the great ancestor Ruik was a descendant of Cæsar Augustus. For what prophecy in its direct historical development demands, is some Roman power, on the territory of the empire, who thus culminates, etc. Now, Russia can only become this last head, if directly incorporated, by conquest or confederation, as a part of the restored empire. Isolated as at present, with a vast territory beyond the limits of the fourth empire, etc., it has, as yet, none of the distinguishing characteristics requisite for a complete identity. Still, if intended, they can be speedily developed and openly manifested.

[2] All the ancient Fathers, so far as we have their testimony, unite in declaring that the Antichrist shall arise out of the Roman Empire. Lactantius represents the early opinion, when he holds (*Div. Inst.*, B. 7, ch. 16, etc.) that the empire should continue in a divided form being "dispersed among many and divided" until the final confederation. The Jews, from Daniel alone, entertained similar views which were perpetuated. In the twelve prayers of the Jews (*Horne's Introd.*, vol. 2, p. 107) the Jews pray in the 12th prayer: "And let the kingdom of pride (the Roman Empire) be speedily rooted out and broken in our days," thus correctly apprehending that their nation cannot be restored until this power is broken. Lactantius also (*Div. Inst.*, B. 7, ch. 15, etc.) refers to the Sibylline books as declaring the perpetuity of Roman power until the Advent of the King. Vide Victorinus's *Com. on Apoc.*, about A.D. 290, Hippolytus, Irenæus, etc. It would be interesting to notice how deeply rooted was this opinion so that it was perpetuated down through the Middle Ages. See Von Döllinger's *Prophecies of the Middle Ages*, in which frequent reference is made to the fact that the present ordering of things, this dispensation itself, was thought to be dependent upon the continuance of the Holy Roman Empire, saying e.g. on the Cosmopolitical Prophecies, "There was but one fundamental thought in this and the following time, that the existence and the duration of the present order of the world were indissolubly bound up *with the continuance of the Roman Empire*, as this was renewed in, or made over to, the Carlovingian dynasty, and after its overthrow to Germany and its kings. It was accordingly styled *the Holy Roman Empire* of the German nation; for it was held to be the all-supporting key-stone of the Christian world, which could not be abandoned until the process of the world's dissolution began. While this kingdom lasted and the people did not desert it, the last day was still distant, so they believed and so they spoke." Von Döllinger illustrates this by a number of popular prophecies. The student is requested to notice, as a matter of curiosity, that Roger De Hoveden (about A.D. 1190) in his *Annals*, vol. 2, p. 183, says: "Some of our learned men assert that one of the kings of the Franks will hold the Roman Empire afresh, and in all its integrity, who will exist at a very late period of time, and he himself will be the greatest and the last of all the kings," etc. While the true idea of the kingdom was perverted, yet even Popes (as e.g. Gregory the Great, Bower's *His.*, p. 405, etc.) held to the notion that the Roman Empire would endure to the end of the world, or age.

The reasoning of Olshausen (*Com.* 2, Thess. 2) against Max Von Schenkendorf, that the Roman Empire would not again be revived, is inconclusive, based as it is upon the idea that it is impossible to restore the empire to its former condition, owing to political changes, etc. (although admitting its continuance, modified, to 1806). In reply, it would be sufficient to direct attention to the prediction; if predicted it will come to pass, as God alone foreknows the future. But aside from this, we must not forget that changes and modifications are incorporated in the prophecies as characteristics of the latter end, so that we are not to look for the empire in precisely the same form as in the Middle Ages or in the days of Augustus Cæsar; even the last head is to be so diverse, that he is scarcely recognizable as a continuation of the seventh head. Hence we prefer to receive the ancient view, which preserves the unity of prediction by making the Roman Empire existing down to the Second Advent, the end of the age, the culminated Antichrist, and which even such writers as Jerome (*Com. on Dan.*), Andreas of Cæsarea (*Apoc.*, ch. 13), Aretas (*Apoc.* 13), and a host of others admit.

Obs. 5. To indicate this *perpetuation* of the Roman Empire, we will present, in the briefest manner compatible with clearness, an outline of a portion of Daniel, chs. 11 and 12, leaving the reader to supply the details. Expositors generally agreeing down to the 31st verse of ch. 11, we will begin with the same, giving a running commentary. First, however, it may be said that the opinion held by some that Antiochus Epiphanes is still the

subject of prediction, is, aside from reasons given by Bh. Newton, refuted by the simple facts that the power delineated in the following verses *endures down* to the time of the end, to the period of the restoration of God's people and the resurrection of His saints in which Daniel is promised to participate, Prop. 126. In view of the history of the past and the still delayed resurrection of the saints, it is easy for us to see that the ancient opinion that these verses apply to the power which is *to develop the Antichrist* is the correct one.[1] Nearly all admit that in verse 30 the Romans are introduced in the phrase "*For the ships of Chittim shall come against him*," and the view of Sir I. Newton, Bh. Newton, and many others, that in verse 31, the Romans are re-introduced and form the subject of the prophecy is evidently the correct interpretation, because in this way *a harmony* is affected between this and other predictions. The transition from the Greeks to the Romans becomes the more apparent by the remarkable fulfilment of the outlines here given. Without following particularly any writer, the interpretation that history affords seems to be something like this: v. 31, "*And after him arms shall stand up*" (the translation of the Newtons, Faber, etc.); that is, after Antiochus, a great military power shall possess the ascendency, which was the Roman.[2] "*And they shall pollute the sanctuary of strength;*" history testifies to such a profaning and razing of the temple by them, etc. "*And they shall take away the daily sacrifice;*" which was done effectually by the destruction of the temple. "*And they shall place the abomination that maketh desolate;*" now, whatever the meaning to be attached to this disputed phrase, the reader is requested to notice that Jesus, Matt. 24 : 15 (against the Antiochian theory), places this *to occur after His First Advent*, the Spirit thus giving us an additional reason for applying it to the Romans. Some refer this to the idolatrous Roman ensigns, others to the building of the temple to Jupiter Capitolinus, etc.;[3] but noticing the widely differing renderings in versions, etc., the idea conveyed by the phrase seems rather to be, that "*the bestial*" power that maketh desolate shall be firmly planted in the conquered city and country, productive of great misery. V. 32, "*And such as do wickedly against the Covenant, shall be corrupt by flatteries;*" let the reader notice that Jerusalem being now destroyed, etc., the Christian Church, God's people, are now alluded to, and it is a historical fact that the Roman emperors in various ways endeavored to seduce believers from their faith in the covenant promises of God, and we have reason to believe, in too many instances, with success. Newton and others tell us that many apostatized. "*But the people that do know their God shall be strong and do;*" that is, such shall perform their allotted work, being strong and heroic in faith, unseducible, they shall proclaim the Gospel to the saving of them that believe. V. 33, "*And they that understand among the people shall instruct many;*" which is fulfilled in the remarkable and extensive success of the early preaching of the Gospel in all parts of the Empire and even beyond it. "*Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days;*" which was fearfully verified by passing through repeated persecutions, extending more or less over a period of nearly three hundred years. V. 34, "*Now when they shall fall, they shall be holpen with a little help;*" history informs us (1) that the Christians were driven to great extremities by the persecutions heaped upon them; (2) that in this crisis help was extended by the accession of Constantine, by which the general persecutions ceased; (3) it was

"little help," for while stopping the persecutions of paganism, it paved the way for others, in his intolerant edicts, perversion of Christianity, introducing the hierarchy, in the acts of himself and successors. "*But many shall cleave unto them with flatteries;*" which was verified in the multitudes of Pagans that were brought into *nominal* Christianity by the hope of honor, emoluments, etc., so that some in the Church were alarmed at the flood of worldliness poured in upon them. V. 35, "*And some of them of understanding shall fall;*" this may denote that some of the pious, resisting the introduction of those evils, were persecuted and crushed, some even being put to death. Examples of this kind are not of a rare occurrence at this period. Or, it may mean that some of the pious shall be so deluded by this external prosperity—shall be so controlled by the splendor of the civil power professedly enlisted in behalf of Christianity, that they shall fall, i.e. yield up their principles and adopt those introduced, as witnessed in the pomp of worship, image worship, introduction of new doctrines, etc. And, if the reader carefully notices the next verse, he will find that the prophet, having directed attention to the times following Constantine, now describes this to be virtually the condition of the true Church down "to the time of the end;" that is, some shall fall, either being seduced by prosperity or being perecuted. For it is added: "*To try them, and to purge and to make them white, even to the time of the end, because it is yet for a time appointed;*" the Church is to be tried and tested, is a fighting, struggling Church, *down to the time of the end.* It is the language applied to the saints who endure temptation and fight the good fight of faith. Having described the condition of the Church, the prophet returns to the Roman power. V. 36, "*And the king shall do according to his will;*" that is, shall be absolute. "*And he shall exalt himself,*" in extension of dominion, conduct, etc.; "*And magnify himself above every god,*" if the word "god" means (so some) king or ruler, then he shall magnify himself above all kings, as evinced in the titles and conduct of the emperors, or, if it denotes objects of worship, then the fulfilment would be found in the control of worship, direction of doctrine (as in Imperial decrees of Constantine and successors), assumptions of authority, and in crushing opposition to ecclesiastical encroachments, etc. "*And he shall speak marvellous things against the God of gods;*" as in the amazing assumptions of authority over the consciences of subjects in public decrees, in sustaining the pretentions of the papacy, in persecuting believers, in ascribing divinity to itself, in doing great wickedness under the garb of religion.[4] "*And shall prosper until the indignation is accomplished;*" that is, this Roman power shall exist more or less flourishing during a period of time in which the anger of God is manifested toward a people. Now, we learn that this people upon whom God's indignation is poured out is the Jewish nation—the Theocracy being overthrown and Gentile domination allowed for a certain period. This elect nation is under God's indignation (Prop. 57, etc.), and here it is said that this Roman power shall remain in existence until (Ch. 12 : 7) *the time* has arrived for the withdrawal of the same, thus corresponding with various other predictions. Hence (1) this power exists so long as the Jewish nation is scattered; (2) it is instrumental in oppressing Jews; (3) it will resist Jewish restoration under its Theocratic king; (4) when this power is utterly destroyed the Jews will be completely restored; (5) in some form or other it is a leading power in the times of the Gentiles, but its prosperity will sud-

denly end when these times are expired. This also shows how mistaken those are who find a fulfilment of this prophecy before the Christian era. "*For that that is determined shall be done.*" V. 37, "*Neither shall he regard the god of his fathers;*" fulfilled in the change of the Empire, against the efforts of the Pagans, in its religion—really such a change that Paganism—the god of the fathers—was obliterated. "*Nor the desire of woman.*" This last clause is much disputed, and it is difficult indeed to decide upon a definite meaning. Some (as Faber, Elliot, Smith) make it to denote Christ, He being the object of desire of Hebrew women. This, perhaps, is scarcely its meaning, but, if so, would evince, what we have already stated, a disregard to the paramount authority, etc., of Christ. Others (as Bh. Newton, etc.) think it denotes discouraging of marriage, which would find a verification in the repeal of the laws (Julian and Papian) encouraging marriage by Constantine, the veneration of monastic life, celibacy, etc. Others (as Stäudlin, etc.) interpret it as meaning cruel, i.e. disregarding the tears of women, or (as Bertholdt) would not spare little children, the object of a mother's love, or (as Jerome) would be lustful, licentious, etc., all of which would find ample fulfilment in the history of this power. "*Nor regard any god, for He shall magnify Himself above all;*" see v. 36, the reader noticing also that as the Spirit takes into view this gigantic power as one whole, some of this exaltation or magnifying is still for the future to manifest. V. 38, "*But in his estate shall he honor the god of forces.*" Critics find the phrase, "*the god of forces,*" the most difficult in the prophecy, and some versions, unable to give a meaning, retain the original. It has been rendered "God of forces," "the strong god," "god of fastnesses or fortresses," "gods-protectors or tutelar gods," etc. The idea, as all admit, that this "god" is one of power, having force or ability to exert in protection or sustaining, etc., is very evident, and *a clew* is given to its character, etc., by the next verse, in which it is called "*a strange god.*" Let history in its indisputable facts tell us of *the only "god" or ruler* that was venerated and adored by the Roman power during this period, and the answer is, *the Pope*, who was acknowledged *the Spiritual Head*, having the keys of heaven and hell, who was called the vicegerent of God on earth, who was so adored that even his foot was kissed by emperors. This "*god*" also sustained the Imperial power in its crowning, blessings, decrees, etc., and when, in antagonism at times with it, exhibited itself as a formidable power, able, upon several occasions, to depose and bestow the crown. If Bh. Newton's rendering (see his *Diss. on Proph.*) is correct, that the word "forces" denotes "protectors," then there would be an allusion to the worship of saints and images as "*protectors.*" The relationship that the Papacy sustained to the Empire is here briefly but distinctively expressed corresponding to past history. "*But in his estate shall be honor,*" etc.; Gesenius, Luther, De Wette, etc., suppose this to mean, "But in his place or stead he shall honor;" if so, then it would denote that the Pope shall be adored or honored in the place of the former gods of the Roman power. Barnes and others think that the idea of base or foundation is conveyed, so that it may denote "in his foundation," i.e. in his throne, by civil power shall he honor this god. If this should be the meaning, then again is it fully verified in the imperial decrees by which the Papacy was exalted, the supremacy given to the Bishop of Rome, in the grants of territory and civil power, and in the supports often tendered to it by the emperors. The

notion of being firmly established and highly honored by Imperial patronage is the one conveyed. "*And a god whom his fathers knew not;*" that is, the ancient Imperial power was not cognizant of this Papal power, for it was to arise, being distinct from anything that had preceded, in the course of its history. Brief as the description is, yet how applicable. "*Shall he honor with gold, with silver, and with precious stones, and with pleasant things;*" the student need scarcely be reminded that the enormous wealth of the Papacy, in every age, has been drawn from the patronage of this Roman power through grants, gifts, taxes, legacies, indulgences, revenues, endowments, etc. The riches of Rome, the seat of the Papacy, during the past centuries has been notorious, and the source from whence derived is equally well known. V. 39, "*Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory;*" which may denote that in all parts of his dominion, including his strongholds, this god should be honored, or, that under the auspices, aid, etc., of this god he should take strongholds. Critics are divided as to its meaning, but either one or the other would find ample fulfilment in the Papacy. Bishop Newton's translation (*Diss.*) brings out the idea that the defenders or abettors of this god, he (the Roman power) shall honor with the god; so also Mede's rendering and others'. "*And he shall cause them to rule over many;*" that is, the aiders, upholders of this god, shall be also honored with power over others, as exemplified abundantly in the priesthood, bishops, archbishops, etc., of the Papacy. "*And shall divide the land for gain;*" among these Papal officials, as witnessed in the bishoprics, dioceses, etc., in the bestowment of special grants, church lands, endowments, etc. Indeed, so much was this the case, that the power and wealth thus obtained became a serious embarrassment to nations, and led to great contests. V. 40, "*And at the time of the end.*" The prophet having given a rapid but distinctive description of the Papacy, its union with this Roman power, etc., now turns to the time of the end, viz., to *the closing scenes* of this Gentile denomination, to the period when this Roman power, notwithstanding its greatness, shall come *to an end.* This that follows, then, wholly relates *to the future*, being yet unfulfilled. The Roman Empire in its divided form still exists in the spirit and principles avowed (and while it is for the present *headless*, yet this is particularly predicted as something that shall come to pass, so that we are cautioned not *to be misled* by its headless condition), and this god, the Papacy, also exists and still is honored, more or less, by the adherents and advocates of Imperialism. Our attention is pointedly called, to avoid all mistake, *to the time of the end*, the closing period of this gigantic power, viz., to the time of *the last head* of this power, described in other prophecies as the fourth beast in the long-continued succession of Gentile rule. In the interpretation that follows, the conjectures or suppositions that appear the best supported by the text are only given. "*Shall the King of the South push at him?*"[5] Much depends upon the locality where the revived head will be restored; if in France, then Spain, Italy, etc., might form the King of the South; if in Austria, then Italy, etc., might be the power denoted, or, as some do, Egypt, Turkey, etc., may be denoted. In fact, the power here predicted may or may not be in existence at present, and relatively to the locality or seat of the last head of the beast is a "*King of the South.*" "*And the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with*

many ships;" that is, this Roman power will *also* be attacked by some king or power located toward the North, as, e.g. England, Germany, or Russia. While mere conjecture can only be presented, yet the "many ships" indicate a power possessing a navy. "*And he shall enter into the countries*"—this is perhaps the clause which has caused the greatest difficulty to critics, owing to *the sudden transition* from one person to another. If we were to confine ourselves to this prophecy, it would be impossible from the language to decide *what king* this was that is to enter into the countries; whether the King of the North, or of the South, or of the Roman Empire, but we are not left *to conjecture* upon this point. The king who is thus victorious at the time of the end we find in Dan. 2 and 7 and Rev. 17 to be identified *with the fourth beast, the Roman power.* Taking other prophecies as interpreters, it refers to the Roman power under its last head, who shall invade other countries, thus implying that the King of the South and the King of the North have been *unsuccessful* against him. What countries these are, time must reveal, but the language impresses the idea of *conquest*, for it is added, "*And shall overflow and pass over;*" beating down all resistance and obtaining the victory. V. 41, "*He shall enter also the glorious land;*" this land ancients and moderns have, almost universally, applied to Palestine.[6] This corresponds with Zech. 14; Joel 3; Rev. 14 : 20, etc., which all agree (see e.g. comparison of Faber, *Diss. on Proph.*, vol. 2, ch. 11, sec. 3) in placing the overthrow of the last great power in connection with his entrance into Palestine and subjugation of the same. "*And many countries shall be overthrown;*" the word "countries" is supplied by the translators; it may refer to countries, cities, places, forces, etc., evincing that his course would be *a devastating, victorious* one. "*But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon;*" whether the countries geographically known as such, or whether those are figurative appellations for other countries that shall escape, is difficult to decide. Yet, if the former, the student may find a reason for their escaping in Prop. 166, in the extraordinary procedings that will at that time be inaugurated at Mt. Sinai. V. 42, "*He shall stretch forth his hand also upon the countries,*" or "send forth" (so Luther, and marg.); occupying the position of conqueror, perhaps by levying heavy taxes, or by sending forth forces to countries not immediately in his course. "*And the land of Egypt shall not escape, but he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.*" The course of this power in its career of conquest seems to be this: after enduring a struggle with the King of the South and the King of the North, he invades the countries, passing *on to Turkey and into Palestine*, and from thence *into Egypt*, obtaining the wealth of the country augmented by those who fled there before his invasion. *From Egypt he returns to Palestine*, the extent of his conquests being intimated by the Libyans and Ethiopians (see Barnes, *loci*) attending him. V. 44, "*But tidings out of the East and the North shall trouble him;*" what those tidings are it is impossible to tell, but that they are in some way related to the Jews (Mede, Faber, and many others) *is reasonable*, for the tidings bring him back to Palestine. What portion of the North is meant, whether, as some, England, or, as others, Russia, or, some other country, it is impracticable to say, but the tidings from the East can be more definitely fixed. If the reader turns to Prop. 166, where it is al-

leged that the formatory, introductory movement of the Theocracy is initiated at Mount Sinai, just at this period, he will see abundant reason for tidings directly East from him (for he is in Egypt when they arrive) to reach him which, owing to their remarkable nature, are sufficient to "*trouble him.*" Taking the period of time denoted and the prophecies relating to it in consideration, there can be no doubt but that the question of the restoration of the Jewish nation and the re-establishment of the Theocracy at Jerusalem is involved. *The last head of the Roman power is to have possession of Palestine at the time of the restoration* (and, as some Jews have, perhaps through his instrumentality, been put in possession of Jerusalem), he returns to Palestine to fight against Jerusalem, as e.g., Zech. 14 : 1, 2, a revolt from some cause having taken place after his departure to Egypt.[7] "*Therefore he shall go forth with great fury to destroy and utterly to make away many ;*" the tidings enrage him to make a war of extermination, and it is well to notice, as Bh. Newton, Faber and numerous writers have observed, that as the original of "utterly to make away many" signifies *to anathematize, to consecrate, to devote to utter perdition,*" it strongly implies that this war shall be prosecuted *on the account of religion,* and that religion is in some way related to it. This supposition is supported and confirmed by the fact that this beast under his last head is represented as finally making war against the Lamb, etc. V. 45, "*And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain ;*" his royal tents shall be planted, not only at Jerusalem, between the Mediterranean and Dead seas, but in Jerusalem (for "*the city shall be taken,*" Zech. 14 : 2) and on Mount Zion.[8] "*Yet he shall come to his end ;*" that is, shall be overcome and destroyed. The manner in, and the instrumentalities by, which this is to be accomplished are succinctly stated in other prophecies, as, e.g., Zech. 14 ; Rev. 19 ; Dan. 7, etc. "*And none shall help him ;*" his destruction is certain and without reparation. Ch. 12 : 1, "*And at that time ;*" the reader will observe *the intimate connection* that the following sustains to the manifestation of the last head of the Roman power in Palestine. "*Shall Michael stand up, the great Prince which standeth for the children of thy people?*" It is not in our province to discuss the question concerning Michael, some contending that an Archangel is denoted, specially devoted to and intrusted with the interests of the Jewish nation, while others believe that the Messiah is thus designated, and still others that Michael is named here as the guardian angel of the nation who will be associated with Christ.[9] Taking the several prophecies relating to this period, it is not very material to decide such a question, the main, leading, and important particular being *the great results* that are to be affected by the Christ or His agents. One thing, however, must not be overlooked, viz., that this interference is made *in behalf of the Jewish nation,* whose extremity—the closing act of their long-continued tribulation—is great, as seen in Zech. 14 : 2. "*And there shall be a time of trouble such as never was since there was a nation, even to that same time ;*" that is, a time of *unprecedented* trouble. According to Matthew, Mark, and Luke, our Saviour predicted the trouble befalling the Jewish nation *at* the destruction and *continued* down-trodden condition of the city and nation *until it culminates at this very period,* being at this crisis "*the time of Jacob's trouble,*" Jer. 30 : 6–9. But *great* as this is, owing to *its long continuance, long-borne* calamities, *its climax* under this Roman power, it is as nothing *compared with that* which the

vengeance of God shall pour out upon the vast confederation of Gentile nations found arrayed against Jerusalem and His people. If there is a prophetic truth distinctly taught, it is the one that as and after the Jewish tribulation closes, *then a most fearful season of trial, indignation, and woe will befall the Gentiles* (see Prop. 162). "*And at that time thy people shall be delivered;*" that is, notwithstanding the greatness of this Roman power and the extremity to which it shall reduce the Jewish nation, *that nation*, Daniel's people, shall be delivered. But let the reader keep in mind our Props. relative to the election of this people and how the Gentiles by faith are engrafted into that elect people, and he will at once be prepared for what follows: viz., that at the glorious restoration of the nation under the Theocratic ordering predicted, *the time has also arrived for the resurrection, not only of the Jews, but also of the engrafted believers*—all God's people—to participate in the blessings and glory of the Messiah's reign. Hence in the following verses the resurrection is predicted, for which see Prop. 126, our purpose now only being to show that the Roman power will exist in its last form, a destructive force, *down to the end of this age*, and will only be removed when the Advent of Christ, the resurrection of the saints, and the ushering in of the Theocratic Kingdom has come. To indicate that the series of predictions *run down, past our time, into the future*, the most solemn assurance is given, Ch. 12 : 7 "*when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" The Jewish tribulation is not yet finished; the nation is still scattered; the capitol is still trodden down; the times of the Gentiles still endure; and while this lasts we must still look for the fulfilling of what is thus predicted, with the experience attached Ch. 12 : 10.[10]

[1] Even Jerome, Theodoret, Luther, Œcolampadius, Geier, Calovius, Klieforth, Keil, and many others applied the prediction to the New Test. Antichrist. A multitude of able writers ally it, in some form or other, with the Roman state. It is a matter of surprise that the Antiochus Epiphanes theory should even yet, notwithstanding its direct and logical antagonism, be indorsed by some commentators. Others make a sort of compromise in order, if possible, to remove the difficulties, viz., while making a direct reference to Antiochus, they advocate a double fulfilment—one in Antiochus and another in the future Antichrist, the former being typical of the latter. But the context forbids such a twofold application.

[2] Some writers introduce Antichrist at verse 21, but we vastly prefer, upon the historical grounds given by Bh. Newton and others, to adopt the view here presented. Nothing is gained by so premature an interpretation, which is opposed by historical connection and unity. On the other hand, the introduction of the Romans, corresponding accurately with history, and the final development of Antichrist out of it, agreeing with the general tenor of prophecy, is in accordance with the spirit and intent of the prediction. We also thus avoid making a chasm in prophecy and fulfilment, bringing it into full accord with Dan. 7 and Rev. 13, 17, etc.

[3] Barbour (*Three Worlds*, p. 111) makes this to be the Papacy setting itself up in the church (i.e. in the "holy place," "the temple of the Holy Ghost"). We deem this, for reasons assigned, premature. The only interpretation and application (considering ch. 12 : 11; ch. 9 : 27, and the reference of Jesus, Matt. 24 : 15) is that which directly applies it to the Roman Power, and which (whatever fulfilment in the past) finds *its culminating point under the last head of this same power* (in connection with the last siege, Zech. 14, of Jerusalem).

[4] The student need only be reminded that the empire was designated "Holy;" that its emperors were such "by the grace of God," divinely appointed, and thus "the Lord's anointed;" that the subjects were taught to regard their rulers, divinely commissioned, with reverence and awe; that laws were instituted which assumed power over conscience, regulated worship, enforced under penalties uniformity, recognized a State Church with a civil establishment, persecuted dissentients; that the spirit evidenced a dominion over religion, founding or accepting of special commands, institutions, codes, rites, objects of

worship, ministers, etc., either by its own will or adopting that of the Papacy which it supported.

[5] Elliott and others think that "push at him" is incorrectly rendered, the preposition in other places meaning "with," so that they would translate it as implying union or alliance with the Roman Power.

[6] Hence Bh. Horsley (*Letter* on Isa. 18) says : " I have an unfashionable partiality for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early Fathers, that Palestine is the stage on which Antichrist, in the height of his impiety, will perish." See also the opinions of the Jews, Jewish Rabbies, Jerome, etc., as given by Newton, Mede, Faber, etc. May we add, that the application of this part of the prophecy by the Jews themselves to the Romans, as Jerome and others state, and not to Antiochus (as Porphyry, Grotius, Barnes, etc.), is at least evidence that they did not regard Antiochus as fulfilling the prediction.

[7] Many writers (as e.g. Brookes, *Maranatha*, p. 437) have a covenant existing between the Jews and Antichrist which is broken in the middle of the last week ; this will be referred to under another aspect of the subject.

[8] If the reader desires to see a laborious but utterly futile effort to accommodate this to Antiochus Epiphanes, let him refer to Barnes, *Com., Dan. loci.* Bishop Newton has well observed that it cannot possibly apply to Antiochus, for he returned no more to Judæa, but miserably died on his journey (not from Egypt but) from Persia on the frontiers. To satisfy a theory, undue liberties are taken with the text, viz., in accommodating it to the closing scenes of Antiochus's life in a mountainous region where *probably* a heathen temple stood which the prophet calls " holy," etc.

[9] We only notice that the opinion seems to be gaining ground that the Messiah is denoted, so that even Fairbairn (*On Proph.*) agrees with Ode, Vitringa, Hävernick, Hengstenberg, etc., in making Michael, Rev. 12 : 7, 8, another name for Christ—" a name given Him in special connection with this great conflict to indicate the certainty of His success grounded on His divine nature, for it means, '*who is like God?*' " On the other hand, able writers maintain that Michael is only an attendant of Christ's, of whom an allusion is found in 1 Thess. 4, as " *one of the chief princes*" (Dan. 10 : 13, 14) who minister unto Him. So Tregelles (*On Dan.*, p. 154) makes this the Archangel spoken of by Jude, and pertaining to the economy respecting Israel. Much weight is given to this view by a reference to ch. 10 : 13 (comp. Barnes, etc., *loci*), and hence Fausset (*Com.* Dan. 12 : 1) makes him " an archangel " and " the guardian angel of Israel." In favor of making him to be the Christ (in virtue of the meaning of the name and the action ascribed to him) are many of the older exegetes, various commentaries, and writers (as e.g. Kurtz, *His. Old Cov.*, vol. 1, p. 192 ; Smith, *Thoughts on Dan.*, p. 241 ; White, *The Redeemer and Redeemed*, p. 16 ; Cummings, *The Great Tribulation*, p. 19, etc.). But, on the other hand, many assert that an archangel, so named, is intended (comp. e.g. Barnes, *Com. Dan.*, and the arts. on " Michael " in *Cyclops.*). We need not dogmatize on the point, as strong reasoning is presented on both sides ; and surely we need not exhibit the credulity and superstition (*For. Quart. Review*, vol. 36, p. 331) of the monks of Mt. St. Michael in France, who do not hesitate to exhibit, as pious relics, the sword and shield with which Michael combated the dragon of the Revelations.

[10] Some who are partial to chronological deductions—very unreliable data for the reason that the precise periods are purposely obscurely given—may desire us, perhaps, to express our opinion respecting the dates given in ch. 12. None that have as yet fallen under our observation seem *to fill all the conditions* required. If we are to receive the year-day fulfilment, then the best starting point, historically established, is that suggested by Newton and others, viz., the time when the Pope became truly a temporal as well as an ecclesiastical Prince. Some refer this to the time when Charlemagne gave certain grants to the Pope, but history informs us that he only renewed and enlarged those previously given by Pepin. It is in the year 755 (see Bower's *His. of Popes*, Stephen II.) that the Bishop of Rome was raised to the rank of a Prince. The thirty and forty-five additional years have, as suggested by various writers, a relation to the restoration of the Jews. But if we are to take the literal day fulfilment, then these prophetic periods have reference *to the closing period* of these wonders, relating more specially to the career of this last head of the beast in his course of conquest, and to the time of sore tribulation preceding that of deliverance. Whatever the wise may understand in reference to the general outlines of the prophecy (ch. 12 : 10), yet there is sufficient said in ch. 12 : 9 to indicate that some things shall not be clearly apprehended until the time of the end, the closing period has arrived and is actually inaugurated. And of all things thus concealed the prophetical dates, giving no definite starting point, are the most difficult of

comprehension, thus teaching us, if we will but receive it, not to dogmatize concerning them. For aught we know they may have reference to the initiatory proceedings of Christ and His saints in re-establishing the Theocratic ordering, which process begins the period of wonders that shall then be witnessed. We may indeed offer conjectures, but they are only conjectures. The Book of Dan. (*Jewish Apoc.*) remains at least sealed, 12 : 9, for the nation to the time of the end, while Rev. (*Christian Apoc.*) is unsealed, Rev. 22 : 10, inviting study and knowledge. The student will, additionally, observe several things : (1) That this continuation of prediction down to the Advent and resurrection, sets aside that contradictory interpretation which locates the fulfilment of these things in the past. Such a procedure violates unity and lessens, immeasurably, the predicted results. (2) The "time of the end" is one that specially pertains to the period in which this Antichristian power is to rage. Hence we must reject as utterly untenable the theories, however plausibly presented by a number of writers at the present, that we have already passed into this special "time of the end." Prophecy clearly and unmistakably unites it with the career of this last head of the Roman beast in his devastating work (comp. last Obs. of Prop. 130). (3) That it is utterly impossible, with the intimate connection of this last head with the Roman Empire, to receive those theories, however forcibly expressed by otherwise able writers, which make this last Antichristian power some one outside of the Roman Empire, i.e., some power *not actually incorporated and acknowledged as a head*, as e.g. the Turco-Mohammedan, etc. Such views are prevalent and highly esteemed by some students of prophecy, but, as shown, are irreconcilable with the demands of prophecy. (4) That no theory respecting the Antichrist in its culminated head can possibly be received, which does not make Him a controlling civil head of the Roman Empire ; this sets aside a mass of loose inferential pleading on the subject. (5) The reason why this empire is to receive, as predicted, the vengeance of God, is its history as a pagan beast and professed Christian beast, its support of hierarchy, its Antichristian developments and persecuting manifestations. (6) The view that is given by some that we have a regular history of the successors of Alexander down to Antiochus Epiphanes, or that the last is primarily to be applied to Antiochus and secondarily to Antichrist, is not admissible by the historical connection, the time of fulfilment, the events connected therewith, and the harmony of other predictions. (7) That the views which make the delineation of the Antichrist still future are to be preferred (although they differ as to the interval, some preferring to commence from v. 20 or 21, others from 30 or 31, or 33, or 36) to those which make the same past or simply typical. Tregelles (*On Dan.*) and others give interesting interpretations of these prophecies, but we are not impressed to specially defend one or the other, the material point being – in harmony with other predictions – to extend the career of the wilful king or Antichrist to "the time of the end," and preserve its relationship to Daniel's people in the latter days. (8) Some writers, in their eagerness to present and urge a present fulfilment, pervert the historical connection, as e.g. Sparkes in *A His. Com. on 11th of Dan.* (who makes vs. 44 and 45 refer to the Crimean War—as if the Antichrist were the Turk and would be destroyed by man), Swormstedt in *The End of the World Near* (who, under the plea of special aid from the Spirit, makes extraordinary work of the prophecy ; for, crowding almost the whole chapter within forty years, he allows his imagination to distribute the events between the Sultan of Turkey, Victor Emmanuel, Egypt, Antichrist, England, Russia, etc.), and others. (9) Probably one of the most arbitrary, imaginative, and wild of expositions, is Baldwin's *Armageddon*, in which the United States is eulogized as the prominent prophetical figure of Daniel, the Fifth Universal Empire, etc. : and consequently everything must be, *nolens volens*, interpreted to apply, as e.g. the United States is designated by "the glorious holy mountain," by "Michael," by the "holy people, etc. But a writer who e.g. can make the new song of Rev. 14 : 1–5 to be the song of freedom in the U. S., or the statement of Rev. 11 : 15–18 to be applicable to the U. S., etc., etc., is capable of any interpretation and application. This is evidenced by his application of the Stone, the Ancient of Days, the Advent of the King of kings, etc., to the United States. Certainly no Pre-Millenarian, even of the most extreme and fanatical sect, has ever produced such vagaries, or extravagances. (10) We conclude by saying, that so plain is this reference to the future Antichrist, that commentaries largely addicted to spiritualizing and to the Antiochus theory still admit such a reference, as e.g. *The Crit. and Experimental Com.* says on this point : "The wilful king here, though primarily Antiochus, is *antitypically and mainly Antichrist*, the seventh head of the seven-headed and ten-horned beast of Rev. 13, and the beast of Armageddon, who gathers together thither the kings of the earth against the Lamb (Rev. 16 : 13, 16 and 19 : 29)."

Obs. 6. The same feature, viz., the continuation of the Roman power to the time of the end, is contained in the now largely received interpretation of the seventy weeks of Daniel. If we are to accept of the explanation of those weeks (Dan. 9 : 24–27), as given by Dr. Burgh, Sir Denny, Tregelles, Kelsall, Maitland, B. W. Newton, Strange, Taunton, Guinness, McCausland, Parker, Bickersteth, Birks, Seiss, Brookes, Baxter, etc. (and as intimated by ancients, as Irenæus, Hippolytus, Julius Africanus, Victorinus, Apollinarius, Primasius, etc.), *then* it is self-evident that the Roman power continues to exist down to the final and complete deliverance of the Jewish nation at the Second Advent. The scheme as presented is, at least, worthy of due consideration from the prophetical student. It has been well observed by various writers that if the seventy weeks are *to end* with the death of Christ and the incoming destruction of Jerusalem, it is simply *impossible*—with all ingenuity expended in this direction by eminent men—to make out *an accurate* fulfilment of prophecy from the dates given, for the time usually adduced being either too long to fit with the crucifixion of Christ or too short to extend to the destruction of Jerusalem.[1] That, and that alone, which seems to meet the difficulty, is to allow, that the Spirit when He comes to a certain period, introducing the Roman power, separates a portion of those seventy weeks from the rest, because of the rejection of Christ by the Jewish nation and the domination of the Gentile power. But, that the reader may obtain a clear idea of the matter, we present in the briefest form a running comment upon Dan. 9 : 24–27, given without reference to those authors just named, but corresponding accurately with, and adding to, the position assumed by them. Before proceeding, attention is called to Daniel's prayer, which was *for the restoration* of the nation and city and *the introduction* of the promised blessings of the prophets. Barnes and others tell us that the answer to his prayer is not direct, that instead of being told of the restoration of the nation, etc., he is informed of the First Advent of the Messiah, the closing of the temple service, and a more enduring destruction of the temple, city, etc. We take the ground, that as Daniel's prayer included a complete and final deliverance of his people and a continued (as previously predicted) restoration to their land, God answers Daniel according to *the spirit and intent* of his prayer.[2] For the partial restoration from Babylon which followed does not, as history proves, meet the scope of Daniel's prayer as derived from previous prophecies, or even those given by himself in Chs. 2 and 7. Hence in a special revelation, the restoration from Babylon—which never fulfilled the magnificent predictions pertaining to the Jewish nation—is rapidly passed by, and the mind of Daniel is directed to several great events that *must first transpire* before (so implied, seeing that the fulfilment of the prophecies is taken *for granted*) the prayer of Daniel in its *fulness* could be realized. Those events directly alluded to are the Coming of the Messiah (but instead of the restoration), His removal, the destruction of Jerusalem, and continued ruin *until a certain period of time was reached.* V. 24, "*Seventy weeks;*" seventy sevens of years, or seventy weeks, symbolizing years (see Barnes, etc., *loci*). "*Are determined;*" Gesenius, and other critics, inform us that the original properly denotes *a cutting off, a dividing off,* and Barnes gives the meaning thus: "*This portion of time, the seventy weeks, was cut off from the whole duration, or cut out of it, as it were, and set by itself for a definite purpose.*" This criticism is well sustained by fact, seeing that it is only a small por-

tion of time out of that larger period of Jewish overthrow, etc., before their final restoration. If the question be asked *why* such a brief period should be cut out of the larger portion and be thus expressed, several answers are suggested: (1) the time stated is, if we may so call it, Jewish time, i.e. *time relating* to the nation, and hence the period of Gentile domination is not included under it;[3] (2) the Divine Spirit in a most remarkable manner presents *His abhorrence of the appalling act* of which the nation was guilty, viz., in crucifying the Messiah, by which act the nation forfeited for a period God's recognition of it *as a nation*, and hence the period of such *non-recognition* is not reckoned; (3) Jesus Himself tells us that "the times of the Gentiles" shall *intervene*, which are not included, they becoming such pre-eminently by the rejection of the Messiah. For, at the appearing of the Messiah, as we have seen (Prop. 57, etc.), the Kingdom was tendered to the nation on condition of repentance. Had the nation repented, the period of seventy weeks alone would have embraced their degradation, for the Kingdom would have been re-established, Prop. 55, etc. Hence the prophecy is given in view of *the offer* of this Kingdom, and yet fully by implication expresses *the refusal* of the same. The events recorded in the prophecy are such as pertain preparatory to the re-establishment of the Theocracy, and down to the sixty-ninth week the Theocracy to be restored was freely within the choice of the nation, as evidenced by the preaching of this Kingdom (Props. 54–58). But in view of the sinfulness of the nation, it was *postponed*, Prop. 66, and hence a week is detached from the rest, which is *only verified* when God *again recognizes* the Jewish nation *as a nation* in the work preparatory to the setting up of the promised Theocracy. The Gentile times will come to an end, and time specially related to the people belonging as an inheritance to Christ will begin again. This will appear more clearly as we proceed—these remarks being now made that the reader may observe the force and propriety in the phrase that this designated time is something *cut out of, separated from* time in general—thus in the outset calling attention to the fact that *another* (and as history shows the larger) portion is not reckoned in view of the rejection of the nation for its treatment of the Messiah.[4] "*Upon thy people and upon thy holy city;*" respecting or pertaining to the Jewish nation and Jerusalem. "*To finish the transgression;*" the reading generally adopted (Barnes, Hengstenberg, etc.) is that of the margin: *To restrain, confine, shut up.* Here it is positively asserted that *at the end* of the seventy weeks "*the transgression,*" either the sin which brought such misery into the world, or the results of such transgression, or, perhaps more specially, the sin and punishment *pertaining to the Jewish nation*, shall be *restrained, shut up, ended.* If we take the usual interpretation given to the passage that this was done at the First Advent in the sufferings and death of Christ for sin and to restrain sin in His followers, we reply that it does *not meet either the spirit of Daniel's prayer or that of the prophecy*, because the death of Christ *fearfully increased* the sinfulness and the punishment of the nation, and *increases* the sinfulness of the world in rejecting Him. Transgression produced that death, continued transgression rejects Him, and yet the prophecy declares that, as pertaining *to them and the city*, at the close of the seventy weeks they *shall be no longer under the dominion of transgression.* Comparatively few Jews were converted, so that the immense mass of believers are Gentiles; and it is certainly wrong to insist upon a fulfilment, in which *neither the nation*

nor city, as such, participated to any extent, but *terribly suffered* for transgression. On the other hand, the prophets predict a period of time *when* the sinfulness of the Jewish nation shall be forgiven, *when* transgression shall be blotted out and the nation shall be gloriously delivered, *when* Satan himself shall be restrained, shut up, so that "*all shall be righteous,*" —*the time that Daniel evidently longed and prayed for*—which is still future. Now this prediction, in some way, stands related to this period. So far as the sixty-nine weeks are concerned, there is no difficulty, for there is, as numerous writers (Tregelles, Brookes, etc.) have shown, *a strictly chronological fulfilment* down to Christ's death. The trouble is what to do with the last week which is in *excess* to that death and too *brief* to extend to the destruction of Jerusalem. It is *at the end of this last week* that the transgression is to be restrained. The only explanation is, that, as the prophecy itself intimates, this one week is *detached, separated from the rest*, and held in abeyance—owing to the rejection of the nation and pre-eminence of Gentile times—*until* this nation is again recognized in its national capacity. The closing of the seventy weeks, separated by an undefined period—the resultant of the death of the Messiah and the non-recognition of the Jewish nation as such—is to be found at the ushering in of the Millennial period, *when* transgression shall indeed be restrained. "*To make an end of sins*" or, as many, "*to seal up sins ;*" the meaning being, as Barnes, etc., "*to remove it from sight, to remove it from view,*" to banish it, etc. The usual explanation given, is that "faith in Christ forgives sins and makes them inert," etc. But this is *defective* for the same reasons just assigned under previous clause, and from the fact that although God pardons sins, yet, like David's, Peter's, etc., they are not necessarily concealed from view, and that pious men have constantly to resist sin. This promise specially given *to the nation and city* cannot, without violation of the prediction, be thus applied to the present experience of believers. But the time is coming *when* sin shall be effectually removed from sight, *when* Satan himself is confined and a seal is affixed (Rev. 20 : 3), *when* holiness shall be triumphantly established. "*And to make reconciliation for iniquity ;*" critics tell us that the meaning of the original is not "to make reconciliation," but "*to cover*" or "*to cover over,*" and, Barnes says, is often used in the general sense of to pardon or forgive. The reasoning already given will *equally apply* to this phrase ; for, instead of pardoning the iniquity of the Jewish nation, to whom the prophecy *specially* applies, the nation is still feeling the effects of God's withdrawal, but the time is coming *when* their iniquity shall be forgiven and the forgiveness manifested in prosperity and exaltation. See Props. 112, 113, 114. "*To bring in everlasting righteousness ;*" literally, "*to cause to come,*" "*a permanent enduring*" *state of* "*righteousness,*" or, as some, "*to cause to come the righteousness of the ages,*" which is emphatically true of the Millennial era bringing in an enduring period of righteousness. "*And to seal up the vision and the prophecy,*" or "*prophet ;*" this indicates, keeping in view that the prophecy pertains to the Jewish nation, *that the nation would not comprehend this vision or prophecy.* They *did not* when the Messiah came ; they do *not now ;* and they *will not* until the Second Advent. Or, if it denotes, as some may think, the fulfilment of the whole prophecy, this will only be accomplished *at the end of the seventy weeks.* If this prediction is not thus understood by the Jewish nation, how comes it that Gentiles may understand it? The sealing of it alludes *to the proph*

ecy as it pertains to the Jewish nation and not to the times of the Gentiles intervening, and not to those who would accept of the Messiah, for Jesus Himself gives an unsealed Revelation relating to this intervening period and the closing of this prophecy which also is only received by believers, and not by the nation.[5] "*To anoint the Most Holy;*" passing by the different views (Barnes, etc., *loci*) of this phrase, it is sufficient to indicate its probable meaning; either that Christ will consecrate, at His Second Coming, with His presence the Holy hill of Zion; or, that the New Jerusalem will thus be exalted; or, that Christ Himself shall then (as Dan. 7) receive the Kingdom from the Father; or, that it pertains to the glorified saints. It refers us to *an act of consecration*, because of its connection with the preceding, at the time of the Sec. Advent, and refers either to Christ Himself or to some place, as Jerusalem, Mount Zion, New Jerusalem, or to the corporate body of saints that there inherit the Kingdom. It is perhaps impossible to definitely fix its meaning.[6] V. 25, "*Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah, the Prince, shall be seven weeks and three score and two weeks.*" Omitting the lengthy details of commentators (Barnes, etc.), it is sufficient for our purpose to say, that the almost generally received opinion that the time of the decree of the Persian king (commonly called Ezra's), extending down to the First Advent of Christ, which precisely includes those sixty-nine weeks (with slight variations), seems to be the best founded.[7] This throws the ministry of Christ either into the middle or at the close of the sixty-ninth week. This view has been so ably defended by numerous writers, independently of the interpretation that we have adopted (as e.g. Barnes, etc.), that it requires no extended mention, our object being merely to notice the relationship that the prophecy sustains *to the Roman power and the future.* There is a phrase, however, added in the 25th verse that we must apply differently from other writers, viz., "*the street shall be built again and the wall even in troublous times.*" In the wide diversity of rendering given to this, it may be regarded impracticable to definitely determine its meaning. From the renderings given we suggest the following: "*The way or broad way*" (Barnes, etc.) "*shall be restored and built*" (Hengstenberg, etc.) "*and the threshing instrument*" (the word "wall" in original so used in Isa. 28 : 27; Amos. 1 : 3; Isa. 41 : 15; Joel 3 : 14 marg.) "*in a time of distress*" (Hengstenberg). This phrase is erroneously affixed to the ending of the seven weeks or forty-nine years, but it is expressly stated *as following* the sixty-nine weeks and the coming of the Messiah. Aside from *the impossibility* of showing that there was this rebuilding of Jerusalem just after seven weeks, the location of the statement in the prophecy, as following after the sixty-nine weeks, *forbids* such an application.[8] Even if it refers to the rebuilding of Jerusalem, as our version has it, *then* the reference is to that rebuilding which is still future and predicted. But let the reader turn to Prop. 34, and see how the prophets describe the future glory as dependent upon the Advent of the Messiah without indicating *which one* is meant, owing to the fact that the First Advent itself tendered to the nation this Theocratic restoration. Hence the prophet, having referred to this Advent, before describing the rejection of the Messiah, in strict accord with the other prophets, declares that "*the way or broad way shall be built,*" which is done when the Millennial age is ushered in, as seen in Isa. 35 : 8–10; Isa. 43 : 19–21; Isa. 62 : 11, 12, etc. That the

millennium is preceded by a "*time of distress*," has been repeatedly stated, and that the Jewish nation becomes at that time "*a new sharp threshing instrument*" (Isa. 41 : 15 ; Micah 4 : 13 ; Joel 3 : 14, comp. Prop. 115), has been shown. Had the Jews accepted of the Messiah thus sent and repented, this, too, would have been accomplished, but, rejecting Him, this is now postponed to His Second Coming, and therefore the prophet gives us what follows. "*And after three score and two weeks shall Messiah be cut off ;*" this, as eminent commentators have abundantly shown, was fulfilled in the death of the Messiah. "*But not for himself ;*" if this rendering is correct, then He died for the benefit of others ; if the marg. reading is to be preferred, "*and shall have nothing*," it refers to the fact that the Messiah, as David's Son, did not obtain His inheritance (Prop. 67) ; if the Vulgate, "*and they shall not be His people who shall deny Him*," reference is had to the taking away of the Kingdom and bestowing it (as an inheritance) upon others (Prop. 61), if we are to follow Hengstenberg (similar to Syriac), "*and is not to Him*," i.e. dominion, authority is not to Him, which would agree with the postponement of the Kingdom (Prop. 66). Thus almost every rendering given to the concise and difficult phrase would find a fulfilment in fact. Now we come to the part of the prophecy having reference to the Roman power. "*And the people of the prince that shall come ;*" this refers to the events *following* the cutting off of the Messiah, and all commentators who favor the Messianic reference of the prophecy agree in making "the people" alluded to *the Romans*. The prince is the Roman emperor or head who comes with his armies *after* the death of the Messiah for purposes of devastation. "*Shall destroy the city and the sanctuary ;*" how this was accomplished under the Roman power is part of history, and needs no explanation. "*And the end thereof shall be with a flood ;*" the end of the city or nation shall be involved in the ravages, overwhelming devastation of this power. "*And unto the end of the war desolations are determined ;*" the idea, as critics inform us, is apparent, viz., that *for an indefinite time a decreed measure* of desolation would be *continued* upon the city, which is contained in our version and in the following : "*And unto the end is war, a decree of ruins*" (Hengstenberg), or "*and the great desolations shall continue unto the end of the war*" (Bertholdt), or, "*and after the end of the war desolation is determined*" (Vulgate), or "*and unto the end shall be war, a decreed measure of desolations*" (Prof. Stuart), or "*and unto the end of the war, desolations are decreed*" (Barnes). The city and the sanctuary being overthrown, this desolation would be *continued on* during a period of time decreed or determined by God, as e.g. the Messiah predicted that Jerusalem would *continue* (after it was taken) to be trodden down by the Gentiles *until the times of the Gentiles were fulfilled*. The impressive feature that after the taking of the city by the Romans the overthrow and desolation of the Jewish nation would *not cease, but continue on*, has been fearfully verified in its history. V. 27, "*And he shall confirm the covenant with many for one week ;*" here, after the indefinite, unmeasured period following the sixty-nine weeks, is introduced the last week, making the total of seventy weeks ; and the *one* alluded to, *who* shall make the covenant, is by the tenor of the prophecy connected with "*the people of the prince that shall come*," i.e. shall also belong to, or be head of, this persecuting Roman power. The effort of Barnes and others to apply this to Christ is *futile* for the simple reasons (1) that *it follows* the cutting off of

the Messiah ; (2) it *succeeds* the destruction of the city and sanctuary, and this pre-determined tribulation of the Jewish nation ; (3) it is *connected with* its antecedent, the Roman power ; (4) Christ did *not make* a covenant for a week, or seven years ; (5) the *impossibility* of making this week, seven years, fit with the public ministry and death of Christ. The only tenable position is to apply the personage denoted *to a successor in the line* of the destructive power previously mentioned. But with whom does this Roman power make a covenant? It is generally supposed by the writers referred to that a covenant *with the Jews*, raising them into the position of a nation (thus commencing the seventh week), is intended, and there are many things which make such a view plausible—such as the restoration of the Jews to their land under the agency of some power previous (Zech. 14 : 1, 2) to their restoration under Christ and the indirect allusions to some such covenant (as in Isa. 28 : 18 ; 33 : 8 ; Ps. 55 : 20). While this opinion is worthy of the serious consideration of the student, yet another covenant, compact, or agreement that the last head of the Roman power shall enter into is *more specifically* noted in the Scriptures, and *may be* the one here denoted, viz., *the agreement and union* with the ten horns or powers mentioned in Rev. 17 : 12, 13. It is *this covenant* entered into between the revived head of the Empire and the ten kings that leads to the last great conflict. The brevity of the agreement also corresponds, while the relationship that it may sustain to the Jewish nation (viz., partially restoring it) is *implied* by a comparison of predictions. "*And in the midst of the week he shall cause the sacrifice and oblation to cease ;*" this may refer either to the terrible persecution of the Church under this last head, by which the nations shall be led to embrace the Antichristian worship, or, as many suppose, to the removal of the worship instituted by the Jews at their partial restoration, or, to the restoration of idol, image worship and the exclusion of other forms. Perhaps the best commentary on this clause is the one given by the Spirit in Rev. 14 : 9 and Rev. 13 : 14–16. The worship of the true God is to be ignored and persecuted with marvellous success.[9] "*And for the overspreading of abominations he shall make it desolate ;*" amid the great diversity of rendering and interpretation, it seems scarcely practicable to give one that could be dogmatically maintained ; but the reader is requested to consider one peculiarity admitted by a large number of critics, viz., that the phraseology implies, if it does not explicitly declare, *that idol or image worship* or something relating *to false worship* is meant, by which desolation is produced. Taking, then, the more recent predictions in Revelations as explanatory of the concise statements here, it appears that when the last head of this Roman power arises and causes by oppression and fearful persecution the worship of God to cease (i.e. forbids the liberty of such worship), in place of that worship shall be sustituted *the image worship* to which all are forced upon pain of death, just before the Millennial age is ushered in (see Rev. 19 : 20 ; 14 : 9–14 ; 13 : 14–16).[10] "*Even until the consummation ;*" that is, until *the completion* of the period appointed, showing that all is under God's control, and that this power, after all, endures *just as long* as He allows it. "*And that determined shall be poured upon the desolate or desolater ;*" God has foretold the rise, progress, and apparent triumph of this Roman power, but He has also predicted *the fearful vengeance* that shall befall this hostile power *at the time of the end.* What God has determined to pour out upon him is stated in numerous

prophecies, as e.g. in those already adduced, Rev. 19 : 20, 21 ; Rev. 14 : 10, 11 ; Rev. 16, etc. Thus the latter part of this prediction was applied by the early Church to the events *preceding the future open personal Advent of Christ*, and a careful consideration of the passage, in its relationship, indicates *the propriety* of such an application, and teaches (because no change is intimated after the Romans are introduced) *the continuation of the Roman power down to the time of the end, and the dreadful nature of the events introduced under the last head of this power.*[11]

[1] In looking over and comparing the various applications of the prophecy to other predictions and the facts of history, there is not one that will stand the test of a critical examination being based *on a complete and perfect fulfilment* of the 70 weeks in the past. It was this failure that, no doubt, caused Prof. Stuart (*Hints on the Interp. of Prophecy*, p. 104) to say : "It would require a volume of considerable magnitude even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vex a tissimus ;* and perhaps a still larger one to establish an exegesis which would stand. I am fully of opinion that no interpretation, as yet published, will stand the test of thorough grammatico historical criticism ; and that a candid, and searching, and thorough *critique* here is still a *desideratum.* May some expositor, fully adequate to the task, speedily appear." To make the 70 weeks to fit an exact chronological period in the past, has been the aim of numerous writers, and this is constantly repeated (as e.g. Amer. ed. in Lange's *Com. on Dan. loci*). Ten different dates alone are given in Lange's Com. from which to date the 70 weeks, and to make the conclusion meet the supposed demands of the prophecy the method of parallelism, or of intercallation, or of transposition, or of analogical application, or of reckoning by lunar years, or of counting by jubilee periods, or of substituting Chaldee years, or of enumerating mystically, has been resorted to in order to remove difficulties. The nearest approach made by any effort, worthy of consideration, makes Christ's death to take place in the end of the 69th week, or the middle of the last week, but fails in linking this last portion to any significant historical fact predicted.

Thomas in "*Elpis Israel*" and the "*Chronology*" attached to it, after treating with his usual contempt all efforts but his own in arranging chronological eras, takes it for granted (p. 94, *Chronology*) that 490 years must necessarily end with the crucifixion, and hence *conveniently arranges* his figures to bring about the foregone conclusion, but most signally fails to show how the last week is realized when he extends it beyond the crucifixion to the reception of believers who ceased to offer bloody sacrifices, and how this abomination, desolation, and destruction is realized within its bounds. The objection he urges, that if the last week is separated from the 69th and placed in the future, it would make Jesus no Christ and Christianity a fable, is of no force whatever in view of the explanation given in the text. For if Jesus was crucified at the end of the 69 weeks, as many able writers hold, that itself is amply sufficient to prove His Messiahship, over against the usual dogmatism of Thomas. So Barbour (*Three Worlds*, p. 159) ridicules our view, which comes with special bad grace from him, since he cannot, with all his positiveness, show how the weeks are continuous chronologically, and shields himself (so complacent at his success in fixing definite time) under such admissions : "There is some obscurity in relation to the ending of the last week." "For some reason God has left this one week obscure, and neither the Bible nor history give any further light on that point." Baldwin (*Armageddon*, Appendix), finding that he could not fit in the 70 weeks chronologically, boasts of "a new and wonderful" discovery, a key to prophetic chronology, a solvent of difficulties, viz., to count "labor time," to which must be added "rest time," or unite "secular" and "spiritual time," thus obtaining respectively 564 and 603 years.

[2] Hence the retention of 70 in the prophecy. Daniel made inquiry concerning 70, and the angel informs him that another 70 relating to his people must transpire. God, while revealing to Daniel the future iniquity and punishment (preliminary to deliverance), in mercy to him and the nation, does not reveal in connection and detail the long-continued overthrow of the nation under Gentile domination, seeing that such a minute revelation would have been, in the nature of the case, terribly depressing. (The glimpses that Daniel received deeply affected him.) He therefore leaves out, cuts out, divides off a long interval, which belongs specially to the climax of unbelief, reaching from the crucifixion of the Messiah to the closing period of their dispersion.

[3] We add, to avoid misapprehension, that while the times of the Gentiles, evinced in

the four world empires of Dan. 2 and 7, previously existed, yet Jewish time existed more or less contemporaneously down to the First Advent; for while periods of non-recognition existed (owing to sinfulness, and almost total in respect to the ten tribes), yet, in view of the divine purpose of God relating to the First Advent, He still recognizes the city and nation until we come to the crucifixion of the Messiah, when the non-recognition intervenes, and Gentile domination has paramount sway in power and time. The non-recognition of the years of Abraham with Hagar, of the years under bondage to Midian, of the 70 years of Babylonish captivity, of periods after the return, etc., are presented by some writers as illustrative of this method, and e.g. Brooks (*Maranatha*) thus reconciles the enumeration from the Exodus to the building of the temple (480 added to 121 under a foreign yoke and in slavery, making 601).

[4] Let it be observed that the intercallation of a period of time, especially between the sixty-ninth and seventieth weeks, has been adopted (Lange's *Com. on Dan.*, p. 208) by l'Empereur, Newton, Koch, Beer, Uri, etc., in order to remove the discrepancies of fulfilment. Even so early a writer as Hippolytus (p. 207) declared that the last week denotes the future period of the Antichrist at the end of the dispensation. So also Apollinaris of Laodicea located the Antichrist still future in the last week, considering the prophecy as only applicable to him. So likewise (p. 212) others, as the *Berlenburg Bible*, Kliefoth, Keil, etc., consider the last week as only realized in the history of the still future Antichrist, with which view many, as intimated above, agree in interpreting the prophecy eschatologically. The views generally entertained we cannot accept consistently with prediction. Thus e.g. that of Hävernick, Hengstenberg, etc., who make the conclusion applicable to the destruction of Jerusalem under Titus, which is opposed by the chronology of the 70 weeks; that of Ewald, Hitzig, etc., who refer the whole to Antiochus Epiphanes, which is contradicted both by chronology and the facts predicted; that of Hofman, Delitzsch, etc., who have a primary fulfilment in Antiochus and a secondary in the future Antichrist, which is a mingling of two things not supported by chronology and the facts of history; and that of Kliefoth and others, who make the weeks mystical or symbolical periods, extending regularly down to the end of this dispensation, thus mixing the literal and the mystical, the length, location, and indefiniteness of the periods at the pleasure of the interpreter.

[5] The "veil" is still over the nation. However individuals may accept of personal salvation in believing, the nation, as such, bears a strong dislike to Jesus of Nazareth, and regards with disdain the interpretation of prophecies which would link the ultimate forgiveness and glory of the nation with a reception of this same Jesus. It is *too humiliating* for faith to accept, being at present regarded as a degradation for them to owe their final recovery and restoration to, "the crucified One."

[6] If we adopt the reading of many, viz., "a holy of holies," it then seems to direct our attention to the fact that not only the Theocratic order and worship is re-instituted, but to those who officiate in the highest relationship in connection with it. The Theocratic King, His nearness and accessibility, His associates in rulership and priesthood, are evidently included.

[7] Comp., however, the able argument of Dr. Tregelles (*On Dan. loci*), who prefers the decree of Artaxerxes given to Nehemiah (that given to Ezra by Cyrus referring to building of the temple, and that given to Ezra by Artaxerxes pertains to the worship, while this one relates to the restoration and rebuilding of Jerusalem. From the date of this decree to the death of Jesus, he makes precisely 69 weeks. (Comp. his excellent remarks, p. 99.)

[8] Still, able writers adopt it as referring to the rebuilding after 49 years. So Tregelles (*On Daniel*, who renders: "The street shall be again built, and the trench, or scraped rampart, even in pressure of times") and many others. The reception of this application would not affect our general conclusion, since Tregelles fully adopts the same. The division into sevens and the rebuilding under Ezra, suggest both the rendering and application, while we accept of the plain implication that it is something following the 69 weeks -in fact, linked with, and resulting from, the 70th week.

[9] The opinion (Hävernick, Hengstenberg, etc.) that this refers to Christ's expiatory sacrifice superseding the Old Test. institution of sacrifice, cannot be accepted for the reasons, that (1) this is not asserted of the Messiah but of another; (2) the verb does not express superseding; (3) Christ's work and death did not cause the temple service to cease, seeing that it was continued down to the destruction of Jerusalem; (4) the impossibility of fitting the 70th week with the death of Christ or the destruction of the temple; (5) the transposition and violation which such an application produces.

[10] Commentators almost universally allow that whatever difficulties prevent a dogmatic rendering of the phrase, it includes the idea of "*abominable things from a religious point of*

view," which tend to " desolation," so that some designate it " *desolating abomination of idolatry*" (Lange's *Com.*) ; others have it abominations, i.e. idolatrous image worship, led on by a desolator ; some, " the desolator comes upon the pinnacle of abomination ;" others, " On the head (summit) of the abominations is a desolator ;" others, " a destroyer comes on the wings of idolatrous abominations ;" marg. reading, " upon the battlements shall be the idols of the desolator ;" others, " upon the summit of abomination comes the destroyer," etc. Numerous writers affirm that it is applied to idols or that which is abominable and detestable in worship, and this fully accords with what is predicted to take place at " the time of the end."

[1] The critical student will not fail to notice one peculiarity connected with this prophecy, viz., that God in the manner of presenting the truth avoids the fearful depressing effect that the real facts of the future would have had, if fully stated, upon the nation. Suppose e.g. that the Spirit had revealed that the time determined upon the Jewish nation and city would embrace over eighteen centuries of trial and persecution —what a terrible blow this would have been. God's mercy veils this in the peculiar manner of prediction. Daniel, who obtained a view of this long interval, was so deeply affected that for weeks he mourned and fasted (ch. 10 : 2, 3). Let us briefly place ourselves in Daniel's position, and then we may more correctly imagine his feelings. He had previously received (chs. 2, 7) an epitome of history which indicated the deliverance of the nation at the Advent of the covenanted Messiah. But these were also so framed that they *mercifully* concealed the awful fact of the rejection and death of the Messiah by the nation and the consequent long-continued tribulation. The framework of the prophecy, dealing with the times of the Gentiles, allowed this *skilful and compassionate veiling* of the nation's sin and doom. Now Daniel, because of this merciful concealment of facts, entertained (ch. 9 : 2–19) the hope that, according to Jeremiah, the restoration from the Babylonish captivity would result in the ultimate restoration under the Messiah. To ascertain the correctness of this hope, he proceeds to " prayer and supplication with fasting, and sackcloth and ashes," and proceeds to a confession of sin and supplication for mercy. The result is, that God reveals to him the inexpressible painful fact that his nation *would reject the Messiah,* and that fresh and long-continued tribulations would have to be endured, Jerusalem again being destroyed. No wonder that Daniel was astounded and mourned over that dreary, dark future—having a clear and unmistakable view of the inevitable *postponement* of the Messiah's Kingdom. Happy we, if, like Daniel, we feel deeply interested in, and ponder over, such predictions. In the world to come we may hear from Daniel's own lips how powerfully his feelings were wrought upon, and what fervent supplications flowed from his heart. God will honor him for his expression of feeling, and we, too, shall be honored with him because of our respect and reverence for such communications.

Rev. Baxter (*Coming Troubles*) enumerates a large number of expositors and writers who adopt such a view, and to these we have added others. Tregelles (*On Dan.*, p. 96, etc.) gives the idea of all these, when he makes the prediction to extend to the time of the future Jewish restoration and Messianic Kingdom, thus including the interval from the crucifixion of Jesus to the reception and persecution of the culminated Antichrist. So Brookes (*Maranatha*, p. 421, etc.), who correctly declares that this prediction relates not to the Christian Church, as erroneously supposed, but to the history of Israel, indicated by " thy people," " thy holy city," etc. Compare e.g. Bh. Nicholson, *Pre-Mill. Essays*, p. 229 ; Ebrard, *The Rev. of John ;* Epp (German) in his tract on *Prophecy ;* Brewster's *Life of Newton*, p. 250, says that Newton made the 70 weeks to run down to the Sec. Coming of Christ ; Lange, *Com. Rev.*., p. 47, who likewise (by a symbolical application) extends the weeks to the Sec. Parousia ; Fausset, *Com. Dan. loci*, who says of Auberlen's and Tregelles's application of the last week : " Perhaps *both* interpretations of the whole passage may be in part true ; the Roman desolator, Titus, being a type of Antichrist, the final desolator of Jerusalem."

PROPOSITION 161. *This Kingdom will not be re-established until after Antichrist is overthrown.*

This has already been represented under Prop. 123 (and other places, as Prop. 160, Obs. 4, etc.), and follows in view of the elect position of the Jewish nation in this Kingdom (being the special inheritance of David's Son), and the predicted fact that this nation is fearfully oppressed by the Antichrist, and only finds deliverance and restitution *at the open manifestation* of Jesus and His saints, Zech. 14, etc. We present the subject again in this form in order to add some observations to a very important matter, *deeply affecting* the interests of man.

For special articles on Antichrist see Herzog's *Cyclop.*, Smith's *Bib. Dic. and Cyclops.* in general ; for particular applications see commentaries of Lange and others on 2 Thess. 2 and Rev. 13 and 17, and also special commentaries like Tregelles, Auberlen, Roos, and others on Daniel ; for representations of the subject compare such discussions as are given by Alford in *Proleg.* to 2 Thess., Greswell on *Parables*, Elliott's *Horæ Apoc.*, etc. ; for works which largely treat of Antichrist see Bonar's *Development of Antichrist*, Frere's *Combined View of the Prophecies*, Knight's *Lectures on the Prophecies Concerning Antichrist*, Faber's *Dissertations* and *Sacred Calendar*, Keith's *His. and Destiny of the World and Church*, Frederick's *Times of Antichrist*, Cameron's *Antichrist*, Clarke's *Diss. on the Dragon, Beast, and False Prophet*, Todd's *Dis. on Antichrist*, Malvenda's *Antichrist*, as well as the writings of Lord, Birks, Darby, Thomas, Cressener, Roach, Fysh, Bickersteth, Brooks, Read, Cunninghame, and Pre-Mill. authors generally. Trench's *Synonyms of the N. T.*, and works of that class, are instructive.

Obs. 1. The Church has *always kept its eye* fixed on the prophecies pertaining to Antichrist. Every century, from the Christian era down, gives us in the writings of eminent men an expression of opinion relating to it. However important the subject in the past, interest in it *increases proportionately* to the increasing nearness of the Millennial age. The Millennium can never be introduced *before the fearful scenes under that Antichrist are first witnessed and experienced.* The *prominence* given to Antichrist in the Scriptures and by the faith of the Church ; the nearness of fulfilment that may be nigh to us ; the delineation of character and work given by the Spirit ; these are *sufficient warrant* for a careful consideration of this powerful actor in the world's history.

Alas ! multitudes of professors, and even believers, turn away from the subject as foolishness. They do not reflect that this was a subject much dwelt on in apostolic days (e.g. 2 Thess. 2 : 5, 6 ; 1 John 2 : 18), and that a very large portion of Scripture is taken up either in descriptions or references. The conduct and example of the apostles and primitive Christians, as well as the prominence given to the subject by the Spirit, should rebuke our neglect or inattention. The worldly spirit of the age is censured by the language held in former days, as e.g. given by Turner (*His. of Anglo-Saxons*, vol. 2, p. 477), expressive of a subject of contemplation, in a sermon beginning : " Beloved men ! there is great need that we should be aware of the fearful time that is now approaching. Now, very soon, will be the times of the Antichrist ; therefore we ought to expect him, and carefully think upon him."

Obs. 2. It was a generally received opinion of the Jews (comp. Reuss, *His. of Ch. Theol. Ap. Age*, p. 115, etc.) that the Messianic Kingdom could not be introduced without *the previous* manifestation of the Antichrist. This view was derived from Daniel and the other prophets, who described such an Antichristian power—the great enemy portrayed in its outward culminated form—as preceding *the coming of the Son of man* to set up His Kingdom.[1] This belief was incorporated in the early Church, and was universally held as belonging to the period *immediately antecedent* to the open, visible Advent of the Lord Jesus at His Second Coming. It evidently, too, was a point much contemplated, so that John (1 John 2 : 18) could say, "*Ye have heard that Antichrist shall come,*" and Paul (2 Thess. 2 : 5) could assert, "*Remember ye not, that, when I was yet with you, I told you these things?*" The language, etc., of the apostles *fully corroborates* the Jewish view, only applying to the Sec. Advent what had previously been supposed to pertain to the First. This at once confirms our previous positions respecting the Kingdom, viz., that the Church is *not intended*, because Jesus at the First Advent came in a time of peace and not of war with the Antichrist as predicted by Daniel, Zechariah, and others. The student will here recognize in the prophecies a most wonderful evidence of inspiration in the foreseen rejection of Jesus, the postponement of the Kingdom, and hence in describing the continued Gentile domination passing over the First Advent and linking its overthrow under the culminated Antichrist with the Second Coming—and doing this, too, without specification of the same, lest it interfere with the tender of the Kingdom to the nation. The doctrinal position of the early Church, the general drift of the prophecies, pertaining to the Antichrist alone, if duly considered in its connections, *abundantly confirms* our view of the Kingdom. Prophecy links the re-establishment of the Kingdom *with* the destruction of the Antichrist; any other view is *utterly untenable;* for it is impossible to uphold such a previous erection of the Messianic Kingdom, seeing that Antichrist, not only oppresses the Church and the Jewish nation, but is actually represented *as triumphant* over both Church and nation, holding Jerusalem, Palestine, etc., in his power at the time of the Advent.[2]

[1] Thus e.g. the word "wicked" in Isa. 11 : 4 was by many regarded as an equivalent to "the impious Roman." So the Chaldee, Beng. *Gnomon*, V. p. 364. The name given to Antichrist by the Jews was "Armillus" (Clarke's *Com.* on Isa. 11 : 4, Smith's *Bib. Dic.*, art. "Antichrist," which refers to Buxtorf, Eisenmenger, and gives an abstract of view entertained), and some Rabbinical works had him "born of a marble statue in one of the churches at Rome," professing himself to be "the Messiah." He was generally regarded as a Roman, identified with the Roman power. Renan, *Life of St. Paul*, p. 165, when speaking of the Antichrist, mentions it as an ancient opinion, and refers as its basis to Dan. 7 : 25 ; 9 : 27 ; 11 : 36, Targ. of Jerusalem, Numb. 11 : 26 ; Deut. 34 : 2, Targ. of Jonathan, Isa. 11 : 4, etc. A brief statement of the Mohammedan traditions and belief is given by Smith's *Dic.*, Sale's *Koran* (Prel. Dis.), in which the Antichrist is made to be the Jewish Messiah Ben-David, who will finally be slain by Jesus. The Sibylline oracles and Apocryphal books also refer to the Antichrist attacking the people of God, after which comes deliverance (Comp. e.g. the various extracts given by Prof. Stuart in *The Apoc.*, vol. 1, p. 91, etc. Comp. Tregelles on Dan. and coms. generally.)

[2] The Scriptures constantly represent Antichrist in the height of his triumph and consequent self-exaltation, when the vengeance of the Sec. Advent suddenly overtakes him. His destruction is swift and sudden, like to the overthrow of the Babylonian monarchy by the Persian king. One day in complacent power and grandeur, exulting in the supremacy of will and adulation, the next this power, grandeur, and supremacy is swept away. When the vials of wrath are emptied upon his devoted head, a brief period

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will bring the pride of the most haughty and arrogant that ever lived to the dust. But it is not man that does this work; it is not the Church that overcomes this proud and victorious enemy; it is the Second Advent, with the divine agencies resulting from it, that effectually crushes the Antichrist.

Obs. 3. It will be interesting to give a brief statement of the opinions entertained respecting Antichrist, because it serves, not only to illustrate the interest taken in the subject, the influence of mere prejudice, the crudeness of interpretation and comparison, but also that Divine revelation has purposely enshrouded the matter so as not to interfere with the free agency of man in development, so as to cause a diligent comparison and study of the Word, and to excite a state of watchfulness in view of the constant presence of Antichristian elements. A sufficiency is given for warning and for recognition when the time arrives; a minute tracing of the Antichrist, giving the details concerning him, would in many respects have been unwise both as to the proper attitude of believers and of unbelievers; an omission of mention, on the other hand, with a general description including the outlines, would have been in opposition to the uniform merciful kindness of God, who will not leave any without suitable admonition and caution. Like all subjects which are given by the Spirit in a fragmentary form, here something and there something, it can only be properly comprehended by observing *all* the passages relating to it; by confining ourselves (being prophetic, and hence beyond man's power to portray) closely to the Scriptures; and by drawing conclusions supported by the general analogy of the entire Scriptures. The great variety of opinions, to which we shall now refer, does not weaken the scriptural representation of the subject—that remains unchangeably the same, although a multitude more were added—it only indicates the weakness of man in often violating the first principles of interpretation, or in giving place to mere passion designing to make others odious, or in substituting mere human deductions for the prophetic announcements. The history of this doctrine and the use made of it in the past may lead us to renewed caution in its application to the future.

1. The quite early Fathers express themselves in general terms very different from that exaggerated, fabulous addition appended afterward. Thus, e.g. Justin Martyr (*Dial. Trypho.*, etc.) clearly teaches, as Bh. Kay (Kay's *Justin*, p. 103) remarks, "the appearance of the man of sin as *immediately connected* with the Second Coming of Christ in glory, and His appearance as the prelude of *severe persecutions* against Christians." Irenæus (*Ag. Heresies*, B. 5) does the same, declaring his overthrow by Christ's Advent, and then "the restoring to Abraham the promise of the inheritance," etc. In tracing the Antichrist, the early Fathers in some way identified him *with the Roman Empire*, which (as by Irenæus, etc.) was made the fourth beast of Daniel, and that his ascendency and downfall would be "*in the six thousandth year.*" Barnabas before these speaks of the time, viz., at the close of the six thousand years, "*when His Son shall come and abolish the Wicked One.*" Polycarp refers to the Antichrist in John's language; Hermas speaks of it as a subject well understood, in that he predicts and warns the Church to "*endure the great trial at hand,*" which Coming tribulation was universally attributed to the Antichrist. Tertullian (*Res. and Apol.*) also locates the Antichrist *before* the open revelation of Christ, and specifically identifies the appearance of him

with the division *of the Roman Empire* into ten Kingdoms. This notion of an existing Antichrist at the personal Coming of Jesus, was not only common to Chiliasts, but to their opposers of the Origenistic school, and even to those who, in antagonism to Paul, developed extreme Jewish notions respecting the law. An example of the last can be seen in the author of *the Epistle of Peter to James* prefixed to the *Clementines* (comp. Neander, *Ch. His.*, vol. 1 p. 361).[1] All parties, too, were agreed in referring Antichrist's appearance to the closing of *the sixth Milliad*, so e.g. Origen, Clemens, Alexandrinus, Lactantius, Cyprian, etc. One feature deserves attention ; one reason why so much interest was taken in the subject by the early Fathers was *the supposed imminency* of His appearing arising from the adoption of the Sep. chronology.[2] The resistance already manifested to the truth, the persecution of believers, etc., led them all, in the language of Ignatius, to say : " *The last times are come upon us ;*" or, in that of Clement of Rome, " Ye see how in a little while the fruit of the trees come to maturity. Of a truth, *yet a little while*, and His will shall be accomplished suddenly, the Holy Scripture itself bearing witness that He shall come quickly and not tarry," etc. Persecution was *invariably associated* with the time preceding the Advent, and its presence and experience, more or less during the first centuries, always induced a belief either in the speedy Coming of the Antichrist, or else, if the persecution was very severe, of His being already here in the persecuting power. Hippolytus wrote a tract concerning the Antichrist, and in portions of an exposition of Daniel, preserved in Syriac in the British Museum (see Trans. in *Journal of Sac. Lit. N. S.*, vol. 8, p. 348–354), he makes the Antichrist to be destroyed by *the personal Coming* of Jesus followed by the establishment of " *the Kingdom of heaven.*" Victorinus wrote in the same style ; also Sulpitius Severus, Cyril, Nepos, Coracion, Melito, Commodian, Methodius, Apollinarius, in brief, all the Fathers so far as their writings have come to us or their sentiments are expressed by others. All located the Antichrist and his destruction according *to the plain* prophecies.[3]

2. The writers down to the Reformation continue to locate the Antichrist in the future and preceding the Advent. Thus, e.g. Jerome (Bh. Newton's *Diss.*, p. 412, Bickersteth's *Guide*, p. 112), and in view of *the supposed nearness* of the close of the sixth Milliad, the Antichrist's approach was *also* conjectured to be nigh. So also Augustine, Chrysostom, and others identified the coming of the Antichrist with the breaking up of *the Roman Empire*, and insisted that without his preceding, Christ would not come, laying special stress on 2 Thess. 2. The views thus held by recognized leaders in the Church were incorporated in the writings of a long line of successors. Even the rise and progress of the Papacy, the triumph of the Church in its temporal emoluments, etc., which now produced a change of doctrinal position, and led men to predict increased prosperity, could not eradicate *belief in a coming Antichrist.* One of the most noted instances is that of Gregory the Great who (Bower's *His. Popes*, vol. 1, p. 409), resisting the effort of the Patriarch of Constantinople to obtain the title of " The Universal Bishop," declares : " But this is the time which Christ Himself foretold ; the earth is now laid waste and destroyed with the plague and the sword ; all things that have been predicted are now accomplished ; *the king of pride* (that is), *Antichrist*, is at hand, and, what I dread to say, an army of priests is ready to receive him ; for they who were chosen to point out to others the way of humility and

meekness, are themselves now become the slaves of pride and ambition."[4] It so happened that when this title, denominated antichristian by Gregory, was adopted by the Papacy, and that the ambition, vices, etc., of the Popes were exhibited, men here and there arose who either called the popes Antichrist or forerunners of him. Indeed, as time developed still more and more the characteristics of the Papacy, this application to the Popes of the name became *so notorious* that, as Bh. Newton remarks, the Pope in the Lateran Council (Lat. Conc. sub. Julio et Leone Sess. 11., specified in Jewell's *Defence*) "gave strait commandment to all preachers, that no man should presume once to speak of the coming of Antichrist."[5] When Mahomet arose in the East, and his religion extended far and wide, the name of Antichrist was applied to him or to Mohammedanism, and this in proportion to the widening conquests. In addition to this, as will appear in a following observation, parties hostile to each other accused one another of being forerunners of the Antichrist. The feeling increased in intensity as the periods approached (assigned by the opponents of Chiliasm) of the end of the world, as in the tenth, fifteenth and sixteenth centuries.

3. The reformers continued to advocate either the presence of the Antichrist (as in the Papacy and Mohammedanism, or in both) or the coming of the same, of which forerunners already existed. Thus e.g. Brooks (*Elem. Proph. Interp.*, p. 266) instances Luther, Melanchthon, Zwingle, Calvin, Knox, Latimer, and Hooper; Bickersteth (*Pract. Guide*, p. 119) gives additional Cranmer, Ridley, Bradford, Jewell, Frith, Tyndale, Fulke among the English, and Æcolampadius, Martyr, and Musculus among the foreign, reformers. This list might be greatly swelled from the co-laborers and contemporaries; for, as Brooks justly observes, "it is notorious that in the times of the Reformation the opinion that the Pope was Antichrist *became general and decided* among Protestants." The student well knows that this very belief materially aided in advancing the Reformation.[6] Indeed, so generally did this opinion advance that we find it finally even inserted as an article of faith in the Confession of the French Reformed Church at the Synod of Gass in 1603,[7] and in the Smalcald Articles (Rechenberg's Ed. 2, 4, p. 314, and Ap. p. 347.)

4. Since the Reformation, down to the present, men have variously advocated the doctrine of the Antichrist, chiefly applying it to the Papacy, or to Mohammedanism, or to both combined, or to some existing system or party, or to a power or person still future. Those who make an application to the Papacy are numerous, as e.g. Bickersteth gives Gualter, Frith, Danæus, Fox, More, Whitaker, Downame, Abbott, Beard, Maresius, Keach, Halifax, Hurd, Mede, Warburton, Bh. Newton, Cressener, Cunningham, Bonar, Elliott, Fleming, Gregory, Gault, Jones, Keith—a list which could be swelled by many hundreds of Protestant writers, such as Ramsey, Hoe, Broughton, Bengel, Daubuz, Lowman, including various commentators, as Vitringa, Clarke, etc., down to recent ones, as Barnes, etc. Some of these, as e.g. Doddridge, Fox (*Book of Martyrs*, p. 675, etc.), Bickersteth (*El. Proph. Interp.*, p. 164), Homes (*Res. Revealed*, p. 148, etc.), held to several Antichrists existing in Popery and Mohammedanism—thus reviving the view of Sulpitius Severus (2 *Dial. de Vita Mart.*, ch. 14) who in the fifth century spoke of two Antichrists who should arise, one in the East and the other in the West. To these last many others can be added, as Keith, Habershon, Brooks, Rabett, Owen,

Wigand, Smith, King, Whitaker, Frere, who, like Scott (*Com.*), pronounce these two "twin sisters," or who, like Prideaux (Faber, *On Proph.*, vol. 1, p. 256), seeing two such powers arise about the same time, said: "That Antichrist had at that time set both his feet on Christendom together, the one, in the East, the other in the West." Others, as e.g. Graserus (*His. of Antichrist*), Whitby (*Scheme of Prophecy*), etc., confine the Antichrist to Mahomet or the Turks. While others reject the application to the Papacy, deeming it either as fulfilled in some other power, as Pagan or Imperial Rome, or Mohammedanism, or Infidelity, or in one still future to arise, as e.g. Zanchius, Grotius (comp. Maresius's, Marcus's and Limborch's answers to same), Hammond, Bossuet, Sheldon, Thorndyke, Maitland, Burgh, Horsley, Fraser, etc. A class of these, among which Faber is a noted example, while discarding the title as applicable to the Pope or the Romish Church (holding that "the Antichrist" is still future), yet interpret passages, usually attributed to the Antichrist, as e.g. the little horn of Daniel 7, delineative of the Papacy. Davies, in "Two Antichrists," definitely makes two, viz., Infidelity and Romanism. Some have a number of Antichrists, as e.g. Riland in the very title of his work, "*Antichrist:* Papal, Protestant, and Infidel," or Rutherford, in his "*Spiritual Antichrist:* Opening the Secrets of Familism, Antinomianism, etc." Others again evince a low spirit in making out an opposing system of religious belief to be such, as e.g. Bh. Williams in his "*Antichrist Revealed*," maintaining him to be the Presbyterians; or Tazewell, "*On the Antichrist*," making him to be the Quakers; or Bramhall's (Smith's *Dic.*, Art. Antichrist) suggestions respecting the General Assembly of the kirk of Scotland. Comparatively few have condescended to such perverted interpretation, and these, too, have exerted no influence upon others. Govet and others, both Protestant and Romish, have placed the Antichrist in the future, and this opinion has been latterly gaining ground among prophetical interpreters. Döllinger, while making (Lange, 2 Thess.) a kind of typical Antichrist of Nero, also places him, with other Roman Catholic writers, in the future. Calvin (Lange, 2 Thess., p. 134) included Mahomet and Sectarianism; Kern, Bauer, and Hilgenfeld returned to the Neroic theory; Schneckenburger has a mere personification of evil; and Jowett has it fulfilled in the Jewish heretics; and Nevin makes it to consist in "the spirit of sect and schism."[8]

5. It may be interesting, as a matter of history, to notice to whom, in addition to those mentioned, the name has been applied. Calmet states (*Dic.*, Art. Antichrist) that Nebuchadnezzar, Cambyses, Herod, Judas Iscariot, Simon Magus were regarded as types, and that most of the Roman Emperors, under whom persecution arose, were either considered Antichrists or forerunners of him, or types of him, such as e.g Claudius, Nero, Domitian, Marcus Aurelius, Severus, Decius, Gallus, Diocletian, and Julian. Antiochus Epiphanes was supposed by some to be the Antichrist (an opinion revived by Erasmus, etc.), but Jerome, Theodoret, Cyprian, and others only made him a type. It is remarkable that Grotius, in his efforts to neutralize the Protestant interpretation relating to the Papacy, made Caligula and then Simon Magus the Antichrist; Dr. Hammond applied the same to Simon Magus and the Gnostics; Le Clerc, to the rebellious Jews under the leader Simon, the son of Gioras; Whitby, to the Jews who rejected Christ; Schötgen, to the Pharisees and Rabbies; Krause, to the Zealots; Harduin, to the High Priest Ananias. Faber (*On*

Proph., p. 87) informs us that the character was attributed to Cerinthus and the Manicheans, and also to the impostor Barchochebas. Balaam was not overlooked. Wetstein gives the title to Titus; Herder, to Simon Gorionides; Gensler, to Julian the Apostate; Bossuet, to Diocletian; Feuardentius, etc., to Luther;[9] Rupertus, to Genseric; Talitskoi, to Peter the Great; the Starovers (or Old Believers, *Harper's Mag.*, p. 421, 1872), to Nikon, the Reformer; Davis, to Czar Nicolas; Nelson, to Oliver Cromwell; Christadelphians, to Russia; Faber, to the French Emperorship; Baxter, to Louis Napoleon III. (the same being formerly bestowed upon his uncle, Napoleon I., because in Hebrew Corsica numbered 666, etc.); some, to Louis XIV.; the priests of Spain and Italy, to Gustavus Adolphus; others, to the infidelity connected with the French Revolution or to infidelity in general; Hilary, to a semi-infidel power; Pelt, to a mere tendency, and F. D. Maurice, to Vitellius.[10]

6. But it must be noticed that the application of the name by many in these ways—being designed simply to designate that which was regarded antagonistic to Christ or at variance with His doctrine—did *not supersede* the notion that *the Antichrist*, by way of pre-eminence, in its culminated form was still future.[11] The generality of writers thought that he was revealed (as e.g. in the Papacy, Mohammedanism, Infidelity, etc.), but would finally culminate in one great personal head in whom all the marks, inchoately fulfilled, would be found. Some of the writers favoring such a view are Bickersteth (*Pract. Guide*), Brooks (*El. of Proph. Interp.*), etc. Others thought that the term Antichrist could not be legitimately given to any but to the one who was still regarded as future, as e.g. Faber (*On Proph.*, p. 87, etc.) Lange, (*Com.*, 2 Thess. 2; Doct. 2), etc. These both agreed that the distinctive great Antichrist was yet to be revealed. The former, while insisting upon a present fulfilment, looked *for a more comprehensive and striking one;* the latter, while considering the Papacy, etc., unchristian, and applying Scriptures usually interpreted as belonging to the Antichrist, also awaited *a future revelation* which should properly be thus designated.[12] Neither party went to the length, as a few have done, to make these conflicting and hostile elements, however presented, a necessity in the history of nations, but both, whatever truth they may have possessed, and whatever services they may have rendered, spoke of them as opposed to the true doctrine and interests of the Church, and originating in the freedom and depravity of man. Amid the diversity, there is *a general agreement* (aside from rationalistic interpretations) respecting *the meaning* of the word Antichrist, *the time* of his appearing, viz., preceding, and at the open manifestation of Jesus Christ and His saints—the formation of *a confederation* by him— and *a terrible persecution* to the Church, etc. It is a subject properly belonging to eschatology, and forms an important link in the history of "the last things," which cannot possibly be omitted[13] without serious injury to a proper understanding of the historical connection. Within the last twenty years many writers (those of ability), after a careful examination of the Scriptures, have come to the conclusion that, whatever inchoate fulfilment has been exhibited in the past or the present, *the Antichrist*, who is to exist at the Coming of the Lord Jesus with His saints, *has not yet arisen as predicted.* Among the more recent writers who, relying upon a comparison of scriptural announcements, hold to this opinion, are the following: Lange (*Com.*, 2 Thess. 2.), who announces (Doc. 4, p. 136) "*a resumption of the Patristic interpretation*"

and a "leaving open *the prospect of a still impending realization* of the prophetic picture" (and instances Bengel, Roos, Olshausen, Hofman after deducting his Antiochus redivivus, Luthardt, Baumgarten, Von Gerlach, Heubner, Döllinger in a second future fulfilment, Thiersh, Von Oettingen, Alford, Ellicott, Lillie). M'Clintock and Strong's *Cyclop. of Bib. Lit.*, Art. "Antichrist," fully indorses this view, and specifies various writers of eminence who hold to it, as Ben Ezra, Burgh, S. Maitland, Newman, C. Maitland, and others. Hundreds of recent writers in Europe and America could be added.

[1] The student knows that the early Apocryphal writings of the Church contain many allusions to an Antichristian power preceding the coming and reign of Christ, such as the Second Book of Esdras, The Book of Enoch, The Sibylline Oracles, etc., this evidencing the extent of the doctrine entertained.

[2] Thus, in view of the excess of the Sep. over the Hebrew, we have (Shimeall's *Reply* to Shedd) "of the chronological calculus of the writers of the early Church, as founded on the Septuagint version, Clement of Alexandria terminated the 6000 years about A.D. 374 : Cyprian earlier, in A.D. 243 ; Eustathius, Lactantius, Hilarion, Jerome, etc., in A.D. 500 ; Sulpitius Severus, in A.D. 581 ; and Augustine, in A.D. 650." This gives us the key to much that was written in expectancy.

[3] About this time also arose what may be called the Nero-myth theory : viz., it was suggested by Victorinus and others that Nero was the Antichrist, some even believing that he would return and fulfil the Scriptures. It would be scarcely necessary to notice such a view, if it had not been revived in modern times by Reuss, Bleek, Kern, Bauer, etc., and incorporated by Prof. Stuart in his *Com. on Apoc.* Millenarians may be charged with credulity, but nothing in the annals of Apocalyptic interpretation *can exceed* this rationalizing effort in absurdity. More than this, it detracts from the inspiration of the book, makes the writer incorporate an idle superstition, and invalidates its truthfulness. The theory is misleading and utterly untenable, because the events predicted to occur under the Antichrist (as e.g. confederation of nations, war with Christ, overthrow, etc.), and which were to follow his destruction, never took place. The derivation of the name from the Hebrew, upon which so much stress is laid, is unsatisfactory, seeing that, for consistency's sake, it ought to be in the same language in which the account is given. The theory, too, is hard pressed to make out its three and a half years, being largely dependent upon conjecture in thus making the angel give John an indorsement of a fable. This interpretation cannot be sustained by criticism, much less by faith in Divine inspiration, in a comparison of Scripture, as e.g. Daniel and Apoc. The only real point of coincidence is in the persecuting and lawless spirit manifested, which gives propriety to Neander's remark (*Ch. His.*, vol. 1, p. 94) : "There was something intrinsically significant in the fact that the individual by whom the renunciation of everything on the side of the divine and moral was most completely carried out, that the impersonation of creaturely will revolting against all higher order, must give the first impulse to the persecution of Christianity." We may well imagine the Antichrist to exhibit Neroic traits.

[4] As the language, etc., of Gregory is highly interesting in view of the fact that a successor of his not long after assumed the very title which was regarded as Antichristian, we append the following. Writing directly to John the Patriarch, Gregory loads the title of "Universal Patriarch or Bishop" with all the reproach that suggested itself, calling it "vain, ambitious, profane, impious, execrable, anti-Christian, blasphemous, infernal, diabolical," reaching the climax by applying to him Isaiah's description of Lucifer : "Whom you do imitate in assuming that arrogant title? Whom but him, who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and all might be subject to him?" (Bower's *His. Popes.*) Again, Bh. Newton (*Diss.*, p. 413) quotes from Gregory these remarks : "I speak it confidently that whosoever calleth himself universal bishop, or desireth so to be called, in the pride of his heart, he doth forerun Antichrist." "By this pride of his" (i.e. John's) "what thing else is signified but that the time of Antichrist is now at hand."

[5] The student will require some references. Bh. Jewell, in his *Defence of the Apology*, refers to St. Bernard making out Petrus Luna an Antichrist "gotten into Peter's chair." He also quotes Arnulphus as saying : "The very Pope himself, notwithstanding any, his canonical election, if he want charity, is Antichrist sitting in the temple of God ;" and in the council of Rheims (10th cent.) Arnulphus declared : "What think

you, reverend Fathers, of this man" (i.e. the Pope) "sitting on high in his throne, glittering in purple and cloth of gold? What think you him to be? Verily, if he be void of charity, and be blown up, and advanced only with knowledge, then he is Antichrist sitting in the temple of God and showing out himself as if he were God." "The bishops in the Council of Rheinsberg say thus: 'Pope Hildebrand, under a color of holiness, hath laid the foundation for Antichrist.' Dante, by express words, called Rome 'the Whore of Babylon.' Petrarch likewise saith: 'Rome is the Whore of Babylon, the Mother of Idolatry and Fornication, the Sanctuary of Heresy, and the School of Error,'" "Joachimus Abbas said: 'Antichrist is already born in Rome, and shall advance himself higher in the Apostolic See.'" (Bickersteth, *Pract. Guide*, p. 173, gives also the above with others.) Bh. Newton (*Diss.*, p. 414, etc.) calls attention to the extent to which this was carried, by showing that "the King of France, with the advice of his council, interdicted that any should call the Pope Antichrist;" that Grotius (afterward Montagu, Fell, etc.) composed his treatise concerning Antichrist as a kind of apology or defence of the Pope who was thus denominated; and that "James the First had written a treatise to prove the Pope Antichrist." So Queen Elizabeth also (Smith's *Dic.*, art. Antichrist). Bower (*His. Popes*, vol. 1, p. 224) says: "Bellarmine employs a whole book to prove that the Pope is not the Antichrist" (thus showing how extended the opinion was to make such a work necessary), and then adds in a foot-note: "Our king, James I., used jocularly to say, that he would not swear that the Pope was the Antichrist; but it there were a hue and cry after the Antichrist, the Pope would certainly be taken up." Bower also informs us (vol. 2, p. 405) that "Eberhard, Archbishop of Saltzburg, in a speech which he made at the Diet at Ratisbon, in the time of Frederick II., calls 'Hildebrand the founder of the Empire of Antichrist, and the first that, under color of religion, began the wicked war, which has been not less wickedly carried on by his successors.'" The fact is that, as evinced by some of these examples, Imperialism, in its contest with the Papacy, resorted to the use of such terms of reproach. Brooks's (*Elem. Proph. Interp.*, p. 265) instances among others taken from Clarke's *Proph. Records*, Gouthier, Bh. of Cologne, Tergand, Archb. of Treves, the Clergy of Liege (according to Aventin, lib. 4), Frederick I., Frederick II., Darsilius of Padua as having designated the Bishop of Rome as the Antichrist. Genebrand and Baronius are pointed out as designating the tenth century as containing popes "more like apostates than apostles." Vitringa (*Apoc.*, p. 74) says that in the twelfth and thirteenth centuries many pious persons held that the Pope was Antichrist and Rome Babylon. Girdlestone (*Analyt. Comment. on Rev.*) declares "that some spiritual men of the thirteenth and fourteenth centuries, the most eminent of whom were Peter John Olive and Hubert de Casali, denounced the gross body of the Church of Rome as the Babylon of the Apocalypse." This reminds one of the threat stamped on certain coins (Mosheim's *Church His.*, p. 9, vol. 3, text and note) by Louis XII., that he would overthrow the Romish power designated by the name Babylon. It is well known that the Waldenses gave this title to the Pope and Romish Church. Thus e.g. in a treatise concerning the Antichrist, etc., dated A.D. 1120, supposed to be written by Peter de Bruys (see long extract *Ency. Rel. Knowl.*, art. Antichrist), it is asserted that "Antichrist is not any particular person," but "a system of falsehood, adorning itself with a show of beauty and piety," etc. "The system of iniquity" with its ministers and supporters—"this is the congregation which, taken together, comprises what is called Antichrist, or Babylon," etc., and is applied to the Romish Church at length. In this interesting treatise the Antichrist is made both an Imitator and Oppressor, as e.g. "He is termed Antichrist, because, being disguised under the names of Christ and His Church and faithful members, he opposes the salvation which Christ wrought out," etc. The *Encyclop. Relig. Knowledge*, in the art. Antichrist, remarks, after alluding to Gregory and Arnulphus: "In the eleventh century all the characteristics of Antichrist seemed to be so united in the person of Pope Hildebrand, who took the name of Gregory VII., that Johannes Aventinus, a Romish historian, speaks of it as a subject in which the generality of fair, candid, and ingenuous writers agreed, that at that time was the reign of Antichrist." The Paulikians, Cathari, Sect of the Holy Ghost, Apostolic Brethren, Fraticelli, Flagellants, Wycliffites, Hussites, early Moravian Brethren are specified by writers as expressing the opinion that either the Pope or the Romish Church is the Antichrist. In Dr. Döllinger's *Essay on the Proph. Spirit and the Prophecies of the Christian era* are found a number of references. He instances such men as Wm. St. Amour, Ryckel, and Jacobus de Paradiso (p. 332, Dodd & Mead's edition, edited by Prof. Smith), who had no hope in the reformation of the Church, but looked for the appearance of the Antichrist. In the *Cosmopolitical Prophecies* (sec. vi.) he gives a view of the expectations excited from the Carlovingian times down to the sixteenth century, the first part, especially "in the ninth and tenth centuries and

until the middle of the eleventh, the coming of Antichrist and the approaching end of the world are the well-nigh exclusive objects of men's presentiments ;" and this was continued, more or less, down into the 14th and 15th centuries (p. 331) in the class of men stated above—St. Amour, etc. Döllinger includes the periods of the time of the Black Death, the Papal Schism, etc., when prophecies pertaining to "judgments impending over Rome, Popes, and Clergy" gradually increased in intensity (against predictions relating to renovation, reformation, renewed prosperity, etc.), until, he remarks, "so that at last, this prophetic expectation became the consciousness, the saving anchor of faith, of all earnest religious spirits." These judgments were believed, even by those who looked for reformation, to come, owing to the antichristian conduct of popes and clergy. The more moderate, as Jordanus of Osnabrück (p. 356), writes : "Since the Roman Empire has shared in the great honor of constituting the bulwark of the Christian world against the Antichrist, who could not appear until that Empire was overthrown, all these forerunners, who assist in this overthrow, are but preparing the way for the Antichrist ; and the popes, chief enemies of the Empire, are doing this most of all," etc. The same view was expressed by others, especially by a party of the Joachimites (the Minorites or Spirituals, p. 379), who, we are told, were inclined "to unsparing and severe condemnation of the popes and their avaricious and luxurious courts." Of the latter, Arnold of Villanova (p. 39) was, probably, one of the boldest, for "it seemed to him that the whole Western Church was already completely ruined, beyond redemption, by the excess of its sins ; and so he thought that everything must rush quickly to perdition ; and therefore (about 1297) he put the coming of the last great Antichrist in the year 1316 and the end of the world in 1335." Dr. Döllinger, in his Sec. on "The Joachimites," distinctly announces (p. 367) "that Joachim had discovered more than one Antichrist in the history of the Church and in the prophetic intimations of the Bible ;" and "that, in consequence of the deep corruption of the Church and the poisonous influence of the Roman Curia, he naturally came to the idea that all these evils met at Rome, concentrated in a single person and a single pope." He tells us (p. 380) how Wm. St. Amour, writing against Joachim's predicting after a terrible scourging, etc., a still brilliant future (Joachim's period of the Holy Ghost) for the Church, "discovered that all the signs of a coming Antichrist were already present," and that, instead of a better future, "the Church has now to look for nothing else but the advent of the great adversary ;" and finally how, through the persecution of the Spirituals (p. 386), "sprung up the fearful thought that the Papal Chair might have been for a time the seat of the Antichrist, or yet should be." Jacopone of Todi pronounced Boniface VIII. the "new Lucifer ;" so (p. 387) "the view of the Joachimites, that the chair of St. Peter should be for a considerable period the spoil of an adversary of Christ, who was to bear all the marks foretold of the Antichrist, came to appear more probable in the eyes of many persons," instancing the great Italian Dante (*Parad.*, 27, 22–24), the classical Petrarch (p. 395—referring to the sonnet beginning with "Covetous Babylon of wrath divine," etc.—Sonnet C., V. I., Macgregor's *Tranls. of Petrarch*). Comp. Smith's *Bib. Dic.*, art. Antichrist, where, in addition Almaric, Telesphorus, Ubertinus, John of Paris, Grostete, and Eberhard are mentioned as attaching the name Antichrist to the Pope ; Buckle's *Mis.*, vol. 2, p. 257, etc. ; Hurd's *Twelve Sermons ;* Bengel's *Gnomon ;* Calmet, Herzog, etc.

[6] Luther's views are so well known, being expressed in the various popular *Lives*, D'Aubigne's *His. of the Ref.*, etc., that they need not be repeated. Melanchthon, more conciliatory, was inclined to make the Turk the Antichrist. The opinions of the others are also expressed in numerous works, and are very decided in their utterance. Thus, e.g. Cranmer, when about to be committed to the flames (Brooks, *El. Prop. Interp.*, p. 266), said : "As for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine ;" and Ridley, just before his martyrdom, declared : "The See of Rome is the seat of Satan, and the Bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed. And for the same cause this See at this day is the same which St. John called in his Revelation Babylon," etc. Others might be mentioned, as e.g. Bucer, who, in the disputation at Berne, Jan. 7th, 1528 (D'Aubigne's *His. Ref.*, vol. 4, p. 290), said : "When Antichrist gained the upper hand throughout the world—in the East by Mahommet, in the West by the Pope—he was able to keep the people in the unity of error." Alfierio (1542), in his address to Luther, in the name of the churches of Venice, Vicenza and Trieso (Michelet's *Life of Luther*, Ap., p. 405), calls the Pope "Antichrist." John Huss, in *De Anatomia Antichristi*, preceded these in calling the Pope Antichristian. So also Beza, Bullinger, Calixtus, Hutchinson, Sandys, Philpot, Rogers, and others, have been instanced. Bickersteth, *Guide*, p. 165, says : "The Reformer, Bernard Gilpin, thus argued, assuming Babylon and Antichrist to be the same : 'If the Pope be Antichrist, I

see not only probable, but even necessary, causes to depart from the Popish Church. But if the Pope be not Antichrist, I see no sufficient ground for such a departure. It is not lawful to make a separation from the Church. But we are not only enjoined to come out of the Church of the Antichrist, but we see the fearful anger of the living God and hear His dreadful threats thundered out against those who shall remain in Babylon, that synagogue of Antichrist, Rev. 17 and 18.'" The personal references of Luther and others are frequently severe, as illustrated by (Mosheim, *Ch. His.*, vol. 2, p. 381, note 34) Wickliffe calling the Pope "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse-cutters." This was keenly felt by the Pope and his adherents, as shown e.g. (Mosheim, vol. 3, p. 296, note) when Christopher Rojas proposed the return of the Protestants, one of the terms annexed was "the acquittal of the Protestants from the charge of heresy, provided they would cease to call the Pope Antichrist." One fact alone evidences the interest in this direction ; the first book mentioned by Panzer, in his *Cat. of the Older German Lit.*, is *The Book of Antichrist*, or "Little Book Concerning Antichrist's Life and Rule through God's Providence, how he doth pervert the world with his false Doctrine and Counsel of the Devil," reprinted at Erfurt, 1516 (*Cyclop. Bib. Lit.*).

[7] In view of the fact that the Pope, Clement VIII., keenly felt the act of the Synod, that the King of France, Henry IV., resented it as implying that he was "an imp of Antichrist," that the French Government being offended caused the printing of it to be suppressed, we give the article taken from Bickersteth's *Guide* (foot-note, p. 174, and quoted from Quick's *Synodicon*, vol. 1, p. 226) as follows : "Whereas the Bishop of Rome has erected for himself a temporal monarchy in the Christian world, and usurping a sovereign authority and lordship over all churches and pastors, exalts himself to that degree of insolence, as to be called God, and will be adored, arrogating to himself all power in heaven and earth ; and to dispose of all ecclesiastical matters, to define articles of faith, to authorize and expound at his pleasure the Sacred Scriptures, and to buy and sell the souls of men—to dispense with vows, oaths, and covenants, and to institute new ordinances of religious worship. And in the civil state he tramples under foot all lawful authority of magistrates, setting up and putting down kings, disposing of kings and of their kingdoms at his pleasure. We therefore believe and maintain that he is truly and properly the Antichrist, the Son of Perdition, predicted by the holy prophets—that great whore clothed with scarlet, sitting upon seven mountains in that great city which had dominion over the kings of the earth ; and we hope and wait that the Lord, according to His promise, and as He hath already begun, will confound him by the spirit of His mouth and destroy him by the brightness of His coming." This Synod stated that "this was the common faith and confession of all our churches, and of this present synod, and one of the principal causes of our separation from the Church of Rome ; and that this confession we find contained in and extracted out of the Holy Scriptures, and had been sealed with the blood of a world of martyrs," etc. Comp. the Bohemian and Belgian confessions (Bickersteth, p. 174).

[8] The spirit of animosity often suggested the title, as e.g. when Pope Gregory called Frederick the Sec. "the apocalyptic beast," and Frederick retorted by designating the Pope "the great dragon." Even Bh. Andrews, not so far removed from the Romish type, in his Response to Cardinal Bellarmine maintains, in opposition to Papal supremacy, in one of his thesis, "that it may be probably gathered from the 2d ch. of the 2d Epis. to the Thess. that the Roman Pontiff is Antichrist." So Melchior Cano, a Spanish Ecclesiastic and Dominican, in his opposition to the Jesuits, taught that they were the forerunners and emissaries of the Antichrist, who was about to appear. A thousand similar instances could be quoted, where passion, or prejudice, or party spirit suggested and enforced the application, there being not the slightest attempt to investigate the subject calmly or dispassionately. Such perversions and simply denunciatory interpretations, probably, led Sir Thom. Browne (*Relig. Med.*, S. 46) to profess that the prophecies pertaining to Antichrist, as explained in his day, were unsatisfactory, making too much of a present existing fulfilment, so that he concluded "that Antichrist is the philosopher's stone in divinity."

[9] Others thought that when Luther married Catherine von Bora "that Antichrist must be the fruit of such a union, for it was predicted by some that he would be the offspring of a monk and a nun." This caused Erasmus to utter that biting sarcasm : "If that prophecy be true, what thousands of Antichrists the world has before now seen."

[10] To these might be added, Ellis's *Pseudo-Christus*, against W. Franklin and Mary Gladburg ; the title as given to several fanatics who claimed special Divine honors or position (as e.g. Munzer, Burchardt, etc.) ; Arnold's Antichrist of Priesthood ; Black's application

(in *Messias and Anti-Messias*) to Satan ; "the Priestcraft Antichrist," and "the Antichrist of Utilitarian Unbelief," and "the Spirit of Chivalry" (Stanley's *Life of Arnold*, vol. 2, p. 88, and vol. 1, p. 255) ; Claude Harms's "Pope of our Times, our Antichrist, in respect to faith is reason, in respect to action is conscience." The various expressed views result mainly (1) from a disregard to the distinctive marks of Antichrist ; (2) from a mistaking and confounding Scripture which describes some other hostile power with that portion descriptive of the Antichrist ; (3) from mere prejudice or bigotry attempting to make others odious ; (4) from the efforts to avoid the application of the title to themselves (as e.g. the Papacy, nationalized establishment advocates, etc., seeking various theories as an offset) ; (5) from the entertained idea that as there are "many Antichrists," the name might, without detracting from the notion of a still future Antichrist, be applied to individuals, systems, etc., exhibiting more or less of an Antichristian spirit ; (6) from the fact that such Antichrists are by many merely regarded as types or forerunners of an Antichrist still to arise in the future. This diversity—the resultant of human infirmity and common to all doctrine—should teach us the more caution in cleaving to Scripture, seeing that, as Mede long ago observed, "the wit of man is able, where it is persuaded, to find shifts and answers until the day of doom, as appears in so differing opinions held among Christians, with so much endless pertinacity on both sides."

[11] Some, as e.g. Bengel, Roos, Brandt, etc., think that the Papacy itself will yet assume a more infidel, Antichristian position, developing into the Antichrist. This is a favorite theory with a few of the Sec. Adventists.

[12] Comp. Bengel's *Gnomon*, vol. 5, p. 351, who gives a number of writers who insisted, that whatever Antichrist had arisen, one of pre-eminent wickedness was still future. He quotes Bernard, F. Lambert, the Divines of Heidelberg, 1561, and of Zurich, Jo. Brent, Crocius, Heding, Weisman, Horchius, Michaelis, and Vitringa.

[13] Yet it is a sad fact that many theological works, professing to give a systematic and detailed scriptural account of Eschatology, utterly ignore the whole subject, just as if the Bible did not give it any prominency. Such efforts in eschatology are seriously defective and misleading.

Obs. 4. In addition, the student will observe that the ancients and the moderns (more recent writers) *coincide* in making this Antichrist *a personal one*, and not merely a system of doctrine, etc. The force of the article attached (comp. e.g. Lange's *Com.*, 2 Thess. 2 : 3–5) leads to the idea of "*a single personality*," over against the collective (Zwingle, etc.) notion which (as applied to the Papacy, etc.) has also its upholders. Brooks (*El. of Proph. Interp.*, p. 257) asserts : "The Fathers were *unanimous* in their opinion that the Antichrist was to be *a person ;* nor has the Greek Church, which in most respects has maintained the sentiments of the Fathers on this point, ever made a question of it." Many Roman Catholic writers also described him as a person, and this individuality or personality is found in the writings of men in the various churches, some limiting it to a single individual, others extending it to a succession of persons.[1] The more ancient view of confining it to *a single person*, the leader of anti-Christian forces, *is revived and ably defended* by recent writers, as the most consistent with the titles given to him, the acts to be performed by him, etc. Our leading commentators (Lange, Delitzsch, Alford, etc.) favor it, while prominent prophetical writers (as Tregelles, Bonar, Purdon, Dean Trench, Bell, Birks, Chester, etc.) fully indorse it, as numerous works indicate. Even such writers as Pressense (*Early Years of Christianity*, p. 438, foot-note), are inclined to the view that Antichrist will be "*a personality.*" Van Oosterzee (*Theol. of the N. T.*, sec. 42) makes him "the highest and more individual concentration," and (*Ch. Dog.*, vol. 2, S. 145) declares : "Here it can only be said, that for him who interprets the Scripture without preconceived views and allows his thoughts to be brought into captivity to the obedience of the Word, there can be *no doubt*

that a personal Antichrist will yet arise before the close of the world's history." He repudiates "an ideal personality" (advocated by Hengstenberg), admits that other Antichrists have appeared, but only as the forerunners of a "*central personality*" still future. (He makes the characteristics pride and deception, which work by false signs, Matt. 24 : 24 ; 2 Thess. 2 : 9, adding : "Truly it is entirely natural, but at the same time the terrible irony of a higher Nemesis, that disbelief in the true miracle should yet once more be punished with a superstitious belief in false signs.") The position and prevailing view is that of Cyprian, who pronounced all heretics—all that was opposed to Christ—"the precursors of that *one and special Antichrist* which is to come at the last end of the world" (quoted by Bickersteth, p. 165). Comparatively few entertain the idea of a Satanic incarnation, or a resurrected Judas (reviving in another form and person the old resurrected Nero—comp. Stuart, *Apoc.*, vol. 2, p. 441—theory, Sulp. Severus saying : "At the close of the age, he is to be sent again that he may exercise the mystery of iniquity") ; the large majority inclining to his being *a mere man*, wonderfully endowed, and in whom wickedness shall reach its consummation (some incorporating in a measure Theodoret's or Chrysostom's idea that he shall be under the special energy of the devil and exhibit therefore Satanic might). Smith's *Bib. Dic.*, Art. Antichrist, 5, commenting on the titles given to Antichrist (2 Thess. 2), remarks : "If words have meaning, these words designate *an individual*," and Olshausen (*Com.*, 2 Thess. 2) declares : "*The individuality of Antichrist* can manifestly be excluded from this passage *only by forcing* its meaning."[2]

[1] The Waldenses, more early (as in "The Noble Lesson," Smith's *Bib. Dic.*, art. Antichrist), held also to a personal, individual Antichrist, which later was changed as we already quoted. Those limiting it to a single person were divided respecting the nature of him. The quite early Fathers, judging from their expressions, expected him to be a man in whom wickedness would culminate ; at least the additions afterward made are not found in their writings. Hippolytus made Antichrist (Baring Gould's *Curious Myths*) the devil, occupying a phantom body, or (Brooks, *El. Proph. Interp.*) the devil assuming "the appearance of flesh, but not be really so, and boast himself to be born of a virgin." Others, as Hilary, made him "true man and true devil," a diabolical parody of the Incarnation. John Damascene says he will be "a devilish man," i.e. a man inspired by the devil. Lactantius, Sulpitius, Bede, made him the son of the devil and his mother a harlot. Hilary's opinion that the devil would become incarnate, as the Word was in the Man Jesus, was continued by others on the ground that "the mystery of godliness" was exhibited in its highest form in the Incarnation and so also would "the mystery of iniquity." Jerome says (Bickersteth's *Guide*, p. 161), "Let us not suppose him, according to the opinion of some, either to be a devil or a demon, but one of the human race in whom all Satan shall dwell bodily," etc. (on 2 Thess. 2, and comp. Ambrose Com. on Apoc.). Brooks (p. 258, comp. Lange, 2 Thess. 2 : 1–12 ; Doc. 3 : 1) remarks : "Chrysostom, Theophylact, and Theodoret thought he would be a real man, but the agent of Satan. Most, however, of those who thought he would appear as man (whether he would be Satan incarnate or not) concluded likewise that he would appear as a Jew, or actually be "a Jew, of the tribe of Dan" (the tribe of Dan being omitted in Rev. 7, suggesting the Jewish origin). So extensively was this entertained that Bickersteth (p. 159) remarks : "the Early Fathers of the Church held generally, that there would be a personal Antichrist—born of a Jew to be developed shortly before the Sec. Coming of Christ, and to be destroyed in Judea." * During the Middle Ages many believed (Hagenbach's

* After writing the preceding, I found that Meyrick (Smith's *Bib. Dic.*, art. Antich.), says : "The authors of the Sibylline Oracles A.D. 150, and of the Apost. Constitutions, Celsus (see Origen c. Celsus 6. 6), Ephrem Syrus A.D. 370, Theodoret A.D. 430, and a few other writers seem to have regarded the Antichrist as the devil himself rather than as his minister, or an emanation from him. But they may, perhaps, have meant no more than

His. of Doc., vol. 1, p. 120, Döllinger's *Prophecies of the Middle Ages*) "that Antichrist would either be brought forth of a virgin, or be the offspring of a bishop and a nun." Vincens Ferrer (Döllinger, p. 329) "was fully aware, when he wrote to Pope Boniface XIII., that the Antichrist was already nine years old; it had been contemporaneously revealed to many, demons had been forced by exorcism to declare it;" a revival of an old opinion as e.g. Martin, Bh. of Tours, about A.D. 380 gave out that the Antichrist was then living, though still a boy. Such views led to those curious works noticed by Baring-Gould, Döllinger, etc., in which the birth, life, and death of the Antichrist is represented in rude woodcuts. The Minorite Peter de Boreth (*Chron. of Alberich*, Döllinger, p. 344), had the Antichrist already born and ten years old (1237), Bowers (*His. Popes*, vol. 2, p. 439), relates how Paschal II. came to Florence, whose bishop maintained that the Antichrist was already born and the end of the world at hand, and held a council respecting it, resulting in his enjoining the bishop's silence. In *the Annals* of Roger De Hoveden, vol. 2, p. 177, etc. (Bohn's Lib.), Joachim's (Abbot of Curazzo) views are given, and among other things it is asserted that the Antichrist which was to come, "He is already born in the city of Rome and will be elevated to the Apostolic See" etc. And, to indicate the views afloat, in the interview between Joachim and Richard the King of England, the latter in reply to the former said: "I thought that Antichrist was to be born in Antioch or at Babylon of the descendants of Dan, and was to reign in the temple of the Lord at Jerusalem," etc. Joachim virtually had a number of Antichrists, making "the seven kings" to be "Herod, Nero, Constantius, Mohamet, Melsurmet, Saladin, and the Antichrist." Döllinger (p. 377) observes: "With reference to the Antichrist, who is meantime to appear, there are contradictory statements in the writings of Joachim, which are, however, capable of reconciliation since he adopted the opinion that there are to be many Antichrists, partly in succession, partly contemporaneously, and that nearer the end of the world's history so much the more would they be multiplied." (Comp. art. Antich., Smith's *Bib. Dic.*, 6 : 1.) Sir John Maundeville (*Travels*, ch. 10) says: "In Chorazin shall Antichrist be born, as some men say; and others say he shall be born in Babylon; for the prophet saith, out of Babylon shall come a serpent that shall devour all the world." "This Antichrist shall be nourished in Bethsaida, and he shall reign in Capernaum, Luke 10 : 13, 15," a revival of Adso's opinion repeated by Th. Aquinas, etc. Turner (*His. of the Anglo-Saxons*, vol. 2, p. 477, etc.), gives a summary of Acuins's views respecting the Antichrist: "He is to be born of a most flagitious robber and harlot, with the aid of the devil, at Babylon. He will pervade Palestine; convert kings, princes, and people; and send his missionaries all over the world. He will work many miracles; bring fire from heaven; make trees vegetate in a moment; calm and agitate the sea at his will; transform various objects; change the course of rivers; command the winds; and apparently raise the dead. He will bitterly persecute Christianity. He will discover hidden treasures and lavish them among his followers; a dreadful period of tribulation will follow. He will not come until the Roman Empire has entirely ceased, and that cannot be while the kings of the French continue. One of the French kings is, at last, to obtain the whole Roman Empire and will be the greatest and last of all kings. He is to go to Jerusalem and lay down his crown and sceptre on Mt. Olivet. Then Antichrist is to appear, and Gog and Magog to emerge. Against them this French king of the Romans is to march; to conquer all nations, destroy all idols, and restore Christianity. The Jews are to be restored," etc. Malvenda (Rees' *Cyclop.* art. Antichrist), made, in his work, Antichrist born of a Jew of the tribe of Dan, basing his deductions upon Gen. 49; Jer. 8 : 16; Rev. 7. It is a little singular how some of those old notions are revived in recent writers. Thus e.g. Chapell (*Proph. Times*, Sep., 1873, p. 131), says: "if the mystery of godliness' was God manifest in the flesh, perhaps, 'the mystery of iniquity' will be Satan manifest in the flesh." "It is a serious question whether the Incarnation will not have a Satanic parallel; whether Antichrist will not be a demon-man just as Christ was a God-man; whether he will not be miraculously begotten by Satan as Christ was by the Holy Ghost. So also *Nathaniel*, vol. 14, p. 6, Dec., 1870. (The student will see how this opens up the old story of angels mingling with the women in the Antediluvian world and producing giants, the old monkish legends of demon copulation, the claims of the heroes of antiquity to a supernatural origin, etc. Comp. Sir Th. Browne's *Works*.) Litch (*A Complete Harmony*

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to express the identity of his character and of his power with that of Satan." The same authority says, that a man energized by Satan, or having Satanic powers, was believed in by Justin, Irenæus, Tertullian, Origen, Hippolytus, Cyprian, Victorinus, Lactantius, Cyril of Jerusalem, Jerome, Chrysostom, Hilary of Poitiers, Augustine, and Ambrose.

of Dan. and the Apoc.) returns to the same, when he makes him a being from hell confederated with Satan, and introducing an infernal supernaturalism, etc. Reinke (*Proph. Times*, vol. 11, p. 92), also says : "The Antichrist will be a resurrection man, he will ascend out of the abyss ; apparently Satan's masterpiece "—and he makes the false prophet confederated with him likewise a resurrected person, viz., Judas Iscariot because of John 17 : 12 ; Ps. 109, etc. So also Olshausen (*Com.* 2 Thess.) makes him a Satanic incarnation. And to this may be added Hofman's idea (*Die Heil. Schift N. Test.*, p. 330, vol. 1), that Antiochus Epiphanes is to be revived again, resurrected, and become this Antichrist ; thus applying the Neronic resurrection theory to Antiochus. So Brown, the Evangelist, and others, revive this Neronic idea, viz., that Satan brings up some deceased one, like Antiochus, Nero, or Napoleon, and incarnates himself with him. Dr. Braune (Lange's *Com.*, 1 John, p. 75), declares that *the* Antichrist, just as "the many antichrists," is a man, and opposes the Satanic theory as follows : "Hence Antichrist is not Satan himself (Pseudo-Hippolytos, Theodoret) : the idea of Satan becoming man *is inexecutable*, since the Eternal Word only, the Image of the Father, in which man has been created, can become man." The reason, apparently, for such a view of the Antichrist springs from the remarkable performances that are attributed to him in prophecy, which it is supposed that a mere man cannot possibly produce, and hence the supernatural even in birth or rise is attached to him, thus overlooking the prophecies which bring him in as one who regularly succeeds to this position in an allotted line of descent. If he be, as Cyril of Jerusalem pronounced him, "some great man raised up by the devil," or if evil culminates in him, yet this is done in reference to—not in opposition—his regular descent in the manner predicted.

A few considerations alone will indicate to the student the impossibility of receiving such notions of Satan being the Antichrist, or Satan's direct offspring, or a resurrected person in whom Satan is incarnate, or one (Lincoln's *Lects. on Rev.*, p. 161), possessed by a lost spirit or demon, the chief one, most mighty, called Destroyer. 1. All prophecy, as already shown, indicates that he comes in regular succession out of the revived Roman Empire ; like the other heads or powers he has an earthly origin, which is a fact taken for granted in logical connection. 2. The doom of Antichrist is one separate and distinct from Satan, as e.g. a comparison of Rev. 19 : 20 and Rev. 20 : 10 plainly shows. 3. This would be giving Satan a resurrecting power which alone is bestowed upon Jesus. 4. Such a caricature of Incarnation is utterly unnecessary, seeing that all the prophecies can be fulfilled in a person, *specially* under the influence of Satan. 5. Other reasons are given in the text and notes which confirm the personality and humanity of this Antichrist (to which the reader is referred), so that a constant reference is made to the "*man*" (as e.g. Ps. 52 : 1 ; Isa. 51 : 12 ; Ps. 118 : 6, etc.). 6. Other antichrists (many) are spoken of, and alluded to, as human, and analogy requires the same of this one.

[2] The student will be interested in a few expressions of opinion thus presented. Riggenbach (Lange's *Com.* 2 Thess. 2), says : "*The Man of Sin*, again with the article, the one already known to them ; plainly a personality." "The complete opposite to Christ is not a spiritual tendency, but a person. Nor is he called merely '*a martōlós*, but *the Man* of Sin, in contrast with Jesus, *the Man* of obedience." Dr. Fausset, the commentator (*Christ. Herald*, Ap. 10th, 1879), expresses his faith in "an individual Antichrist," and refers to John 5 : 43, where the contrast to the personal Christ in the words "another" and "him" "distinctly foretells an individual deceiver." (Comp. his *Com.* on 2 Thess. 2, and the Apoc., where the same views are given.) Irenæus, who conversed with the disciples of John, said : "By Antichrist we understand a single individual whom Satan shall use pre-eminently as his instrument, just in the same way as he did the serpent when tempting our first parents to rebel against God,"—calling him "an impious and unjust person." Alford in *Proleg. to Thess.*, p. 50, says : "We still look for the Man of Sin, in the fulness of the prophetic sense, to appear, and that immediately before the Coming of the Lord. We look for him as the final and central embodiment of that *anomia*—lawlessness—that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce ; still we would not forget that both ancient and historical interpretation points this way. Almost all great movements for good or for evil, have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages." This conclusion reminds one of the language employed in Lange's *Com.* on 2 Thess. p. 137, where after

specifying this personal Antichrist "as the Godless, self-deifying ruler of worldly empire," it is added : " In every worldly empire a tendency to apotheosis had been observable (Nebuchadnezzar, Alexander) ; of this current Paul notes the shameless consummation. Why should it be 'more conceivable' that in this last empire *the personal climax* should be omitted, which was wanting in none of its predecessors? In all history there exists a reciprocity of action between the actual movement of the time and the achievements of *an energetic personality.* For every historical individual there is a thousandfold work of preparation, and he makes his appearance not otherwise than as a child of his age. And again the drift of the time only reaches an irresistible supremacy, when *one man* conceives the spirit of the time at its height, with bold grasp brings to bear what is fermenting half obscurely in a thousand minds, and so stamps the age with his seal. He can do it, if he has the courage—after all, it will be the effrontery—to express and carry out what is in a thousand hearts." "A Member of the Boston Bar" in his *Briefs on Prophetic Themes,* justly argues that the same reasoning which makes out the personality (from prophecy) of the Christ also confirms the personality of the Antichrist, both being spoken of in the same way. Comp. a tabular statement given by Rev. Parsons in "The Present Age and Development of Antichrist" (*Pre-Mill. Essays,* published by Revell, p. 217), where it is shown that the language applicable to the personality of Jesus is likewise applied to the Antichrist. Indeed when John refers to "many antichrists" in his day, "even now," he evidently does not limit the notion to systems or dynasties, but includes individuals as such. When Jesus says : "I am come in My Father's name, and ye receive *Me* not ; if *another* shall come in his own name, *him* will ye receive," we cannot divest ourselves of the idea of an individual thus coming, which is enforced by the express language relating to Antichrist, such as "*Man of Sin,*" "*son of perdition,*" "*the wicked one,*" "*the prince* that shall come," etc. Hofman (*Prophecy and Fulfilment*) holds to a future personal Antichrist ; so Gregory (*Earth's Eventide*) assumes the same, and that he shall aid in restoring the Jews, rebuilding the temple, prostituting the latter in the basest manner ; so also Brookes (*Maranatha,* p. 435), says, he is "a person, appearing in the last days, as the exponent and head of the universal infidelity and blasphemy that shall prevail." Dr. Lange in art. "Antichrist" in Herzog's *Ency.,* fully indorses the patristic idea of a future personal, individual Antichrist. Dr. Tregelles (*On Daniel,* p. 191), shows clearly that a worse power than even the Papacy causes the rise of the personal Antichrist, that Rationalistic Infidelity is paving the way for his appearance, etc., and quotes Krummacher (*Evang. Christendom,* Oct., 1851, p. 334), of Berlin, discussing the forms of opposition to belief current in Protestant Germany, and concluding thus : "Little more is necessary than that a mighty and talented personality should appear, who should set himself up as the centre of Infidelity, and represent it with energetic pathos and strong decision, and the reign of 'the Man of Sin' would be among us in more than a state of embryo." Dr. Braune (Lange's *Com.* 1 John 2 : 18) insists that as the Antichrists of v. 19 were persons so the Antichrist must also be a person, and emphasizes the word "man" in "the Man of Sin." Thus we might quote Seiss (*Last Times*), Burgh (*Lects. Sec. Advent*), Kelsall (*Antichrist*), Darby (*Lects. on the Hopes of the Church*), Denny (*Comp. to the Chart of Seventy Weeks*), Maitland (*Apos. School of Proph. Interp.*), as well as highly interesting statements enforcing the same by Baxter, Purdon, Strange, Kelly, Molyneux, Wilson, Porter, Phillips, Frere, Taunton, and many others.

Obs. 5. (1) Another feature in the discussion of the past, and *fruitful of mistake* (even in otherwise very able writers), is *the indiscriminate application* of all predictions relating to antichristian powers to this *one* Antichrist. Thus e.g. Protestant writers have quoted, Rev. 17, and interpreted the woman as representative of the Papacy. This favorite application, confirmed, too, by a historical record and association the most powerful, is also made out to be the Antichrist over against *the most positive proof* in the chapter itself, that (however much the Papacy may aid in the coming of the Antichrist and be with him in *the initial* career) this woman, delineative of the Romish Church, is likewise destined (v. 16) to be punished and overthrown by "the ten horns and the beast" (so Bengel, Stuart, etc., read, comp. Tischendorf's *N. T.*), i.e. by the confederation under *the Antichrist* as the context plainly shows. *How, then,* can the Papacy, here

doomed to confiscation, fearful retribution, and utter destruction, *be the Antichrist* under whose leadership and inspiration *this* is performed? And yet this simple and indisputable distinction has been overlooked by many, thus burdening interpretation with palpable contradiction. (This also shows that the Papacy (as advocated by Faber, etc.) is not the false prophet, or the second beast, Rev. 13, associated with the last head of the first beast, because this prophet remains in flourishing existence down to the final catastrophe *after* the woman has met her fated end.)[1] The whore is *not the* Antichrist, since she comes to her doom when this Antichrist is at the height of his power, and to blend together what the Scriptures so plainly separates only introduces confusion. Any interpretation (as e.g. Bengel, Schmucker, etc.) which makes either the Beast out of the sea, or the Beast out of the earth (these existing down to the battle with Christ) to be the Papacy is *most certainly erroneous*, and involves the predictions into contradictory statements. For, however much this Beast out of the sea may have sustained the Papacy in the past (as taught in Rev. 17), it will, under the last head of this same Beast, be its *deadly enemy*, and it is only under this last head (still future, Prop. 160, etc., that this second Beast arises. The points of resemblance between these and the Papacy, however striking, are not sufficient *to justify* so wide a departure from the plain prediction. The Antichrist and his associate perish under the power of the Mighty King and His armies; the Papacy is previously overthrown by this Antichrist and his confederation.[2] To the believer, such a distinction is *all-sufficient*, although other reasons (such as the tracing of the seven heads in the Roman line, etc.) are to be found corroborative of the same.

(2) Again: Another and more plausible interpretation is that given to the little horn of Daniel, ch. 7, which is at great length and force —owing to strong resemblances—applied to the Papacy, and hence characterized as descriptive of the Antichrist (excepting Faber, and some others, who make this application without designating the little horn or the Papacy as the Antichrist). This theory, which has had a multitude of expounders (and is ably presented by recent writers, as Barnes, *Com. Dan.*, Guinness, *Approaching End*, etc.) is not at all abashed by the fulfilment of its year day, 1260 years, dated from A.D. 533 or 606, *without the corresponding destruction* predicted to accompany the close of the times, times and a half. Its advocates still endeavor to find some explanation to satisfy, if not remove, the difficulty. But one, which clearly shows that this little horn is *not* the Papacy they cannot possibly overcome, viz., that the fate of this little horn is brought about *not* by the interposition of earthly powers (as e.g. is the case with the woman in Rev. 17), but (as in the case of the last head of the beast and the false prophet) *by direct agency of a supernatural nature*. The prediction of Dan. most certainly impresses the reader with the idea that this horn exists down *to* the coming of the Ancient of Days, *to* the personal Advent itself, *thus corresponding*—whatever inchoate fulfilment may be attributed to it—*with the Antichrist destroyed at Christ's Sec. Advent and not with the whore previouly destroyed by the Beast and ten horns.* Faber's position is also untenable, owing to this identity of end, *a crucial test* that very few of the past theories are able to sustain. For this reason we must regard Daniel's little horn in the 7th ch. as *both* delineative of the Antichrist and still future. The only objection of a serious nature (which would support Faber's view) is, that

Daniel speaks of the beast as "slain and his body destroyed and given to the burning flame," while in Rev. 19 the beast is taken and "cast alive" into the lake of fire; but this is removed by considering that Daniel refers more to the Kingdom aspect (v. 23) of the beast and its utter destruction, and John more to the individual aspect, the leadership or last head, of the beast, for it is fully demonstrated (Prop. 160) that both beasts (in Dan. and John) are identical, and hence the language is not to be so pressed as to form an antagonism. If the objection, however, in the estimation of any, is a valid one, then the prophecy cannot be taken as descriptive of the Antichrist (seeing that their ends differ), but must be received very much in the manner specified by Faber, the Antichrist following after the little horn. The student in deciding this point will consider two things (1) that Daniel's prophecy, pertaining largely to the Jewish nation, as under Gentile domination, would *hardly omit mention* of the last great Antichrist in so connected an epitome; (2) that it would be strange to omit what *directly* (as e.g. Zech. 14, etc.) pertains to the nation and the great tribulation; and (3) link the overthrow of the Papacy (if denoted) with the immediate setting up of the Messianic Kingdom and reign of the saints, when virtually (according to this theory) *the greatest* of all enemies and *the most fearful* of all persecutions still intervened between. Hence, regarding the prophecy in its connection with the last things, we are forced by *preponderating* testimony to regard it—whatever inchoate fulfilment for wise purposes was allowed—as applicable *to the still future history of the Antichrist*, the last head of the beast, who as the representative head will be cast into the lake of fire, while his Kingdom is utterly consumed, i.e. the body, in his associated kings and followers will be slain, etc.[3]

(3) Again: Many writers when delineating the rise of the Antichrist, as given in Dan. 7 or Rev. 13 and 17, out of the seventh head unhesitatingly, and justly, too, have him *developed out of the revived Roman power* or Kingdom; but when they come to Dan., ch. 8, we have at once a discord, for they tell us that (as e.g. Reineke, *Proph. Times*, vol. 11, Baxter's *Napoleon*, etc.) this Antichrist "will take his rise out of one of the four Kingdoms into which *the Greek Empire* was divided at the time of Alexander's death," and without explanation *how* this can be so, make this little horn *the exact counterpart* of the little horn in ch. 7. If they are correct in the interpretation of ch. 8, *then* it follows that the little horn of ch. 7 is not, and cannot be, identical with it, seeing that the one springs out of the Eastern Kingdom and out of the third beast from one of its four heads, and the other arises out of the fourth beast or Kingdom. Hence some writers, noticing the discrepancy, advocate that each horn represents a distinct and separate hostile power. Thus, e.g. Faber, Barnes, and other writers, hold that the little horn of ch. 7 portrays the Papacy and the little horn of ch. 8 the Mohammedan power; others, as e.g. a writer in *The Israelite Indeed*, Dec., 1861, hold that ch. 8 describes the still future Antichrist who is to arise out of one of the emerged or revived four divisions of Alexander's Empire, and identifies it with that of ch. 7, without attempting *to reconcile, or even notice*, the difficulty. If the prophecy of ch. 8 really delineates the rise of a power out of the Greek Empire, *then* it cannot be applied to the power rising out of the Roman Empire, and, instead of quoting it as applicable to the last Antichrist developed out of the fourth beast, we must fall back upon the theories, either that it refers exclusively to the Mohammedan power or to another one that is to arise in

the East (co-operating with the Western) at the time of the end. If, on the other hand, we accept of the views of Sir. I. Newton, Bh. Newton, Cunningham, etc., viz., that the little horn of the goat denotes *the Roman Empire as established in the East*, then there is *a point of contact* (considering the Roman Empire as a unity) by which the prophecy can be used *as identical* with that of ch. 7. But until this matter is cleared up, and the point of indentification fully stated and proven, it is *uncritical*, to say the least, to employ those prophecies so indiscriminately.[4]

(4) Again: Writers have taken the year-day fulfilment of the Apoc. (as given e.g. by Elliott, Lord, etc.) as proven, and from it have deduced a chronological arrangement (as e.g. Bagster, etc.) respecting the literal-day fulfilment still future. All such deductions are hazardous, and from the nature of the case *cannot prove reliable*, since, allowing even a sort of inchoate fulfilment to the Apoc., on the principle advocated, *a regular and consecutive fulfilment of the seals, trumpets, and vials has not yet*—however coincident and expressive the inchoate fulfilment hitherto may have been—*been realized as predicted.* Not only the variety of interpretations (some e.g. applying the first seals to the Church, others to the Roman power, etc.) forbid it, but a glance at the sixth seal (as e.g. compared with last vial, Rev. 16 : 17, 18; Isa. 24 : 18, 20; Joel 3 : 15, etc.) and at the simple fact that the vials which contain the seven last plagues in the outpouring of God's wrath are *preceded* by the res. and translation of the 144,000, and stand closely related to the slaughter (Rev. 14 : 10) and harvest of the martyrs. Hence, whatever fulfilment may be accorded to portions of the Apoc., it is, in view of the unsettled and conflicting opinions concerning such fulfilment, impolitic to take it as *a basis* for a future one.[5]

(5) Again: The failure *to abide* by the force and propriety of symbolical language, when *once admitted* to be symbolical, is prevailing to a great extent, and forms a most fruitful source of erroneous conclusions. Thus, e.g. we have writers who adopt the year-day fulfilment, and insist upon its accuracy, basing their opinion upon the alleged fact that the symbols have been thus verified; but when they come to the literal-day fulfilment the symbolical language is taken for literal, so that, by way of illustration, the locusts interpreted under the former as representative of human beings arising in their might, etc., are transformed by the latter method into real, literal locusts. Others make the language in one passage symbolical and in another literal, according to fancy, so that not only fruitful diversity but direct contradiction is involved. By the observance of a few rules legitimately drawn from, and abundantly exemplified in, the use of figurative language, an immense amount of irrelevant and misleading interpretation would have been avoided.[6]

[1] This is the more important to notice, since various writers of Europe and this country, not observing the overthrow of the woman *before* the final conflict, continue to make most inconsistently, the Papacy to be destroyed as the Antichrist at the Sec. Advent. The least consideration—if it once be allowed that the woman of Rev. ch. 17 is a portraiture of the Papacy—ought to suffice to set aside such an interpretation. Some few suppose that because the act of this destruction of the whore being mentioned after the war with the Lamb (v. 14) it follows that event, but (1) verse 15 to 18 is an appended explanation and addition to what preceded; (2) the war with the Lamb results in a complete overthrow of the beast and confederation, so that it cannot follow; (3) the order laid down in Rev. 14, where the fall of Babylon precedes the martyrdom under Antichrist is conclusive.

[2] The student will observe that such considerations set aside a thousand fanciful interpretations respecting these beasts, some linking the Papacy with the first beast as a

head ; others with the second beast as thus represented ; and others even making them both declarative of the Popedom. The simple fact that they exist in full strength *after* the Papacy has been overthrown ; that the Papacy does not fall at the open Parousia of Jesus and His saints but *previously ;* that the beast and false prophet *after* the doom of Babylon wage war with Jesus and perish—this is *amply sufficient* to set aside all such Papal references. Any theory, however plausible, which contains such self contradictions is most certainly defective and misleading. The Papacy is graphically described in the harlot supported by the beast, drunken with the blood of saints. Her portraiture, divinely given, is faithfully delineated by history, but when we convert—under any plea —the woman into the beast itself, we pervert the prophetical portrayal, and introduce our own representations. The confusion, even among able prophetical writers, on this point, after *the express guard* thrown around it by the Spirit, is something to be regretted. That class of interpreters who make the first beast of Rev. 13, the Antichrist, in its last head, are to be commended as correct, when thus made aside or separate from the Papacy. Those who make (like Napier, Bh. Newton, Cunninghame, Woodhouse, Habershon, etc.), the second beast, on the principle that it applies to the Papacy, the Antichrist, are certainly in error. Those (like Brightman, Gill, Vitringa, Croly, Fysh, Elliott etc.), who make both beasts to be the Antichrist, do so in violation of express prophecy. Fausset (*Com.* Rev. 13) makes the second beast the Antichrist, being merely the first beast in another form, but this is forbidden by its separate mention, its aiding the other beast, its subordination to the first beast, its aiding the first beast in making war, and perishing in connection with it.

We repeat, therefore, with emphasis, that finding, as we do, in a logical consecutive manner that the Antichrist is the last, culminated head of the First Beast of Rev. 13 and 17, the same that is destroyed *by* the personal Second Advent of Jesus, and *after* he has desolated and burned the harlot, simple consistency demands us to consider—aside from other reasons—that the Antichrist of Dan. 7 and of 2 Thess. 2, which meets with the identical fate, is likewise the same, and cannot be applied to the great Apostasy or Papacy. We are forced to such a conclusion by the comparison already instituted. (Comp. Obs. 6.) Ebrard (*The Rev. of John*) takes the position that the Reformers were mistaken in confounding the Romish Babylon with the last and highest concentration of Antichristian power. This is so, and we need not be surprised that they, lacking the developments of history and the increased study and comparison given to the subject, should make this mistake, when it is yet evidenced in numerous prophetical writers of the present day, who cling to it with persistency and prejudice no matter how plainly refuted. Hengstenberg refuses to identify the beast of Rev. with the Papacy, but then referring to Bengel he wrongfully concludes : " He (Bengel) held with the Church of his day that the beast was the Papacy, *Chiliasm is the necessary consequence of this view.*" It is not a necessary consequence as seen in the Church before the Papacy, Reformers, Pre-Millenarians, and opponents.

[3] Attention is directed to Meyrick's interesting art. " Antichrist" in Smith's *Bib. Dic.*, who deciding from 2 Thess. 2 and John's Epistles that the Antichrist is an individual person, concludes that as Daniel's little horn indicates a polity (including also the Apoc. Beast as identical with this horn) it cannot be the Antichrist. This conclusion based upon such a premise is inconclusive for the simple reason that this Antichrist arises out of a polity, is at the head of a polity, and therefore the Spirit in tracing the rise of him may well predict of him *both* in his personal relationship and in that of his polity. Indeed if he is, as predicted, the last head of the beast, the only possible manner to identify him for purposes of warning, etc., is to represent him *in both these aspects.* As a single individual it is impossible for him to accomplish what is predicted ; it is as a person directing a powerful government, etc., that he performs such great things. Besides the continued existence of the little horn and of the last head of the Apoc. Beast down to the Open Advent, etc., clearly and unmistakably unites the same with the Antichrist of 2 Thess. 2. Consequently Riggenbach (Lange's *Com.* 2 Thess. 2 : 3–5) interprets, " more correctly we shall recognize in this little horn of the 7th chapter (Daniel) the yet future adversary," and makes it to agree with 2 Thess. 2. Tregelles (*On Dan.*, p. 40, etc., and so others), correctly makes the little horn (and ten horns) the still future Antichrist, and in a sentence presents so cogent a reason for not applying it to the Papacy, that we see not how its conclusion can be avoided : " The Papacy existed *before* the breaking up of even the *Western* Empire, instead of being a horn springing up *after* the other ten." Baldwin (*Armageddon*, p. 191), making this horn the Papacy, is utterly opposed by the facts of history, and the relation that the Empire and Papacy mutually sustained.

[4] Another method by which the prophecy may be used as applicable to the future personal Antichrist is the old one given by Jerome, advocated by various authors, and indorsed in the art. "Antichrist" in Smith's *Bib. Dic.* That is, the prophecy is descriptive of Antiochus Epiphanes, who is a type—thus to be understood—of the coming Antichrist. See the quotation from Jerome and argument. The objection to this is, that Antiochus does not in all particulars meet the conditions of the prophecy, (as we have shown elsewhere, for that theory links Dan. 8 and 11 together) and that his overthrow is not followed by the grand results predicted. It is certain that *the* Antichrist, pre-eminent, will not arise out of the revived subdivided (four) Macedonian Empire (as e.g. held by Baxter *Christian Herald*, Jan. 23, 1879), because this is positively forbidden by Dan. 2 and 7, and Rev. 13 and 17, which all point *to the Roman Empire* in its divided form as the source from whence he springs. A writer in *Waymarks in the Wilderness*, vol. 3, p. 226, and vol. 3, p. 405, tries to reconcile Dan. 7 and 8 by making the Antichrist to arise in the Eastern and not in the Western portion of the Roman Empire, and to do this says that the four subdivisions of Dan. 8 will be revived in the future formation of the ten horns of Dan. 7. This, however, is opposed to *the continuity* of the prophecies, and *the identity* of the beasts. It is, however, ingenious and worthy of consideration. As the last head of the beast (the Antichrist) and his coadjutor (the second beast) are both future, we can only conjecture the method of reconciliation. If the idea of incorporation into the Roman Empire is not correct, then perhaps we may hazard another, viz., that Dan. 7 refers to the head, the leader, and Dan. 8 to the second beast, the false prophet. But we decidedly favor the interpretation suggested by able writers, viz., that these four kingdoms being absorbed by the Roman Empire they must be regarded, after such absorption, in the light of Roman unity. Fausset and Tregelles (so others) think that the Antichrist is the last head of the Roman power, but spring out of (as to location) the territory formerly occupied by one of those Grecian kingdoms, four of the ten horns virtually reviving those kingdoms. We, however, call the attention of the critical prophetical student to this fact, viz., that several of these (4) Grecian kingdoms fell to the Romans professedly as an inheritance and were merged into their polity; hence Dan. 2 and 7 preserve the Roman unity, while Dan. 8 intimates (not a violent overthrow but) a peaceful incorporative act, which virtually prolongs attained characteristics and, probably, fixes the location of Antichrist's rise. Antiochus must be dismissed because he was a king in the regular succession and the prediction relates to the time of the end and Jewish deliverance. Mohammedanism cannot be received because it did not continuously spring out of one of the Grecian kingdoms, and not out of the Roman Empire. The last head of the Roman Empire must (in union with Dan. 2 and 7, Rev. 13 and 17) be denoted, and this is historically made satisfactory in this way: Daniel having twice already presented the fourth kingdom, he now in reintroducing the Grecian, lays stress on Alexander's dominions being divided into four great parts, and that—at least—one continues on with a prolonged life until this king of fierce countenance—the Antichrist arises—and this prolongation is effected by being merged into the Roman by legacy and conquest, and *yet retaining much of the Grecian* characteristic. If we open the History of the Roman Power, we find that *after* the grants of Perseus and Cleopatra, after the vast Eastern absorption, the customs, etc., of the Greeks were largely adopted; and the adaptation and affiliation were so prominent especially in the Eastern division, that—without ignoring Roman unity—the line of Constantinopolitan Rulers were designated *Greek Emperors*. One thing is self-evident, that this fierce king rules at "the time of the end," at "the end of the indignation," when "the transgressors are come to the full," and that the time and actions ascribed to him, as well as the results, fully accord with that predicted of the last head of the Roman power. This prediction of Dan. 8, while not invalidating the legal unity of the Empire, may thus give us two hints: (1) the Grecian affinity that we have mentioned; (2) that this last head may arise within the territorial limits of one of these former kingdoms. (Those who favor Russia as developing the future Antichrist, can only do so, consistently with other predictions, by making it to obtain countries thus absorbed by the Roman Empire and in virtue of such relationship professing—even perhaps in Constantinople, the capitol—to revive and perpetuate the Roman Empire. Time must determine which is the best application.) One clause relating to this king is pregnant with meaning (Dan. 8 : 24 "his power shall be mighty, but not by his own power") serving to locate the time of fulfilment and to identify the king intended, for it points us at once to Rev. 13 : 2; 16 : 13, 14; 17 : 12, 17; and 19 : 19. We may rest assured that any interpretation that does not bring in "the last days," the Jewish restoration, the Messianic Kingdom as covenanted (the desire and hope of Daniel), the fulfilment of predictions relating to Mill. blessedness (the outcome

of all, as e.g. shown in Dan. 7, etc.), is defective. So also any effort to make one of the Grecian kingdoms of Dan. 8 to be the fourth kingdom (i.e. not the Roman), seeing that that is specially guarded against in Dan. 7, where the four Grecian are in regular succession to Alexander's, while the fourth (Roman) is another and separate kingdom gaining the supremacy over all others. Hence we must carefully distinguish the powers, and also allow a certain amalgamation, as presented in prophecy and recorded in history.

[5] It is sufficient, against this theory, to point out that Rev. 15 expressly affirms the deliverance and exaltation of those who refused to worship the Antichrist and assume his mark *before* the vials are poured out, and that we are under the sixth, is *premature and opposed to fact.* The truth is, as our line of argument shows, that the Antichrist and his worship are still future, and that any supposed fulfilment of the vials is fanciful and misleading. This is becoming more and more clearly apprehended by prophetical writers.

[6] Even those who apprehend the symbolic language and endeavor to draw correct conclusions from its use, permit themselves too often to lay special stress on some trivial part of the symbolical representation as if it were the main idea, overlooking the fact that it is added in order to bring forth and enforce the leading idea. The writer is convinced, after long reflection, that in the Apocalypse we have pictures expressed in symbolical language (as e.g. 1st Seal representing Victory, 2d Seal Anarchy, 3d Seal Famine, 4th Seal Bloodshed or War, 5th Seal Martyrdom, etc.), and that the details are given to complete the idea that the pictures are to represent.

Obs. 6. Another characteristic exhibited in the writings of the past, and which has had a decided influence in forming interpretations, is the tendency to make the apostasy and the man of sin, in 2 Thess. 2, *the same, both* being by many Protestants applied to the Papacy. Chrysostom, Theodoret, Theophylact, Augustine, and others, took the falling away to be the Antichrist himself who caused it, but the record distinctly teaches (comp. Olshausen, *Com.* 2 Thess. 2 : 3, 4; Lange, *Com.* do., Doc. 3. (4) 1; Smith's *Dic.*, Art. Antichrist, 3[1]), as Riggenbach expresses it, that "the falling away *is by no means identical* with the Antichrist (as the Fathers understood it), or even merely (as De Wette thinks) the working exclusively of Antichrist; rather, the general rush of violent departure from the faith *precedes* that final disclosure of the Antichristian despot." The most careful writers thus discriminate *between* the apostasy itself and the Antichrist which is developed from or arises out of it; the former being regarded as introductory, the latter as its ripened fruit. This falling away, too, is applied to an apostatizing from Christianity, extending in its effects to all nations, and embracing a denial of fundamental truths, which culminates finally in this apostatizing from all truth (as centred in God and His Word) being represented to us in the acts and brief rule of *a single person*, who, by way of eminence, is styled *the* Antichrist. We are not told *how long* this apostatizing is to precede this person; commencing already in the days of the apostles, it works on in its leavening process from century to century, until finally it breaks forth with a power and energy, controlled and directed by *a single head*, which distinguishes the last part of its history from all the preceding. The emphasis attached to this apostasy by the Spirit indicates that it shall, even before the rise of the personal Antichrist, be *a great, distinguishing departure* from the faith. Hence, while the reformers and many others did not properly distinguish between the preliminaries and the Antichrist, yet they were *abundantly justified* in applying 2 Thess. 2 to the Papacy, *in so far* as they showed that it departed from the truth. They were also correct in making the same application to Mohammedanism and other opposing systems, *in so far* as the apostatizing in a general sense may include a wilful departure from the knowledge of God and the substitution of other forms of belief

in its place. The apostasy is *not confined* simply to one person, one party or sect, but may embrace many persons and various systems under the one general term. Starting in the Church or at the side of it, *it extends* to all men who are commanded to repent and obey, and all who refuse to do so, are, in virtue of moral and religious obligation attested to by the Word and self-consciousness, regarded as included in this apostatizing class, as is readily seen by looking at the characters described as prominent in the last days. Strictly *limited*, it relates to those who profess Christ and depart from the truth in Him; *comprehensively* it includes those who, knowing of Christ, still reject Him, and *both* these pave the way for the Antichrist, who, in his own person, concentrates and manifests hostility to the Christ and His truth. Therefore it is, that while regarding this personal Antichrist as still future (the one to whom prophecy points as pre-eminently deserving the title, and being the one specially predicted), yet the reformers and others were undoubtedly correct in designating opposing systems, etc., *as Antichristian*, from the fact that "*many* Antichrists" (distinguished from the last great one) shall exist. The conclusion at which we arrive is, that, whatever inchoate fulfilment is evident in the past and present, the apostasy (however antichristian) only paves the way *for the still future rise* of the prophetic Antichrist, and that just previous to his manifestation *this apostatizing* from the truth will, in and outside of the Church, *be more widely extended*. The spirit of Antichrist already in John's days (so he declares) exhibiting itself in persons hostile to the truth, departing from the faith, teachers of infidelity and of doctrine leading to sin, has been largely manifested in succeeding ages, and to-day in its aggregate, both in the professed Church and world, assumes *proportions* that makes it *exceedingly significant* to the thoughtful student, who believes with Irenæus (Smith's *Bib. Dict.*, Art. "Antichrist") that this apostasy will be summed up in *a personal, individual Antichrist*.[2]

[1] But Smith's art. (6 (4),) endeavors to make a distinction not allowable by the general analogy of prophecy on this subject, viz., that the apostasy follows the withdrawal of that which hinders or restrains. This is *not* asserted in the prediction but that which hindereth only stands related *to* the revelation of the Man of Sin; for the apostatizing from the truth was already manifesting itself in John's day. The writer (Meyrick), however, correctly defines the apostasy as a falling away from the faith and not necessarily a rejection of all belief; and that it is applicable to the professing Church in so far as it is corrupted.

[2] The reader will observe that the apostasy paves the way for, and is an exciting cause to, the uprising of the Man of Sin. We have only to point to the sad fact that departures from the faith, and the resultant abuses, as exhibited in Roman, Greek, and Protestant churches, has been a fruitful source of infidelity, so that to-day thousands of unbelieving works chiefly base their rejection of Christianity upon the doctrines and fruits of such apostatizing, as if they flowed legitimately from the religion taught by Jesus. Leading minds, like Voltaire, Draper, Lecky, and others, draw their sharpest arrows from this source. It is important to notice this, as it meets an objection urged by those (Dr. Falconer, and others), who make the Papacy the Antichrist, viz., that the Antichrist must be found in the Church itself, and not outside of it. Now prophecy does not assert this, but *the reverse*. The apostasy is found in the Church and prepares the way, as 2 Thess. 2 teaches, *for* the Antichrist, but a glance at parallel predictions shows, as we have proven, that he arises (Dan. 7. Rev. 13 and 17) *out of the Roman Empire;* that (Rev. 14 and 17) he persecutes the apostasy (harlot) itself and the saints. The condition of the professing Church materially aids in that development which meets the conditions requisite for his uprising. The attention of the student is directed, by way of illustration, to only one historical fact to indicate the influence of the apostasy in this direction, viz., in its supporting the Roman Empire, bestowing upon it alleged divine sanctions, and pronouncing it—a beast, so called by the Spirit—a Holy Empire.

After a careful consideration of all the Scriptures bearing on the subject, we are forced to distinguish *the antecedent* Apostasy *from the* Antichrist. Reason itself corroborates such a position, seeing that, in the nature of the case, there must be something *preparatory* before such a Man of Sin can possibly be developed. In addition, it prevents that sweeping and most uncharitable condemnation—wholesale—of the Church of Rome, which is based upon the identity of the Apostasy and Man of Sin. The dreadful portraiture of the woman, Rev. 17, verified by history, is surely *ample enough* to cover the falsity and bloody spirit of the Papacy, without adding that which certainly belongs to another party before which the Popedom will be crushed. While the Papacy, and outlying heresies and hierarchical claims, painfully manifest the Apostasy, yet, as all candid writers must admit, here and there examples of piety and devotion, a vital union with Christ *evidenced by the producing fruits of the Spirit*, are presented even in the darkest periods of the Hierarchy. God always had His people, and they never were exclusively confined to this or that church. Error has indeed often been allied with piety, but the former has been mercifully overlooked because of faith in Jesus ; if it were not so, alas for our own hopes of salvation. We must not forget that the Pope professes *only* to be vicegerent and that his authority is acknowledged officially to be derived from God, while the Man of Sin *denies* this vicegerency and this derivation ; the Pope in all his decretals, bulls, etc., *recognizes* God and His supremacy while the Man of Sin *refuses* such recognition ; the Pope confesses to *a subordination*, while the Man of Sin makes himself *supreme* and claims homage to himself as God ; Popery (whatever may be the individual expressions of some adherents or the blasphemous assumptions of superiority, etc.), directs worship to be tendered *to* God and His Son, while the Man of Sin persecutes all who worship God and His Christ, *exalting himself* to a superiority over God, and insists, as an essential element of his arrogance, to receive as his legitimate due the homage demanded by God ; the Papacy *makes much* of the Father and the Son in its creed, forms of worship, etc., while the Antichrist *denies* the Father and the Son ; Popery *confesses* that Jesus came *in* the flesh, while Antichrist *denies* this coming ; the Papacy *acknowledges* as a cardinal point that Jesus will come again, while Antichrist refuses *to believe* in such a Second Advent. In order to make the Papacy the Antichrist there must be, if prediction is true, not merely striking coincidences, but *an exact* fulfilment. Now this cannot historically be asserted respecting the Papacy without resorting to a species of exaggeration, which is both unfair to the precise words of prophecy and to the actual facts as presented by history. *Logically and consistently* we are forced to our present position. The claims, arrogance, independence, opposition, exceeding impiety, arrogation of divine attributes, express denial of the Father and Son, demands of worship from adherents, lawlessness, wonder-working power, of the Antichrist are, however, they may have been imitated in the past, such *as exceed anything* that history has recorded of human wickedness. It is the culmination of depravity, calling for signal divine vengeance. It is the personification of audacity, malice, deceit, cunning, hate, ambition, impiety, evil, rebellion, infamy and self-deification. Fausset (*Com.*, 2 Thess. 2), says : "Two objections exist to Romanism being regarded the Antichrist, though probably Romanism will leave its culmination in him : (1) So far is Romanism from *opposing all that is called God*, that adoration of gods and lords many (the virgin Mary and saints) is a leading feature in it ; (2) the Papacy has existed for more than twelve centuries, and yet Christ is not come, whereas the prophecy regards the final Antichrist as short-lived, and soon going into perdition through the Coming of Christ (Rev. 17 : 8, 11). Gregory the Great declared against the Patriarch of Constantinople, that whosoever should assume the title of 'Universal Bishop' would be 'the Forerunner of Antichrist.' The Papacy fulfilled this his undesigned prophecy. The Pope has been called by his followers 'Our Lord God the Pope ;' and at his inauguration in St. Peter's, seated in his chair upon the high altar, which is treated as his footstool, he as vividly foreshadowed him who 'exalteth himself above all that is called God.'" In view of the Reformation application to the Papacy, and the indorsement of the same in some of the standards (*Artic. Smalc.* II. 4, p. 314, and in the Appendix, p. 347, Rechenberg's ed.) the matter was discussed (*Luth. Obs.*, Aug. 20th, 1875), in the Iowa Synod, which declared : "We cannot acknowledge the expression 'the Pope is the Antichrist' as an Article of Faith, and, therefore, we cannot make it a condition of Church fellowship, that the complete and final fulfilment of the prophecy 2 Thess. 2 be found in the Pope." In addition, when we come to examine the historical (historico-prophetical) claims of the Papacy to be the Antichrist (as given by its advocates), they are not supported by the facts of history. Aside from the fact that the Papacy did not arise in the chronological succession (after ten kingdoms, etc.), that it did not root up three kingdoms out of ten (as

evidenced by the difficulty of making them out, and the varied and conflicting enumeration given),* it is sufficient to say that the favorite view of many that the Bishop of Rome obtained Universal Supremacy either under Justinian or Phocas is not sustained by the facts of history. This is seen in the separate independence of the Patriarchs; that interference of one Patriarchate in another was disallowed; that the Emperors retained the real power (so the Apoc. has the whore sustained by the power of the beast) and the Popes had a delegated power; that the assumed supremacy was of later origin, being formulated under Hildebrand; that the conflicts with the Imperial power and the requirements of Imperial sanction; the severance of the Greek and Latin Churches, disputes of bishops, expressed opinions of Father and Emperors, acknowledged Imperial responsibility; the divisions in the Papal Church on the subject of the supremacy (some holding it to exist in General Councils, others advocating a restricted form, giving the supremacy to the Empire in matters of law); these considerations alone sustain our position.

Obs. 7. Another important matter to notice is this, that some Scripture predictions, directly applied by writers to the future personal Antichrist, are *only applicable* to a power or person *associated with him;* and that for the sake of consistency we must distinguish *between* them. The old view of Hippolytus that the false Prophet or sec. Beast of Rev. 13 is the future personal Antichrist has been a favorite with some, and is adopted in Smith's *Bib. Dic.*, Art "Antichrist." While this interpretation is not near so objectionable as Faber's, etc. (seeing that it avoids the incongruity of making the Papacy to exist down to the Sec. Advent, when it is previously destroyed by the beast and ten horns), yet it is misleading from the simple fact *that the last head of the first Beast is the great leading actor,* under whose leadership the confederation is formed, etc.; and *that this false prophet only occupies a subsidiary position, and one, too, which strives to honor and exalt the power and authority of this last head.* The prophecy impresses us by the acts of this false prophet, all being *allied with* the revived last head, that he *only arises and comes into play as an active agent during the career of this seventh-eighth* (Prop. 160) *head.* Nothing in it is predicative of *a previous* existence; all, so far as recorded, is descriptive of that brief but fearful period when the mighty leader to whom worship is tendered—hence the Antichrist (if worship were given to the false prophet and he were the prime mover of the confederation, then the argument might have force)—has control over nations.

This chronological position of the prophet is conclusive against various theories. It at once and effectually disproves its application to the Papacy (Mede, Faber, Lord, Elliott, etc.), to the infidelity and revolutionary principles of the French Revolution (Kett, etc.), and to the French Republic (Galloway). Any interpretation which makes the First Beast the Papal polity or identical with the Romish Church (for it only supports and aids it as in Rev. 17, and finally turns against and destroys it), or the Sec. Beast an upholder and extender of the Romish Church is undoubtedly defective and contradictory for the reasons previously given in the text. Another view (Smith's *Bib.*

* Thus e.g. Mede has "Greeks, Longobards, or Franks;" Sir I. Newton: "Exarchate Ravenna, Kingdom Lombards, Senate and Dukedom of Rome;" Faber: "The Herulo-Turingic, the Ostrogothic, and the Lombardic;" Gaussen: "Heruli, Ostrogoths, and Lombards;" others: "The Exarchate of Ravenna, the Pentapolis (i.e. afterward so named), the dukedom of Spoleti (i.e. formerly embraced the city and senate of Rome), comprising the three estates of the Church;" others: "The Heruli, Ostrogoths, and Vandals;" etc. It is sufficient to say, that none of these meet the conditions of prophecy, not being uprooted, etc., before the Papacy, for even in "The States of the Church" (to which we cannot consistently narrow down three of the ten kingdoms) the Pope had often but "a shadowy rule" (see e.g. Seebohn's *Era of Protestant Revolution,* Bower's *His. of the Popes,* Gibbon's *Decl. and Fall of the Rom. Emp.*, etc.).

Dic., art. Antich. 6. (2),) which in a certain sense (that of "many Antichrists") might be allowed is that both beasts, the first and second together form the Antichrist (are Antichrists, so Brightman, Parens, Vitringa, Gill, Bachman, Fraser, Croly, Fysh, and Elliott). Whatever of truth may be contained in the idea of both being Antichrists (as both act co-jointly), yet for the sake of perspicuity and to distinguish the leader from all others as the particular, pre-eminent Antichrist, singled out of all others, we must give this title, as the culminated head, *only to the last head of the first beast*, with (so Smith) Marlorat, King James I., Daubuz, and Galloway; to whom can be added numerous writers, who advocate not only that the Roman Empire is designated by the first beast, but that under the leadership of the last head, thus constituted above all others "the Antichrist," the final conflict with Christ will take place, of whom, above all others, Faber, in his later works, deserves special mention as eminently successful in prophetical interpretation of the beast, the very best sustained by the text and history. The reader is invited to consider in this connection Prop. 160.

Obs. 8. In the discussion of this subject, the student, in order to obtain an intelligent and consistent interpretation, must plant himself upon what we deem *an impregnable position*, viz., that the Roman Empire is the fourth Beast of Daniel (adopted literally by *a host of able expositors*, ancient and modern), and that the little horn of ch. 7 springs out of, is attached to, as part, and controlling part, of the beast. This is clearly taught, and, owing to remarkable points of resemblance, the most eminent expositors have, in some way, made this horn representative of the Papacy. Admitting wonderful and striking coincidences (based upon persecuting Antichristian power), yet, taking the prophecy *as a whole*, it is impossible to apply it to the Papacy, owing to the final end being diverse to that in Rev. 17; to the fact that the ten Kingdoms only arise, simultaneously or nearly so, at the time (Rev. 17) *of the closing period* of the fourth Beast's history (commentators have hitherto been unable to fix these ten Kingdoms, giving various lists of them, or else taking the number ten for an indefinite number which is forbidden by the prediction and the three removed); to the fact that this horn arises *after* the ten Kingdoms; and to the additional fact that, however ingeniously pressed, the Papacy did not uproot three horns or Kingdoms in its rise (those usually urged being inadequate to sustain the position). But we proceed another step, in saying that this little horn is the Antichrist that shall arise at the time of the end, the closing period, and be destroyed at the Sec. Advent. The reasons already given respecting the similarity of end, etc., are sufficient to indicate this, which was the view of the early Fathers, and has been the favorite one of a multitude of writers. The reader will observe that the quite early Fathers invariably linked the coming of the Antichrist *with the Roman Empire*, and it was after the idea arose that the Roman power was the hindering cause that the notion was promulgated, that after the Roman Empire was overthrown then only would Antichrist be revealed.[1] But still, in some way, he would reunite the Roman power and exercise sway over it and against Christianity. A comparison of Scripture forces us, if legitimately performed, to indorse the view that *the Antichrist arises out of the Roman Empire*, and arises, too, at the time it is in *a divided* state, the consolidation into a confederacy being performed under his auspices. Two objections that may be urged against this view ought to be considered. (1) The non-existence of the Beast or Roman Empire is supposed to militate against this view; but, in reply, it is sufficient to say that this very non-existence *is also predicted*, and that it is *only after* a period of lost headship that *a revival* takes place, and the last head or

Antichrist appears, comp. Prop. 160. (2) The personality or individuality of Antichrist is alleged against it; but it is an ample answer to remind the student that Antichrist is presented to us by the Spirit in His several aspects (*a*) as an individual person, the leader of the confederation, as e.g. in 2 Thess. 2; (*b*) then the tracing the rise of this person (from whence he springs) as e.g. Rev. 13 : 3–8; Rev. 17 : 9–11; (*c*) as virtually—yet differing—a prolongation of the seventh revived head (comp. Prop. 160); (*d*) as a polity (for king and Kingdom are convertible terms, e.g. a person may stand for a Kingdom or polity, Dan. 2 : 38, last clause), thus showing that he is the head over a powerful government; (*e*) thus being a person who is the head or controlling leader of the Beast, he is in virtue of his position represented either as *an individual* or as *a power* springing out of and directing the Beast, or in virtue of his tremendous influence in directing the Beast, being its representative head, he is *the Beast* himself just as Nebuchadnezzar was the head of gold. In view of the fearful issues connected with the coming of this Antichrist, the Spirit mercifully presents those *several aspects*, so that when the time arrives for fulfilment the points of recognition may be multiplied to the sustaining of faith in the dreadful fiery trial.[2] Now we take another step in advance, viz., in identifying *the sameness* of Dan. 7 (the little horn), Rev. 13 (the last head), Rev. 17 (the last head), and 2 Thess. 2 (the man of sin). In the elucidation of this subject such an identity becomes imperative. In looking over the expositors, ancient and modern, nearly all agree in making Dan. 7, Rev. 13, and Rev. 17 descriptive of *the same Roman Empire* (some in its civil, others in its papal, prolongation, and still others in both of these), and in virtue of *the civil* headship attributed to the heads that were fallen (which John only designates as an additional fact of identification), it is impossible, without a violation of consistency, to attribute to this last head (of the same beast) any other but *a civil* headship like unto the rest of the heads. This is a point of *vital importance*, and cannot be yielded up without serious deviation from the prophecy.[3] If this were all revealed by John then we might fail in linking this last head with the Antichrist of 2 Thess. 2, but John informs us that this civil head sets up precisely the same claims to Divine honors, worship, etc., and is finally destroyed by the personal Advent of the Lord Jesus, just as Paul describes, so that we cannot doubt the correctness of that line of expositors who, whatever mistakes were made in details, applied *all these predictions to the Antichrist*. The personal Antichrist, taking these prophecies together, is then both *a civil and religious* head, endeavoring to control the civil, social, and religious interests of society, or, in other words, *State and Church* (such as the latter may be, viz., humanitarian), are represented in him. Our indebtedness to many able writers who, in some way, held up this Beast as the Roman Empire, and the Antichrist as springing out of it, is great (and here gratefully acknowledged), however much we may differ from them in the way of tracing (prophetically and historically) *the final headship* of this Beast, because they preserved, amid diversity, an important and essential element in the correct apprehension of the subject. It was owing to this feeling—based upon the prophetic idea that the Antichrist must be, in order to meet the requirements of prediction, related *to the Roman power*—that so many of the Fathers and writers (Brooks, *El. Proph. Interp.*, p. 48, etc.; Smith's *Bib. Dic.*, Art. Antichrist, etc.) thought that Rome itself would be the seat of the Antichrist (the latter, however, whatever power the Beast

may have over Rome, being especially applied in Rev. 17 to the whore, the great representative of the apostasy).[4]

[1] As this is an interesting point we append a few illustrations. Aside from the opinions, entertained respecting the persecuting Emperors, the early Fathers, even those advocating the breaking up of the Empire, linked the Antichrist with the Empire in that he would obtain possession of and control it. Thus e.g. Bh. Newton quotes (*Diss.*, p. 411, etc.), Tertullian as saying (*Apol.* c. 32) that the division of the Roman State "into ten kingdoms will bring on the Antichrist;" Cyril locates (*Cant.* 15, c. 5), the coming of Antichrist at the future division of the Empire into the ten kingdoms, when "the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power;" so also Hilary, Ambrose, but especially Jerome, Augustine, Chrysostom, (vide quotations in Newton) who make the Antichrist follow a failing or breaking up of the Empire, and (as Chrysostom) "he shall seize on the vacant Empire, and shall endeavor to assume the power both of God and men." Comp. quotations in Smith's *Bib. Dic.*, art. Antichrist, 6, (1) who gives additional, Andreas as "reuniting the Roman Empire" under him, Aretas as being "a king of the Romans;" so also John Damascene, Adso, and others have him reuniting the Empire. Nearly all the Fathers justly kept in view the foretold division of the Empire, and made the rise of the Antichrist synchronize with that time; and all agreed in having him destroyed at the personal Advent of Jesus. Comp. also pp. 318, 341, 353, 356 Döllinger's (Smith's ed.) *Proph. of the Mid. Ages*, Alford's *Proleg.* to 2 Thess. Lange's *Com.* on 2 Thess. 2, etc.

[2] In Dan. 7 he is also represented as a horn arising after the ten kingdoms, thus intimating to us, what the Apocalypse predicts, that he is not precisely an eighth head, having a relationship to the seventh, but has special characteristics of his own which, in one aspect, gives him a certain independency, and yet, in another, shows him to be virtually a seventh-eighth head, i.e. in some respects a seventh, and in others an eighth head. Thus prediction presents us with the varied aspects of the last Antichrist, so that in some respects he is a horn, in others a seventh head, and in virtue of these may be designated an eighth head.

[3] The importance of this is worthy of consideration. These points are *fundamental* in tracing the rise of the Antichrist: (1) There are only four great world empires in regular succession until he is revealed; (2) it is erroneous to make a fifth (as e.g. Russia, Turkey, Egypt, Greece), out of which he springs, unless hereafter incorporated as an integral part of it; (3) the Roman Empire will be headless, i.e. cease to exist, but will be revived, and out of this revival springs this Antichrist; (4) he, therefore, must proceed from the fourth or Roman revived; (5) any other power from which it might arise, can only be recognized, provided it is fully incorporated in the Roman, becomes part of it, and its leader (as e.g. if Russia would conquer Constantinople and make that its capital, etc.); (6) no special stress can be laid on "Gog," for the simple reason that the name was applied to different nations, and can be found nearly all over Europe (through the inundations of the barbarians) and in part of Asia—and besides it may be a general name descriptive of an enemy—so that the order of succession must be our guide; (7) the Czar professes to represent the Eastern part of the Roman Empire we are told, and hence Thomas, Cummings, and others, find the Antichrist in Russia, but this can only be true in the future, provided it conquers Roman territory and becomes thus an integral part of the Empire—for the Antichrist must proceed from the recognized fourth Empire; (8) this relation of the Antichrist to the Empire and being its civil head sets aside Wild's theory (*The Lost Ten Tribes*, p. 143), and S. Bonhomme's (*Proph. Times*, March, 1880, "Who is to be the Antichrist?") that the Antichrist will be a Jew over the Jewish nation (which nation he invades, fights, subdues, etc.), for the weighty consideration of order of succession forbids their inferences.

[4] The student will notice the important bearing that this view possesses in enabling us to avoid a mass of contradictory interpretation. The continuation of the Roman Empire—however divided and however headless in the past or present, down to the Sec. Advent, is fundamental as given by Daniel and John. The impossibility of accepting the Papacy as the culminated head of the Antichrist is fully evidenced by its destruction previous to that Advent by the beast and ten horns. The impossibility of receiving any power outside of, and not incorporated with, the Roman Empire as the last Antichrist, is self-evident from the connection that this Antichrist sustains to the Roman power as its last head. This also teaches us that the views now expressed by able writers that Rome is "the false prophet" (as e.g. Roberts in *Prophecy and the Eastern Question*), cannot be correct for two reasons: (1) the Papacy is previously destroyed, (2) this "false prophet"

arises only in conjunction with this last head. This likewise shows us that we cannot possibly accept of the notion (entertained by many Expositors in the past and recently repeated by Roberts, Balfour, etc.), that the ten horns are to be regarded as fulfilled in the past, because (1) the last head of the beast is still future ; (2) the horns are brought out under this last head ; (3) the horns act in conjunction with this head, being controlled by him ; (4) the horns act only at this period for a brief time, viz., an "hour ;" and (5) the acts and result, ascribed to these horns have not been witnessed in the past, for the Papacy is still a gigantic power. Our position also meets in the same manner the objectionable interpretation of Barbour (*Three Worlds*), respecting the heads of the beast, the two-horned beast, the ten horns (he arbitrarily makes "horn" to refer to a short time after the division of the Empire and not to the division itself existing a short time), etc.—of Lord's (*Exp. of Apoc.*), exp. of the two-horned beast, ten horns, etc., of Barnes's (*Apoc.*) interpretation of the last head, ten horns, false prophet, etc., besides that of many others.

In view of the fact that so many prophetical writers insist upon the past existence of the ten horns in order to make out the following of the Papacy, it may be proper to add, that no such division can be proven to have preceded the rise of the Papacy, and to have existed contemporaneously. This is evidenced by the varied lists given. Thus e.g. Machiavelli's is adopted by some : (1) Ostrogoths ; (2) Visigoths ; (3) Suevis and Alans ; (4) Vandals ; (5) Franks ; (6) Burgundians ; (7) Heruli ; (8) Saxons and Angles ; (9) Huns ; (10) Lombards. But this is an enumeration of nations to which others could be readily added. If the ten kingdoms thus arose and are thus to be traced, we have the incongruity of the image existing the longest in the period of the toes. No history of the Roman Empire (as Gibbon, etc.), gives such a division, which is sufficiently significant. Other ten are enumerated by Sir I. Newton, and variations are given by Bh. Newton, Mede, Bh. Lloyd, etc., so that many owing to the changes introduced, the rise and fall and succession of nations, the difficulty of making out precisely ten and these contemporaneous (and especially to three being uprooted by the Papacy), and the patent fact that no such ten have existed down to the present time (much less to the Sec. Advent), make out the number an indefinite one. We are not concerned to find them in the past ; they relate to the future exclusively. Fausset (*Com. Dan.* 7) correctly says : "the definite ten will be the ultimate development of the Roman Empire, just before the rise of the Antichrist."

Obs. 9. The meaning of the word "Antichrist" can readily be made out from the force of "anti" in composition, denoting "against or opposed to, in place of or correspondence to," thus designating either opposition to Christ or imitation of Christ. It may then mean (1) one who sets himself up against Christ, denying or usurping His power, or (2) one who strives to resemble Christ in His prerogatives, power, etc., or (3) one who unites both these characteristics. Over against the opinion of Greswell (*Exp. of Parab.*, vol. 1, p. 372), that it denotes rather a kind of rivalry than antagonism, a "Counterfeit-Christ," we have in the account given of the Antichrist abundant evidence to sustain the almost universally received one that he will be an opposer of Christ. This is unmistakably predicted both in his characteristics and in his acts, without, however, rejecting Greswell's idea that he also may, in the course of such opposition, claim, as Dean Trench (*Synonymes of the N. T.*) suggests, to be, without taking the name, a kind of Messiah (for the honor and worship tendered to him seems to indicate something of the kind). Trench's explanation, based upon the marks given to him that he will set himself up *both* against Christ and in the place of (as the world's Saviour) Christ, being thus *both an Anti and False Christ*, is fully sustained by His being *a denier* of Christ (1 John 2 : 22, Luther, a Wider Christ), an *adversary or opposer* of Christ (2 Thess. 2 : 4), *one who fights against* Christ (Rev. 17 : 19), and also one who sets Himself up as *a kind of Redeemer worthy of worship* (2 Thess. 2 : 4 ; Rev. 13 : 4, 12, etc.), thus occupying the place, the Theocratic position, assigned to Jesus.[1] It may also be remarked that in view of *the latitude* of meaning

in the word, John already in his day (1 John 2 : 18) could well say, in view of the opposition to or denial of Christ (or, even the substitutions for Christ), "Little children, it is the last time, and as ye have heard *that Antichrist shall come, even now are there many Antichrists*, whereby we know that it is the last time." Every age has, in his sense, both in and alongside of the Church, produced its Antichrists, the preliminary earnests of *the great one* still to come : and because the Messiah has come and such opposers to Him can thus exist in opposition to Him, we know, too, that this is the last hour, or time, or dispensation preparatory to Christ's triumph over His adversary.[2]

[1] The Fathers generally speak of him as one who is an opposer of Christ, but some distinctively also intimate his twofold character, as e.g. Hippolytus says : "The deceiver wishes in every way to appear like the Son of Man," etc., (quoted by Brooks, *El.*, p. 256), and so Lactantius and Jerome (quoted by Bh. Newton, *Diss.*, p. 411), the former saying : "This is he, who is called Antichrist, but who shall feign himself to be Christ, and shall fight against the truth :"—the latter that Antichrist "shall sit in the temple of God, either at Jerusalem (as some imagine) or in the Church (as we more truly judge), showing himself that he is Christ and the Son of God," etc. It is in view of this latitude of meaning, that the Papacy bearing so many of the characteristics of the Antichrist was deservedly reckoned in several distinguishing particulars to be Antichristian, as e.g. in its Theocratic claims (Bengel's *Gnomon*, V., p. 306), in its assumption of the names and titles of "the Christ" (comp. Bellarmine as given by Dr. Butler in *Lec. Apoc.*, p. 293), the worship of Mary (Cumming's *Lec. on Romanism*, Butler's *Lec. Apoc.*, etc.), the persecution and slaughter of saints (Bickersteth's *Prom. Glory*, p. 90, etc.), its canonization and invocation of saints, its ambitious and warlike Popes, its profession of miraculous power (Cumming's *Lec.*, Bede's *Eccl. History*, etc.), its changing of commandments (Stillingfleet's *Works*, vol. 6, p. 572, Cumming's *Lec. on Romanism*, *Christian World*, March, 1865, etc.) etc.

[2] We append a few statements as to the meaning of the word Antichrist. Bh. Hurd (*Introd. to the Study of the Prophecies*," Ser. 7) defines it : "a person of power, actuated with a spirit opposite to that of Christ." Barnes (*Com.*, 1 John 2 : 18), says : "The proper meaning of *anti* in composition, is over against, contrary to, reciprocity, substitution. The word Antichrist, therefore, might denote any one who either was, or claimed to be, in the place of Christ, or one who, for any cause, was in opposition to him." "If the word stood alone, and there was nothing said further to explain its meaning, we should think, when the word Antichrist was used, either of one who claimed to be the Christ, and who thus was a rival ; or of one who stood in opposition to, on some other ground." Dr. Braune (Lange's *Com.*, 1 John 2 : 18) says that "*anti* may mean both hostility and substitution," and favors "not substitution but hostility to Christ exhibited in the form of eminent strength." He also mentions Huther as combining the two ideas : "the enemy of Christ, who, under the lying appearance of being the true Christ, endeavors to destroy the work of Christ." Fausset (*Com.* 2 Thess. 2), says : "He not merely assumes Christ's character (as a false Christ), but opposes Christ," and adds : "Idolatry of self, spiritual pride, and rebellion against God, are his characteristics." Appleton's *New Amer. Cyclop.*, art. "Antichrist," says : "The current opinion of the Roman Catholic Church, in accordance with the general doctrine of the Fathers, is, that Antichrist is an individual who will pretend to be the true Messiah, and be generally acknowledged as such throughout the earth, during the last epoch of the existence of the world." Dr. Lange in Herzog's *Encyclop.*, art. "Antichrist," combines the two meanings, and says that the opposition (anti) is enforced by the form of a false (anti) Christ that the former is made powerful by an imitation of the claims of "the Christ," which imitation is presented and urged by lies and a perversion of things relating to Christ. Dr. Tregelles (*Daniel*, p. 192), objects to the idea of being a Pseudo-Christ in view of the Antichrists in John's time who were simply opposers to Christ, and consequently urges the meaning of opposer to Christ ; but in a subsequent page violates his own definite determined given meaning, when he declares that the Jews will receive him as a Messiah. M'Clintock and Strong's *Cyclop.*, art. on, makes him both a "false-Christ" and "against Christ." Such illustrations, which could be indefinitely repeated, only show, that no satisfactory conclusions can be drawn from the philological meaning of the word, which may have one determinate meaning (e.g. hostility or substitution) and exclude another. The meaning to be applied to the word Antichrist as related to this one great future

culminated power of evil, must be found on exegetical grounds by *a comparison* of the predictions descriptive of him. Such a comparison clearly demonstrates that the Antichrist is as many hold an "opposer of Christ" (for he persecutes believers in Jesus, organizes the nations against Christianity, and wages war against the Christ),and at the same time as Greswell (note to his *Historical Testimony*), "another Christ, a pro-Christ, a vice-Christ, an alter-Christ, a pretender to the name of Christ;" or as others a "Pseudo-Christ" or "Counterfeit Christ," (for he assumes the rights, honors, and worship of Christ, and is received by the Jewish nation as "the Messiah").

Obs. 10. Notice the marks or characteristics given to this Antichrist. 1. By John in the Epistles. 1 John 2 : 22, "Who is a liar but he that denieth that Jesus is the Christ? *He is Antichrist that denieth the Father and the Son.*" By this we have a denier of Jesus, the Christ, and the Father who sent Him. This shows at once and conclusively (however men have ingenuously attempted to evade it) that it cannot be applied to the Papacy, which, whatever un-Christian (i.e. practical denial) may attach to it, *never denied* the Father and the Son, but *acknowledges both* in its confession of faith, and promulgates its decrees in their name. Here we have not simply *an indirect* denial of truths pertaining to them, but *a plain, open, unblushing denial* of their authority, and of allegiance to them. It is *Infidelity* in its highest phase. Again he says, 1 John 4 : 3 : "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : *and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.*" Keeping in view what the ancients meant by "the Christ" (viz., the Theocratic ordering of Jesus, Prop. 205), we have here a refusal to acknowledge that Jesus as "*the Christ,*" i.e. the covenanted David's Son, had come in His First Advent in humanity. It is a total rejection of the claims of Jesus *to the Messiahship* grounded upon disbelief in His incarnation : a spirit which was already exhibited in John's time.[1] But again John teaches, 2 John 7 : "Many deceivers are entered into the world *who confess not that Jesus Christ is come*" (Gr. *is coming,* or who cometh, so many writers have instanced, Lange's *Com. loci*, etc.) "*in the flesh. This is a (or the) deceiver and an (or the) Antichrist.*" This is declarative not only of a denial of *the humanity* of Jesus Christ, but that *He will again come* as the Son of man and the Christ.[2] If we turn to the Apoc., John gives us, among other things, the following characteristics. He is to be *a blasphemer* (Rev. 13 : 5, 6, taking the Scriptural sense of blasphemy, viz., to say, claim and do that which properly belongs to God) : *an object of worship* to the world (Rev. 13 : 4, 8, 12, etc.) ; *a possessor of great military power* (Rev. 13 : 4, 7, 12) : *a persecutor* of the saints (Rev. 13 : 7) and of the Papacy (Rev. 17 : 16) ; and *a direct hostile opposer* of the Lamb (Rev. 17 : 14 and 19 : 19). In addition, we have, that he will be *an eighth, but virtually seventh, head* of the Roman beast (Rev. 13 : 3 and 17 : 10, 11. Comp. Prop. 160), and so intent upon establishing his power that he *will slay all* who will not receive his mark and tender homage to him (Rev. 13 : 15–17 and 14 : 9–13). 2. We notice now the marks given by Paul, in 2 Thess. 2 as follows : He is "*the man of sin,*" i.e., one of pre-eminent wickedness, in whom sin culminates, being wholly and successfully devoted to it ; "*the Son of perdition,*" i.e. Judas-like he is filled with Satan, Judas-like he opposes Christ and is devoted to destruction (comp. Rev. 17 : 11), leading others (comp. Rev. 14 : 9–11) to perdition ; *the opposer or adversary* (see comments) of God and the Christ ; *the Anti-God* (as Chrysostom designates him ; v. 4,

exalting himself above all that is worshipped, etc.) ; *the Lawless One* (*Coms.*) centring in himself all law ; *a worker according to or through* the energy of Satan " with power and signs, and lying wonders," etc. 3. We come to the delineation given by Daniel, chs. 7 and 11, where we have, in addition, this power related to, part of, and controlling the beast (the Roman). " *speaking great words* against the Most High ;" *making war* against the saints ; *invading* Palestine, etc. ; in brief, having the same arrogant and hostile last development out of the Roman Empire arrayed against the truth and God's people, and triumphing over them until deliverance comes from God. (And if we can take ch. 8 by either regarding—as many do—its fulfilment in some power (as e.g. Mohammedanism) as typical, or by making—as others—the little horn the Roman Empire succeeding to the Grecian, then other traits could be added, as being " a king of fierce countenance and understanding dark sentences," who " shall destroy wonderfully," cause " craft to prosper," and shall " stand up against the Prince of princes." Here he is said to be " broken without hand," i.e. by supernatural power, direct divine agency, as in Rev. 19, 2 Thess. 2, by Jesus Christ and His armies.)[3] 4. Allusions and descriptions are to be found in other Scriptures. Thus in Ps. 10 : 18 he is called " *the man of the earth*" and in Ps. 9 the " *man*" (e.g. Jerome applies these Ps. to Antichrist) who will be judged by God (various Psalms descriptive of a proud, wicked, overpowering " man" are quoted by the Fathers as illustrative of him, such as Ps. 109, 12, 14, 51, 52, 75, 94, 120, 140, etc., also Isa. 11 : 4 ; 14 : 25 ; 10 : 13 ; Hab. 2 : 5 ; Ezek. 38, etc.), conveying the same idea of self-exaltation, greatness of power, violence and hostility to God. As these references will be alluded to under a following observation, it will be sufficient to observe that the distinctive marks of the Antichrist, as presented by the Spirit, are (1) *the last and great adversary* of God and Christ ; (2) *the development of infidelity* so that it results in a denial of Father and Son, both as it relates to their authority and redemptive work ; (3) *the denial of the Messiahship* of Jesus based upon that of His having come in humanity ; (4) *the denial of the Theocratic position* of Jesus, founded upon that He will not come again in humanity (i.e. as " Son of man") ; (5) *the retention of a religious element*, which causes him to become the object of general worship ; (6) *the claimer of attributes and honor belonging to God ;* (7) *the blasphemer* by way of eminence, exceeding all that has hitherto transpired, being lawless and actuated by Satan, etc ; (8) *the most astounding capacity and success* in obtaining adherents ; (9) *the obtainer of vast power* over the nations ; (10) *the leader* of ten subordinate powers ; (11) *the eulogized head* of a sustaining power ; (12) *the persecutor* of the believers ; (13) *the overthrower of the whore ;* (14) *the slayer* of all who will not worship him ; (15) *the performer of signs and lying wonders ;* (16) *the direct antagonist* of " the King" at His Coming ; (17) and finally, *the last head or controlling polity* arising out of the revivified fourth beast or Roman Empire. No wonder that he who humbly receives the Word contemplates such characteristics *with astonishment and dread ;* and that, when locating this Antichrist still in the future (where undoubtedly the Scriptures place it), he regards this a subject *well worthy of the closest attention and study.*[4]

[1] The careful student will observe, that while this Antichristian spirit is linked with the denial of the Incarnation, yet everything that materially aids in concealing or detract-

ing from "the Christship" of Jesus, is in so far aiding in the development of this spirit, or, to say the least, giving it ground for resistance.

[2] This should also be a caution to a certain class of believers who, with an evident desire to honor "the Christ" unconsciously and with a Gnostic element of opposition to matter, strip Jesus, the Messiah, of all humanity by a process of spiritualizing, so that when He comes again, it is not as the Son of Man, but as a purely spiritual being stripped of all human relationship. The Messiah that they present is not recognizable by covenant or prediction. While not denying His coming, they do deny the personality —as covenanted and predicted—of the Christ. (Comp. Props. 200 and 204.)

[3] We make Dan. 8 to be corroborative to Dan. 7, etc., and find the power of this Antichrist made mighty by the means stated Rev. 13 : 2 ; 16 : 13, 14 ; 17 : 12, 13 ; 19 : 19. His persecution of the Jewish nation is directly stated in these predictions (and in the 70 weeks) as a special characteristic, which must not be overlooked.

[4] History points to monsters of cruelty, like Rodrigo Borgia (Pope Alexander VI.), his son Cæsar, and others, but famous as these are in the annals of infamy, this Antichrist, setting aside and overriding all law, will be still more abominable in his deeds. Owing to his power being greater, the effects of his sinfulness will be more extended, and his victims more numerous. Sin, the greatest and most revolting, will culminate in his life and actions. When we consider the fulness of transgression is still future, and that the corresponding energetic indignation of God is to be still manifested, the fearfulness of this may be partly realized by looking at the past transgressions of the nations and God's past indignation providentially expressed : the former exhibited in oppression, persecution, and cruelty almost incredible, and the latter in judgments the most terrible ; and yet all these lack the fulness of wickedness and vengeance which is yet to come : the former in Antichrist and the False Prophet, and the latter in the dreadful last plagues, the vials of an insulted God. Notwithstanding all this so faithfully portrayed by inspiration, many men persistently close their minds and hearts to such warnings ! Yea more, they make them even the subject of jest and scoffing ! But jesting lips and scoffing hearts will tremble and quake with fear when the predicted vengeance comes. God has declared it, and we believe Him.

Obs. 11. *When* shall this Antichrist be revealed ? This is a question of great importance, seeing the tremendous issues pertaining to His advent. The Spirit has not left us without testimony on this point ; for while teaching us that the spirit of Antichrist from the days of the Apostolic Church has been in the world, and that all who corrupt the truth and oppose Christ (especially those great powers in a corrupted church, and beside it all that do this) deserve the reproachful name, He also directs us to *the one great personal Antichrist*, in whom wickedness shall culminate, and plainly tells us that the time of His coming is *before* the open revelation of Jesus Christ from heaven. It is this Antichrist, with his confederated forces, that makes war with the King at His Coming and is overthrown by Him, a point so clear (Prop. 123), and almost universally held, that it requires no additional notice. This Antichrist is the last head of the fourth Kingdom, the Roman, which when again revived (Prop. 160) persecutes the saints, brings in the fearful tribulation, and makes war with the Lamb. And notice that in Rev. 14, the time of His gigantic power, cruel persecution and worship *follows* the resurrection and translation of the chosen 144,000, the renewed proclamation of God's predictions and the fall of the Papal power (and State churches, etc). Antichrist, therefore, however developed previously, *succeeds the first stage* (Props. 130, 166, 174) of the Sec. Advent and the removal of a select body of saints, and flourishes in all his might, fierceness, and self-deification *between the two stages* of the Sec. Advent.

Let the student ponder this statement, because it sets aside a large number of erroneous interpretations and applications. This will be developed as we proceed. Seiss (*Last Times*), Brookes (*Maranatha*), Reineke, Newton, and *many others* of American and

European prophetical writers take this view, which is most decidedly in accord with prediction and the order laid down by the Spirit.

Obs. 12. Before the Antichrist is revealed *something which hinders or prevents* (2 Thess. 2 : 6, 7) his manifestation must be removed. We have already shown (Prop. 160, and see Prop. on Translation 130, Obs. 8) how utterly untenable the prevailing theories on the subject are. The removal of the Roman power (so Chrysostom, Jerome, and many others) is not meant, because he (Antichrist) rises out of and forms the controlling part of the fourth beast (it is not even applicable to the case of Papacy, to which it is usually applied, seeing that the Papacy, as taught in Rev. 17, is supported and elevated by the Roman Empire) ; and that it cannot mean (as Bell, Seiss, etc.) the withdrawal of the Holy Spirit, both on account of the use of the neuter form of the word indicative of that which withholdeth, and from the predicted fact that the Spirit will sustain (not being withdrawn) the multitude of martyrs who die under the Antichristian persecution. The later opinion of some (Ellicott, Alford, etc.) that the reference in the neuter form is to the restraining influence of human law wielded by the Roman Empire and then by other succeeding governments, thus in the latter form (i.e. as a State or States) meeting the masculine form of the phraseology. This view overlooks that this Antichrist springs out of the Roman Empire revived, and that human law, i.e. the laws derived from and under a civil compact, will, in so far as he also represents a polity, be in full force. He, in fact, regulates society in all its relations by the enactment of law, made, indeed, to suit his ambition, but still the continued regulations of a civil polity.[1] After carefully considering the views hitherto given and the fact, stated in the previous Obs., that the chosen, elect number of saints (symbolized by the 144,000) are first removed, taken away before the revelation of Antichrist occurs, we find no better interpretation for this difficult passage than that suggestive one of Theodoret and Theodore of Mopsuestia (Smith's *Bib. Dic.*, "Antichrist"), which gives *a clew* to *a consistent one sustained by fact.* It suggests (from their making that which withholdeth *the determination, purpose, decree of God*) that *the Divine Purpose* of God, relating to the number of these elect, chosen ones, must first be fulfilled (thus meeting the neuter form), and that *this elect-body* must be removed ; He who restrains (the Divine Purposer), or the election (thus represented and considered in its corporate capacity) hindering *until the predetermined number* is completed and taken away—the masculine form being met by an allusion to Him who, by His Purpose in this direction, restrains the coming of Antichrist, or by a reference to the election itself resulting from the Purpose of God, keeping back this mighty evil until its removal as predicted. Passing by several conjectures (such as that the withholding power was Paul, or his supplication, or the apostles, or the prayers of Christians, or Elijah, etc.) as wholly unsustained,[2] we may upon this obscure passage additionally suggest as favorable to the view presented by us, that evidently that which withholdeth *continues to withhold down to the present day,* seeing that the personal Antichrist is not yet revealed. Besides this, it preserves the idea, mentioned by some (Lange, Olshausen, etc.), that this withholding is to be regarded as "*beneficent*" and is performed by a "*beneficent power*" (which our view embraces) without making "the Roman Empire and the Roman Emperor presented in another relation, viz., its beneficent aspect" (so Olshausen) over against the

express delineations of the fourth beast by Daniel and John as the reverse of beneficent through all its heads, culminating in the last one. To make, as Olshausen and others, the emperors types of Antichrist and then in their official position the (masculine) restraining power is, as Lange asserts, "*too refined and artificial*," and it may be added *opposed to the impregnable position* (Prop. 160) that it is really one of the last, the last, Rulers of the revived, but modified, Roman Empire (because it is to exist, with one or two periods of non-existence particularly asserted to avoid misapprehension, down to the Sec. Advent) who becomes the predicted Antichrist. (Comp. Prop. 130, Obs. 8.)

[1] Guinness in *Approaching End* revives the old opinion that the Roman Empire is the hindering cause ; Olshausen makes it "the moral and conservative influence of political states ;" Alford, "the fabric of human polity as a coercive power ;" Fausset, "civil polity ;" Lange (Herzog's *Ency.* art. Antich.), "the moral or ethical spirit of the states—life,—the state in its highest meaning ;" Ellicott, "the restraining power of human law in the Roman Empire ;" M'Clintock and Strong's *Cyclop.* art. Antichrist, "the Roman Empire ; Roos, who recognizes a single person, makes it the Imperial rule seized by the last Pope ; Schneckenburger, "the Imperial power of Rome as the binding head of the polity ;" (the Rationalistic interpretation which applies it to this or that emperor, or the Jews, etc., we pass by as needing no references) ; (so we need not comment on such views as Koppe's—that it is Paul and his intercession—or Diedrich's—the Apostles generally and their work—or Calvin's—the proclamation of the Gospel—or Schöttgen's—the intercessary Church—or Ewald's—coming and removal—etc.) ; all such evidently seeking a meaning opposed to the unity of prediction. On the other hand Dr. Tyng (*He Will Come*, p. 146), Brookes (*Maranatha*, p. 191), Lincoln (*Lects. on Epistles of St. John*, p. 68), and many others, make that which hindereth or restraineth to be "the Holy Ghost." A writer in the *Truth*, vol. 3, on "The Glorious Appearing," says, that the Spirit is the One that hinders, and that when the Church is taken away, the Spirit no longer restrains. But as we have shown, this takes it for granted that no Church and no Spirit to convert, etc., then exists, which violates the order laid down e.g. in Rev. 14. De Burgh (quoted by Fausset) makes it "the elect Church and the Spirit," both of which, however, bear testimony to the truth during the tribulation as evidenced by the number of the martyrs. Even the extraordinary manifestations of the Spirit, as evinced in the supernatural (e.g. Rev. 11) and in resurrecting power (e.g. Rev. 20), are not withdrawn. We are forced, therefore, to adopt as the most consistent view that the neuter form (katechōn) refers to the divine purpose relating to the gathering out of the first-fruits (which we know is to be antecedently realized), and that the masculine form (katechon) refers to the body of the first-fruits taken away.

[2] Another, however, may be specified being advocated (Lange's *Com.* 2 Thess. 2) by Hofman, Luthardt, Baumgarten, Auberlen, Von Oettingen, viz., that it is an angel prince (similar to the one mentioned Dan. 10 : 5, 13, 20), active in the assize of worldly affairs that withholds or restrains. This view while not meeting the neuter form but only the masculine, yet might, as the Agent by which the Divine Purpose is sustained and carried out, be incorporated with the one presented in the text.

Obs. 13. A few remarks pertaining to *the special partner* of Antichrist, viz., the second beast of Rev. 13 : 11–18, are in place. This false prophet materially aids in exalting and enforcing *the authority* of the last head of the first beast, and hence deserves our attention. Briefly, it may be said that as the last head of the revived Roman power (the first beast) is still future, *so also is this second beast*, seeing that all his acts, policy, etc., is directed to sustaining *the last head* of the first beast, and therefore falls in with the period presented in Rev. 14, viz., *after* the removal of the 144,000, the renewed proclamation of coming judgments, and the fall of Babylon, and *continues* to co-operate with this last head down to their co-joined overthrow, Rev. 19 : 19, 20. Being also a beast, he, like the other beast, represents a polity (one, too, having a twofold power symbolized by the horns) ;

and yet attention is evidently called *to one person*, the representative or head of this polity, who as "*the false prophet*" assists the personal Antichrist and meets with his doom. *This prophet is not the Antichrist himself*, as many have supposed, because he is not the one that is *the leader*, or that is *worshipped*, but occupies *a subordinate* position under the last head of the beast, and aids in causing him to be worshipped. (This is so plainly stated, that any other view is untenable.) This false prophet is, therefore, also not the Papacy, an interpretation adopted by many, even able, writers. The time (see above) when he arises, the subordination to the Antichrist, the activity in causing all to worship the last revived head (and the Papacy instead of being active in causing worship to the Empire, endeavored *to divert* such honor and worship *to itself*[1]), and especially in view of the extraordinary power and manifestations of this second beast *after* the downfall of Babylon (or the Papacy), it is impossible, *consistently with the chronological position* of the beast and its acts in behalf of the restored last head of the first beast, to apply it to the Papacy (unless inchoately). It refers to a power *still future*, and which, as to its origin, from whence it will arise, is open to conjecture. Taking the symbolical language into consideration, we can only say this : that if the first beast arose out of the sea, i.e. out of the convulsions of the nations, the rising of the second one "out of the earth," indicates either his arising out of an empire or Kingdom having a more established form of government (so Lord, and others), or out of the Roman earth or Empire (so Faber, etc.), or out of the territorial limits of a Kingdom already established, or arising out of republicanism, etc. When compared with other phraseology, it somehow impresses us with the idea that it springs from a popular and general desire of the multitudes of a settled government pervaded by apostasy, which, now that the established forms of religion are overthrown, cannot *free itself entirely* from what the Creator has indelibly implanted in man, viz., *a religious feeling*. Hence this beast arises as the director of worship, to meet a felt and acknowledged want, but, rejecting the Father and the Son, turns man into a public worshipper, under severe penalties, *of a self-deified humanity*. Disdaining as foolishness the Redemptive process by which God becomes man to reach and embrace humanity in salvation, it, *as an expression of human wisdom*, seeks for Redemption in making out *man to be God ;* thus seeking its highest good in man, and giving at the final end the most palpable proof that the often ridiculed temptation and fall in Eden is verified in terrible expressiveness. While it is idle to conjecture in what way or in what particular locality he will arise, yet God has given us *a sufficiency* to fully identify him *when* he does come. The outlines indicate a power not only devoted to the interests of *a Humanitarian religion*, but concentrating and enforcing the worship of such a religion in the person of the last head of the first beast. He is *the chief* miracle worker (Meyrick, art. "Antichrist," Smith's *Bib. Dic.*, overlooks e.g. Rev. 16 : 13, 14, when he says that miracle working is not attributed to the first beast) in behalf of the first beast, exerts *the power* of the first beast *in his presence*, deceives the masses by his *miracles*, erects *image worship* in laudation of the Antichrist, and causes *all to be killed* who refuse such worship.[2]

[1] Besides this, with all the correspondence between the Papacy (inchoately perhaps, as some allege), and this beast, it is impossible to find in the past an accurate historical fulfilment to confirm the application made by numerous prophetical writers. Thus e.g. the publicly bringing down of fire from heaven, the universal reception of a mark in the

right hand or on the forehead, cannot be *consistently* applied to the past. So also its application to Mohammedanism must be rejected as untenable, for the simple reason —if many others did not exist—that Mohammedanism has always been a bitter, hating enemy of the first beast or Roman Empire, and instead of being a subordinate co-worker has dealt the most fatal blows to it in the past.

[2] Several additional things may be briefly noticed in this connection. (1) *The Dragon.* In Rev. 13 : 2, 4, and 16 : 13, he is mentioned as also a party in arousing the last confederation, but what is remarkable in Rev. 19 in the overthrow of the confederacy the beast and false prophet are alone mentioned and afterward separately the fate of the Dragon, Rev. 20. The most difficult problem, to the writer, is the giving an interpretation to the Dragon that shall not violate the chronological order, the symbolical language, and the continuation of the Roman Empire as given by Daniel. The leading interpretations are all open to the most serious objections. Thus e.g. (1) it will not answer to say that the Dragon denotes Satan personally. However much the latter may inspire the former, yet the description of the Dragon with heads, horns, and crowns, the bestowal of his throne and power to the beast, the worship tendered to him, the cojoining directly with other powers on earth, the defeat attributed to him, etc., is language expressive of, and can only be predicated of, *an earthly power.* This is admitted even by those who think that Satan is denoted, so that some make it both, which is inconsistent. This Dragon denotes some great earthly power or kingdom ; and the names Dragon and Satan are applicable even as Pharaoh is called a great dragon, and an adversary a Satan. The interpreter should maintain a firm position here ; having found this Dragon to symbolize an empire or kingdom, consistency requires that he should preserve such an interpretation unimpaired throughout the entire prediction. (2) It cannot be made to mean Paganism or the Pagan Roman Empire because the Dragon exists down to the Millennial age, and bestows upon the Antichrist its throne and power, which cannot be said of Paganism nor of the Pagan form of the Empire (the seven heads, too, including the professedly Christianized forms). Besides this, the identity of this Dragon with Daniel's fourth beast, as noticed by numerous writers, is too marked to allow its being thus contracted to a special phase or form of the Empire. (3) It is not allowable for the same reason to make the Dragon the representative of the unfaithful members of the Church, since it is representative of the Roman Empire or its rulers, five heads of which were fallen before the Christian Church was organized. (4) It is not the Papacy, because the Papacy instead of having these heads and horns was supported by the beast or dragon having (Rev. 17) them, and the Papacy is utterly destroyed by its supporter while the Dragon still continues. (5) It is not opposition to God's authority personified, because the symbolical language directs us with too much preciseness to some power intended as actually existing during the period designated, and such a view is inconsistent with the falling of this Dragon, etc., without a diminution of opposition. (6) For the reasons assigned it cannot be representative of State churches, or of the Union of State and Church, or of Mohammedanism, or of the Greek Church. None of these meet the conditions imposed by the language. The remarks that we now make are merely suggestive and not presented as a positive elucidation of the difficulty of reconciling the prophetical picture presented by Daniel's fourth beast ch. 7, the Dragon Rev. 12, the first beast Rev. 13, and the beast of Rev. 17. The key, we apprehend will be found in regarding these beasts all descriptive of the same Roman Empire under its varied aspects, and hence with some variations in the portrayal, and yet sufficiently distinctive for the purpose of identification. Let the reader carefully notice these particulars. In Daniel the fourth beast is given and then there is a transition to the little horn which springs out of it, forms the controlling element, and is, although diverse in some respects, therefore designated as the beast (in its last form or manifestation Dan. 7 : 11, 26) that is overcome and destroyed. This prepares us then to anticipate a great and radical change in the beast himself. Next, the Dragon of Rev. 12, continues down in a certain distinguishable line until it reaches the definite allotted period of time, times and a half time, (during which the personal Antichrist is to exercise power, (Rev. 13), when just preceding it, there is a remarkable change in the ruling power, a descending from " the heavenlies" the imperial rule to a kind of popular, republican, or democratic rule as the phrase casting into the earth (i.e. being supported, upheld by the popular suffrages, etc.), may denote.* This specific period is still future, whatever inchoate fulfilment interpreters

* We think that Lord (*Apoc.*), and others, are correct, when they make the mixture of iron and clay, and the intermixing with themselves of the seed of men, not to denote the intermixture of Gothic tribes, etc., and the intermarriage of royal families ; but that the

may have engrafted upon it, seeing that it is the time predetermined for the last head of the beast. What the Dragon performs after its fall is done through this last head to whom it gives, Rev. 13 : 2, yields up "his power and seat and authority," and which makes war. Then follows Rev. 13 : 1–10, in which this change already intimated comes forth with greater distinctness, so great and vital in fact that it might be almost denominated another beast, but to guard us against such a view the Spirit takes up the same beast and shows us that under the last head (as we find by comparing with Rev. 17 : 10, 11), there shall be a revival of the beast from a state of non-existence (a headless state) but in such a form that it loses *its Dragon rulership aspect* and is presented *in another, more popular and attractive one*, still retaining, however, the power, etc. of the Dragon. The Dragon aspect is really the foundation of the last head's rulership, only that instead of an Imperial rulership (as exhibited in the past) this is far more viz., an Imperial by popular choice elevated to the position of a man-God, the sole object of worship under the penalty of death. The state of this last head is so peculiar, so far in advance of all preceding, so striking in its manner of rising up, and in its claims, that it well deserves *to be distinguished* from all that preceded, and yet, its true virtual relationship to the same beast be preserved. This therefore is more definitely done in Rev. 17, where we have this same beast represented as the supporter of the Papacy (and this history most abundantly supports, see Com. and writers on this point), and then afterward, after a period of non-existence, this same identical beast is to be revived and is the one, under its last head that goeth into perdition (the same that the world wonders at Rev. 13 : 8 comp. with Rev. 17 : 8, thus teaching us at what period this is to transpire). But more than this, the Spirit indicates *a marvellous transformation* in the beast when he says "the beast that was and is not, even he is the eighth" (the head still called the beast however much changed) "and is of the seven and goeth into perdition," i.e., great as the transformation from the former head this last one is, so that it may be called a separate, distinct eighth head, yet it virtually grows out of and is supported by the seventh head. Our decided impression is, so far as a comparison of Scripture teaches us, and after a careful consideration of various interpretations, that the Spirit wishes to show us that the Roman Empire sustains this Dragon aspect down to this eighth head, at which time such *a fearful change* will be made in the form of rulership that *the ordinary civil* aspect continued down to that time falls completely in the background and yet is, as to the claimed rights of government, appealed to and virtually forms the basis of Antichrist s claims to civil government. The language therefore of Rev. 20 : 1–3, we must regard as symbolical. Antichrist, the personal one, being overpowered and the confederation destroyed, we have "the beast" (viz., the personal head of the beast, comp. Rev. 17 : 11 also called the beast) and the "false prophet" taken and cast into the lake of fire. The personal head, culminated into the great Antichrist, being thus removed there remains the shattered remnant of the beast, the civil government without those Antichristian claims, and even this, in virtue of the Theocratic rule now to be introduced by the Messiah, is now also to be subverted, so that not only Antichrist's most arrogant rule but even the accustomed Dragon rule is to be discontinued under the reign of Christ and His saints. This is symbolically represented. The angel (like the angels of Rev. 14 : 6, 8, 9) is the representation of a chosen body (most probably the 144,000) under whose auspices this shall be done, viz., they shall so restrain and confirm it that it shall exercise no power over the nations. (Perhaps Zech. 5 : 5–11, if we take the being wakened "as a man that is wakened out of his sleep" as an intimation that the events following are to be witnessed after his resurrection, may give us a clew to the place of confinement.) The objections that may be derived from the words "devil and Satan" have no force provided we allow that such opposing, hostile powers can be styled such as Scripture testifies, and that this by no means forbids but actually invites the opinion

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clay and the seed of men symbolize the people as a body, i.e. the common people apart from the rulers and therefore the admixture of the clay and the seed of men with the other denotes "the admission of the people to a share in the power and functions of the government," the result being a certain weakness arising from clashing interests. It certainly is remarkable that precisely such a leavening is working among the nations of the Roman earth, so that there has been even a mingling of suffrage with Imperialism. Such indications show us how, in some respects, this last head may be so diverse from all preceding that it may be designated by a separate head or form. Hence eminent writers (as e.g. Lange, Herzog's *Ency.*, art. "Antich.") think that the culminated Antichrist will arise from a coalition of consummated Absolutism and Radicalism ; or, as others, from a union of Imperialism and Democracy, or a Cæsaro-Republicanism.

that because of Satan they become such adversaries. As to "the bottomless pit" or "abyss" it is sufficient to refer the reader to the comments of writers on Rev. 9 : 1, 2, and simple consistency requires that when once the symbolical meaning of "the abyss" has been obtained to preserve it throughout. There is only one passage, so difficult of interpretation that but few preserve even the shadow of consistency in its explanation, that we cannot explain satisfactorily with this view, and we thus give it with the hope that some one may arise who shall be able to interpret it. We refer to Rev. 16 : 13, where the Dragon, the Beast, and the False Prophet appear to be represented as existing contemporaneously. The only possible way in which it can be incorporated in the view presented, is to suppose that when the Dragon is cast down, i.e., the seventh head, (for as we have seen a head can be called the beast and the beast a head, and so a head may be called the Dragon, etc.), it descends from its Imperial position and occupies during the ascendency of *virtually* an eighth head, above it and controlling it, *a subsidiary position.* If it be objected that two heads cannot exist at the same time without special mention it may be alleged that this is perhaps the reason of that remarkable hesitancy in Rev. 17 : 11 to call in another head, and of that revival of a head in healing its deadly wound Rev. 13 : 3. At least we do not fall into the confusion that abounds on Rev. 16 : 13, making one or the other of these three a power that is fallen before the end, or of making the Dragon the Eastern Roman Empire and the beast the Western which violates the unity of the heads, etc. Such is the difficulty pertaining to this point, that in all probability time must determine the correctness of interpretation. 2. Next, the number of his name, 666, still pertains to the future, this is the number of the first beast and not of the second, thus again showing, against various interpretations, that the last head of the first beast is the Antichrist, and this number is evidently contained, as suggested by commentators in the numerical value of the letters of his name or title. Among all those hitherto presented as possible, the old one of Irenæus seems to be the favorite one, viz., that of *Lateinos.* Time alone will reveal what the number really is, and it will be understood by the wise and believing owing to its numerical value. The student will find suggested names in Smith's *Bib. Dic.*, art. "Antichrist," Calmet do., Prof. Stuart, *Com. Rev.*, Barnes, do., Faber's *Diss.*, Elliott's *Horæ Apoc.*, Lord s *Apoc.*, etc., etc. 3. The image that was made to the first beast (again manifesting that the last head of this beast is the Antichrist), and causing the image to speak and issue authoritative commands is also future, and it may be premature to say what is denoted by it. The fact that the image itself is to be worshipped indicates that it forms, whatever it may be, an object of *idolatrous* worship. Faber and others may be correct when they deem it significant of actual idol worship. If the language is symbolical then it denotes something under the image that exists in connection with the first beast (some authoritative power co operating, as councils, etc., under a leadership) but if to be understood literally, then idol worship is evidently meant. The latter conclusion is not to be rejected as unwarranted by the advance of civilization, seeing that other passages intimate such a return to image worship (Obs. fol.), and that we have indications even now that men of intelligence are not far removed from the same. (Thus, e.g. Gordon in *Threefold Test*, and Baxter in *Louis Napoleon*), narrate how Spear (1852) and other Spiritualists endeavored to construct the image of a man at the High Rock, Lynn, Mass., with vocal apparatus which was to be manipulated by the spirits and form the grand medium of communications. It was to form "the great Spiritual Revelation of the Age," "Heaven's last best Gift to man," etc., but it failed to meet expectations and nothing more is heard of it. This incident is suggestive, showing how, when the time is fully come, men may under *some such plea* succeed in palming off *image worship*—as a link between him and the spiritual—upon the masses.) Its symbolical or literal nature will be manifested in due time, and sufficient is revealed to cause its recognition in either case. 4. In reference to the two witnesses who are also embraced (Rev. 11) in this time, times and a half (as indicated by comparison of the predictions) of Antichrist's great power, and are killed by him (comp. v. 7 with Rev. 13), it is scarcely necessary to pass over the opinions respecting them (see *Bib. Dic.*, coms., Proph. writers). Being also still future, it is impossible to definitely determine who they are. The opinion so prevalent that it will be Elijah and some other prophet is exceeding harsh and inconclusive (for we cannot believe that one translated to glory shall come to experience death). The likening of them to "two olive trees" and "two candlesticks" rather directs us to conceive of them as two churches, classes, or bodies of men standing related to the Divine truth and testifying in its favor. These, whoever they denote, are specially raised up and favored at this period until finally they are overcome, followed by a resurrection, thus directing us, in all probability, to two classes of the martyrs who thus die for their witnessing and refusing the mark and

worship of the beast. Some characteristics must, in the way of proclamation (as e.g. Rev. 13 : 6–9) and resistance to the beast, distinguish them, or else, as others suggest, the number two is to be taken in the sense of completeness, a sufficiency of testimony to establish the truth (which seems however scarcely allowable by the reiteration of the two in trees and candlesticks). 5. In what "temple of God" does he (the Antichrist, 2 Thess. 2) sit? Much has been written on this point, some taking the ground that he sat in the temple of God at Jerusalem (as e.g. the Romans, forgetting that the temple was burnt and no such exhibition took place etc.); or that this temple will be rebuilt by the Jews at the time of the end and be occupied by the Antichrist (but such a building by the Jews would not make it the temple of God any more (less) than the churches erected in God's name and including the worship of Jesus) or that, as the Church is the temple, he arrogates to himself the power of lording it over the Christian Church (but this overlooks the predicted fact that instead of being in the Christian Church he is hostile to it, attacks, and overcomes it). What then does the temple of God mean? The key is found in the added language : "*showing himself that he is God ;*" that is, just as he professes to be God but is not, so he professes (as a God) to sit in the temple of God, which, however, is really no temple of God as he is no God. The phrase temple of God is thus employed as the most expressive to indicate the worship (associated with the idea of a temple) which he claims, as explained, as God and points out that as an opposer of Christ, he also as one that is worshipped professes to occupy the temple of God. The phraseology is therefore simply descriptive of the false and arrogant claims of the Antichrist and not to be allowed by us. It is illustrative of his success in constituting himself the object of religious reverence and adoration. 6. We repeat in this connection, that the ten (not "many" as Fulke, etc.), kingdoms are also yet future. They are associated with and support *this last head* of the beast, this personal Antichrist, and at some period three of them (a mark of recognition for the time to come) shall be uprooted Dan. 7), leaving seven remaining. Before this uprooting it is asserted that the ten horns together with the beast shall destroy the harlot woman (Rev. 17 : 16). It would be premature and presumptuous to designate those kingdoms, seeing that the number only is given without particularizing.* 7. In the text we have repeatedly taken it for granted that the Papacy is represented to us by the Babylon of Rev. 17. A few remarks may be added by way of enforcing such an interpretation. A host of able writers and coms. have fully identified the Beast of Rev. 17 with the fourth Beast of Daniel 7, viz., the Roman Empire, and have also shown that the harlot symbolizes a corrupted, apostatizing Church. Those two points are impregnable, and it follows that this Roman Empire is portrayed to us as supporting a corrupt Church. Now history gives us the fulfilment of particulars, so minutely and accurately, in that of the Roman Empire and the Papacy, that the student carefully weighing the evidence must acknowledge a sad but unmistakable fulfilment, which no theorizing (such as Arnold's making Rome the type of the world in his *Interp. of Proph.*, etc.), can set aside. We have all the decisive marks in the Papacy, such as, its being fostered and elevated into power by the aid extended by the Roman Emperors, the nations it influenced, the kings it led into corrupting ways, the vast control over the inhabitants of the earth by its spiritual

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* Writers who insist that the ten horns arose about the 5th century and continue down although changed to others, take *an unwarranted liberty* with the prophecy, although claiming (as e.g. Thomas in *Elpis Israel*, p. 291) that the prediction does not require the ten originally established, but simply ten when the image is smitten. But this is essentially modifying the prophecy, for by adopting its principle we might take the liberty of changing the beasts themselves. It is an interpretation made to suit a theory. Dan. 2 and 7 and Rev. 17 say not that the ten horns are to arise and *give place* to other ten, and this successively, and then finally to come out ten again at the smiting, but ten arise and these same ten thus arisen, assail the harlot and destroy her, etc. Again, on this theory, so popular with many, in order to make out the Papacy to be the Antichrist, we would find, on account of the changes and succession of kingdoms not ten but over fifty or sixty horns or toes. Again, if the ten kingdoms arose in the fifth cent. as such writers assert, then the image is disproportionate as to time, for the toes endure longer than the feet or legs, thus occupying the most conspicuous portion of the image. Now the Spirit seeks homogeneousness in its figures and fulfilment, and, therefore, in Rev. 17 the toes or horns are limited to *one hour* or a brief period of time, and not, as these interpreters claim, extending over thirteen centuries. Again, these horns that arise are to hate and destroy the harlot, but the horns that these writers enumerate, have in the past, sustained and built up the Papacy.

fornication, its representatives arrayed in purple, scarlet, gold, etc., its fearful blood-guiltiness in slaying "the martyrs of Jesus," the location assigned to the woman and the identification with "that great city, which reigneth over the kings of the earth." These, and others, are so conclusive that there can be no hesitancy in maintaining, with the multitude of expositors, that the Papacy is denoted and that it is called Babylon because of its being the head (as ancient Babylon) of a powerful corrupting organization, etc. The reader is referred to commentaries and prophetical writers for an abundance of illustrations establishing such an exposition; out of the multitude, we select one, as evincing the contrast between what the Spirit says and what the woman says, (taken from Bengel's *Gnomon*, vol. 5, p. 343 and quoted from the Indiction for a Jubilee given by Benedict XIII., A.D. 1725): "To this *holy* city, illustrious with the memory of so many holy martyrs, and especially instructed in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood, flock together with religious eagerness of mind. Hasten to *the place which God hath chosen; ascend to this New Jerusalem*, whence from the very beginning of the infant Church *the law* of the Lord and *the light* of evangelical truth has flowed forth to all nations. (Hasten to) a city honored with so many and so great benefits, loaded with so many gifts, that it is most deservedly called *the city of priests and kings*, built *for the guide of ages, the city of the Lord, the Zion of the Holy One of Israel.* Here in truth make confession unto God in the great assembly, praise Him among much people. Inasmuch as this very Catholic and Apostolic Roman Church, constituted *the Head of the World*, by the sacred seat of the blessed Peter, is *the mother* of all believers, *the faithful interpreter* of the Divinity, and *the mistress* of all churches. Here the *unsullied deposit* of the faith, here *the fountain* of sacerdotal unity, here *the keys* of the Kingdom of Heaven, and *the supreme power* of binding and loosing, here, finally, that *inexhaustible treasure of the sacred indulgences* of the Church, of which the Roman Pontiff is the dispenser, is guarded." * But it must be added, that one clause in this prediction extends over the Church or churches wherever corrupted, viz., that this Babylon is "the Mother of harlots," the chief or leader in apostatizing, and that other harlots, on a smaller scale and not so distinctively marked as great, leading powers, exist outside of her communion, imitating her spirit and corruptions. What these daughters are, it is, perhaps, impossible to particularize, and yet history with its unsparing testimony does teach us that even in Protestantism the spirit of the Mother has too often manifested itself in enforcing legalized doctrines, in persecuting, etc.; the same exclusiveness and arrogance extending even to the most numerically small sects. This is a sad but alas too true portraiture, of the past and the present.† 8. The Gog and

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* We direct attention to a wonderful admission made by a Roman Catholic, Bh. Walmsley in his *Exp. of the Apoc.*, p. 127, (quoted by Brooks, p. 346, *Ap. to El. Proph. Interp.*), who, while trying to save Papal Rome, admits that Rome is denoted, calling it however "Pagan Rome." Thus: "This same *woman* is further said to carry on her forehead the following inscription: *A Mystery: Babylon, the great, the mother of the fornications, and the abominations of the earth.* Here is *a mystery*, or an enigma to be unravelled, viz., *Babylon, the great, the fornications, and the abominations of the earth.* The reader, we apprehend, is already prepared in great measure for the solving of this enigma. *Babylon the great*, is the great Imperial city of Pagan Rome. And she is the *Woman*, as we have just shown, who is *the mother of the fornications and abominations of the earth.* This is the explanation of the proposed *mystery.* But to make it more clear, that by *Babylon the great* is here meant idolatrous Rome, we appeal to the angel's words: "*The Woman which thou sawest is the great city which hath kingdom over the kings of the earth*, which, as we have before observed, plainly points out the great ancient city of Rome, that domineered over the greatest part of the kingdoms of the then known world. The *woman* therefore is the image of that city, and in the inscription on her forehead she is styled, *Babylon the great;* consequently *Babylon the great* is here the same as the city of Rome. In the primitive ages this figurative name of *Babylon* was frequently given heathen Rome by the Christians, on account of the resemblance of the character of those two cities, for their idolatry and for their oppressing—one the Jews; the other the Christians. St. Peter dates his first letter from Babylon (1 Pet. 5 : 13), that is, from Rome as St Jerome and Eusebius tell us. 'The appellation of Babylon (said Tertullian) is used by St. John for the city of Rome, because she resembles ancient Babylon, in the extent of her walls; in her haughtiness; on account of her dominion; and in persecuting the saints' (Lib. adv. Jud.). St. Austin also says, 'Rome is a second Babylon and a daughter of the ancient Babylon' (de Civ. lib. 22, c. 18). *Babylon the great* is therefore sufficiently distinguished."

† The position of writers who include more than the Papacy in the word Babylon is

Magog of Ezekiel chs. 38 and 39, are supposed by many ancient and modern writers to be descriptive of the ravages of this last, great Antichrist, and correctly so, owing to the similarity of character, invasion of Palestine, and final overthrow. The reader is referred to *Bib. Dic.* and *Encycls.* for the various opinions respecting Gog and Magog, and to proph. writers and commentators for particular applications of the same. We are only now concerned to show that the name and prediction is applicable to the last head of the beast; and that this power, delineated by the prophet may be found in the territorial limits of the Roman Empire, and not outside of it as in Russia, in the Turks, in distant Asia, etc. (1) The four kingdoms or empires are continuous to the Advent (with the exception of a non-existence or headless state of the last one for a time), but according to the theories that we oppose, another fifth kingdom under Gog and Magog is introduced previous to the Sec. Advent, which violates the chronological order. (2) The Antichrist is only found in the last development of the Roman power and hence must be found, if Gog is delineative of him, in that power, for prophecy does not contradict itself. (3) This we find even in the name, for if we allow its original application to nations in Asia, we find these same nations emigrating into and inundating the Roman Empire, and becoming so predominantly the ruling force in directing the Empire, whence it seems appropriate to reproduce it. If the name is simply symbolical or indicative of unknown enemies (called after those that were known, as Babylon is used) then it also applies even to the signification of the name "covered or hidden" or "exalted" (as given by Priest, etc., indicative of his concealed purposes, or character, dissembling, etc.), if that is to be received. The student will find, after a careful examination of authorities, that opinions entertained respecting the names given by Ezek. are based upon mere conjecture, and so far as these have any plausible foundation, are as applicable to the people who overcame and re-established the Roman Empire as to any other. If mere conjecture, without sufficient proof, is to decide the matter then against all the prevailing theories we must limit the rise etc. of Gog and Magog to that portion of Asia between the Black and Caspian seas. The real truth in the case is that they are unknown nations and that a knowledge of them can only be derived from a comparison of other Scripture which more particularly specifies and traces this Antichristian power. (4) And here we plant ourselves firmly upon Ezek. 38: 17,* which expressly says: "Thus saith the Lord God, Art thou not he *of whom I have spoken in old time by my servants the prophets of Israel,* which prophesied in those days many years, that I would bring thee against them." God described this identical Antichristian power previously in olden time, but not by the name of Gog (unless we take the Sep. and Samar. versions of Balaam's Agag a name used similarly, viz., representative of an enemy) but (as comparison of previously given predictions show) under a variety of names expressive of his being a powerful adversary that shall arise in the last days. The mention of "the prophets" shows that it was generally the subject of prediction (which

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thus far correct, but just so soon, whatever it may denote, as they make this Babylon an equivalent of the last Antichrist and have this Babylon to fall at the same time with him, they violate the order of prediction. A writer of ability with signature "B" in *Proph. Times,* vol. 7, p. 61, 64, makes out Babylon to be partly a representation of civil government and in its last phase a universal monarchy, but that this is not meant is evident from its being supported by, and finally overturned by, civil powers, and that when fallen, civil power, and in its widest extent under Antichrist, still exists.

* Hence we reject all theories which would distinguish Gog and Magog from the Antichrist. Thus e.g. Lincoln (*Lects. on Rev.,* vol. 2, p. 137,) takes the position that Gog of Ezek. 38 and 39 is not mentioned in Rev. and is an enemy that appears in "Palestine some short while subsequent to Israel's deliverance by the interposition of the Lord of Hosts." This denial of identity with the last culminated Antichrist smitten at the Sec. Advent introduces unnecessary confusion and antagonism, as a comparison of Dan. 7, and 11, and 12; Rev. 13 and 17 plainly shows, seeing that the characteristics, invasion, and end of the one are precisely what pertain to Gog and Magog. The reason for such an inference by Lincoln, and others, is, that the description of the Jewish nation established in Palestine in unwalled villages, etc., does not fit with the theory of the interval between the two stages of the Advent being *only seven* years. Hence they are forced to make it later in time. We, however, make the interval not less than seventy-five years, and the seven years we date only from the time that a covenant is made by Antichrist with the Jewish nation. The interval (comp. Prop. 130, etc.), must be lengthy seeing that in it we have a renewed proclamation of the Gospel, the partial restoration of the Jews, the development of the Antichrist with the ten horns, the fall of Babylon, etc.

excuses the references in the text to him, if any are disposed to object to their number) and we cannot for a moment doubt that Daniel, who also prophesied about this time, and was specially commissioned to predict the things pertaining to this Antichristian power (as his prophecies proclaim), would omit direct mention of this Gog. We insist from the corresponding marks given, etc., that he also portrays Gog to us, not as the Russian power, or as the Turks, but as *the last head of the Roman Empire* in its revived state (Prop. 160, etc.). With this tracing of the Antichrist, John the Revelator accurately corresponds, and hence to make Gog a separate, distinctive Antichrist *is opposed* to the analogy of prophecy. Instead of confining ourselves to conjectures respecting the name, we rather take a plain prophecy which predicts his rise out of a certain empire, and accept it as certainly descriptive of him. The only valid objection that can be urged against this position must not be based upon the names (involved in obscurity) but upon showing that the acts of this Gog, his final end etc., are not in correspondence with those attributed to the personal Antichrist. (5) This Gog has not yet appeared (for to make it applicable to the Turks, as Prof. Bush, without such a predicted overthrow and restoration of the Jewish nation etc., is to violate all prophetical propriety) and from the tenor of the prediction will not appear until a partial restoration of the Jews to their land which corresponds precisely with (Prop. 160, etc.), the revelation of this last head of the beast. (6) The marks of identity are these : a confederation formed, an invasion of Palestine, Lybia and Ethiopia also connected with him, smitten by six plagues, comes against God's ancient people the Jews (comp. Zech. 14), encamps upon and falls upon the mountains of Israel, this done through the power of God that He may be sanctified and magnified, the time specified in the latter years, the Jews shall recognize and the heathen acknowledge God's power, the fury of God against this power, the shaking, sword, rain, fire, feast, spoil, subsequent outpouring of spirit, dwelling safely, etc., *all accurately correspond* with what attends and follows the invasion of Palestine by this last head of the Roman beast. So many points of coincidence are amply sufficient to justify its interpretation as entirely applicable to the Antichrist of Daniel and John.* 7. The ancient opinion, before Paul and John wrote, was that the great opposer of the Messiah, the one whom the Messiah would overcome with vengeance was this Gog. (This opinion of the Jews that " at the very end of time" " Gog and Magog shall come up against Jerusalem and they shall fall by the hand of King Messiah," etc., is noticed by numerous writers as e.g. Priest's *View*, p. 39, Clarke's *Com.*, vol. 3, p. 646, Mede's *Works*, Book 1, p. 374, B. 3, pp. 713, 751, Dr. Etheridge's *Transl. of Targums*, p. 430, etc.) This resulted from their combining the prophecies of Ezekiel, Daniel, Zechariah, etc., as relating to one and the same power. Now if this view so generally entertained was erroneous, then certainly the apostles when actually adverting to *the same* subject viz., the Anti-Messiah ought to have given us some intimation of the incorrectness of the interpretation. In place of this, they *confirm* the Jewish opinion by applying the destruction, etc., of this Anti-Messiah to the personal Sec. Advent (so e.g. 2 Thess. 2 ; Rev. 19) of Jesus Christ. 8. The mention of Gog and Magog after the thousand years seems to favor the idea that the names are, like Edom, Moab, Babylon, taken as representative of enemies. While making this allusion, we may refer to the effort made by some (as Bush, *On the Mill.*) to unite the overthrow of Rev. 19 before the Millennial age

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* Hence the view of Purdon (*Last Vials*, Dec., 1865), and Reineke (*Proph. Times*, May, 1866), that Gog succeeds the Antichrist after some interval of time is not allowable, seeing that it violates the order of events as given by Daniel and John, both introducing the Millennial era with no second overthrow of another power. To thus distinguish and separate what the Scriptures unite destroys *the unity* of prophecy. The reasons assigned for such a view are readily met by the partial restoration of the Jews, that in addition to the Antichrist's hostility to the truth he also seeks for spoil, that the phrase " all of them" (upon which so much stress is laid, v. 8 and 11) does not by any means prove the restoration of all the tribes or all of the Jews, but only refers to the fact that all of those who were restored supposed themselves to be safe, etc., in brief, they are too inconclusive to set aside the common and prevailing view that the Gog and the Antichrist *are the same*. The latter part of the prediction shows that the restoration of " the whole house of Israel " and the blessings resulting therefrom *follow this invasion of Gog*. So the references to Antiochus, or the Turk, or the Pope, or Russia (in the past, e.g. Crimean war ; for as to the future, we have shown under Prop. 160 how only it can be denoted, if incorporated, by conquest, as an integral part of the Roman Empire), must be discarded, seeing that nothing commensurate in fulfilment has been witnessed, and that it violates the unity of prediction. Simple consistency demands the position taken by us.

with that described after the same period as a singular and self-contradictory mode of interpretation. Who this Gog and Magog is, arising after the one thousand years, owing to the exceeding brevity of the description, we cannot determine. Conjectures abound (such as the confinement of some powers to an allotted territory during the thousand years and subsequent release, the resurrected wicked dead allowed to organize, etc.), but our subject does not require its elucidation, not being related to the Antichrist which precedes the ushering in of the Mill. Kingdom. This much, however, we can say, that whatever difficulties are connected with this last Gog, following as it does the Millennial glory, they are such which must attach themselves *to any theory* which accepts of a general, universal conversion of the world under the reign of the Messiah, whatever intimations of exception may be given. However inexplicable, resulting from conciseness and lack of explanation, it must be received by faith, resting assured that when the time of fulfilment comes it also will be verified. Being an event predicted by the Spirit, it does not (like the Incarnation, resurrection, etc.), depend for its accuracy upon our ability to reconcile it with our ideas of fitness or propriety but upon God's power to bring it to pass. It is one of the things which does not affect us either in this dispensation or in the one to come (for it does not injure the restored Davidic Kingdom being speedily and terribly crushed), being an event far in the distant future, so that the slightest hint is only given, it being taken for granted that before the event itself occurs we shall receive more and abundant revelation upon the subject as co-rulers with the Christ. It does not stand related to our subject because we only have to do with the course of events down to the re-establishment of the Davidic Kingdom, and to the fulfilment of the covenants and the promises based upon them. It seems to be introduced in order to teach us the enduring prosperity and perpetuity of this Kingdom, notwithstanding a still future, and the final effort of the power of evil against it, and this should be sufficient for us, resting in the consciousness produced by what has been so remarkably fulfilled in thousands of instances previously that God knows the future and makes no statements concerning it that shall not come to pass. We are not of those who would limit God's knowledge, or His ability to work, or His words as they stand recorded.*

Obs. 14. Leaving some things which this Antichrist is to perform for the following Propositions, a few things relating to him may be introduced here. The position assumed is that the apostasy—emphasized as *the* distinctive great apostasy—precedes and introduces the Antichrist, and this only when the last head of the fourth revived Empire is attained ; a head, too, so remarkable in its claims, etc., that it deserves to be called *an eighth* head, and yet, in virtue *of its connection with the seventh, really pertains to it.* Therefore, neither the Papacy (which is the apostasy, i.e. the great one) nor the Roman Empire (however unchristian and under apostatizing

* The Pre-Mill. doctrine, the covenanted Kingdom of the Messiah, etc., do not depend upon our ability to explain in detail the Gog of Rev. 20. It serves, however, to show us that the predictions that " all are righteous," etc., refer to the Jewish nation, and such nations as are incorporated into the Kingdom. The glory of the Lord covering the whole earth is a gradual work, extending itself, and evil will only be wholly eradicated from the earth after the little season following the thousand years. Several explanations sufficiently meet the difficulty, as that (Lange, etc.), distant nations—so intimated in prediction by " the four corners of the earth—not as yet brought under the Theocratic-Davidic Kingdom, are denoted ; or that (Thomas, etc.), certain ones are left purposely to develop still further human schemes of self-aggrandizement, etc.—shut up in distant regions (Shinar, etc.), who then come forth to attack, under Satanic delusion, the Messianic Kingdom ; or, that (Perry, etc), the resurrected wicked dead are thus led on, gathered from the ends of the earth, to such an attack (which receives e.g. some countenance from Ps. 59, etc.) ; or, that a combination of distant living nations and of the wicked dead are denoted. It is scarcely necessary to say that such theories as (Burchell) that evil spirits headed by Satan, or (Burnet) that a new race is specially generated, must be discarded as untenable. Being a subject independent of our doctrine, it has no special relation to it, saving that it suggests the limitation mentioned by us—a limitation which every Mill. theory must, more or less, preserve to meet the fulfilment. Its very relation to the supernatural is the key to its conciseness ; our inexperience would only increase the perplexities of an attempted explanation.

influences) until down to a particular time when it changes its form as intimated in the last head, is the Antichrist (Antichrists in John's sense of "many Antichrists" they may be, but not *the particularly predicted last* Antichrist). For, as shown, the Papacy is destroyed by this Antichrist, and the Roman Empire does not develop it *until* this last, final modification takes place. Attention is called again to this point to indicate that this Antichrist is *a civil head, the absolute ruler over a vast government, the Imperial Lord* over an extended Empire which embraces in it subordinated but too willing civil agents. Connected with this purely civil relationship there is also *the religious claim* of power to direct the worship of the nations, and it is this especially which gives him the title of Antichrist. *Both are combined*, and it is *this combination* which makes Him *so fearful* to contemplate; the former giving him *the ability* to enforce *the penalties* relating to the latter. Now, to understand the prophecies pertaining to him, it must be allowed that the Spirit describes him under his several aspects. Thus e.g. in one place, as 2 Thess. 2, he is portrayed to us more in his religious aspect and hostility to Christ, but linking him by his overthrow through the Advent of Jesus with the virtually eighth head of the fourth beast, which has the same characteristics and fate; in another place, as Rev. 17, he is represented more in his civil aspect, who makes war with Christ and is overcome; and in still another place, as Rev. 13, he is described as combining these in himself. It is only therefore by a comparison of Scripture that we can arrive at the full description—for purposes of recognition and warning—of this gigantic power, concentrated and directed in a single person. This feature makes a regular ascending scale in his portraiture, having him first of all presented simply as a man of great wickedness (as in the Ps.), then as a powerful ruler (as in Isa.), then as identified with the fourth Empire (implied in Dan. 2 and amplified in Dan. 7. Comp. Irenæus, b. v., ch. 25), then respectively we are directed by Paul and John to additional particulars respecting his religious and civil relationship; all of which clearly and unmistakably presents us with a personage, *excelling all* that has ever yet been manifested in the way of arrogance and sinfulness. The picture presented is too circumstantial, and the results in the blood shed, etc., too horribly particularized for us to believe that it is overdrawn or exaggerated *in the least particular*. Let the world say what it will, let professed believers explain away as they may the testimony of the Spirit, *yet such an Antichrist will, must come.* The apostatizing does include a falling away from the truth in those who profess to be in the Church (and this history verifies in that of the Church), but this is *only preliminary, preparative* to the emergence of the Antichrist. The Antichrist is nowhere asserted to be even a professed member of the Christian Church (see note to preceding Obs. and (5)); his open and unsparing hostility is too apparent to admit of it, but he is the virtually eighth head of the Roman beast, and designated as such, because in this very respect he differs from the immediate preceding head which professed to be still Christian. Yet we must ever keep in mind, as the tenor of prophecy proclaims, that he is one who knows the truth of God as it is recorded (which he opposes), but positively and obstinately rejects it, and sets up another standard for the truth. Therefore he is no heathen, in the sense of one who has never heard the Word, but is one conversant with Bible doctrine and determined upon crushing it. Keeping, therefore, in view these several aspects of the Antichrist, we are the better prepared to recognize and

appreciate the Scriptures appertaining to him. Thus e.g. who else but this Antichrist is denoted (Ps. 52) in the "*mighty man*" (Luther : Tyrant) who "*boasts himself in mischief,*" denies (as implied) the providence of God, deviseth mischief and deceit with his "*tongue*" (with "the tongue" will he prevail), loves "*evil,*" "*lying,*" and "*devouring words ;*" whom God is to "*destroy,*" "*take away,*" "*pluck out of his dwelling place,*" and "*root out of the land of the living ;*" and of whom it shall be said : "*Lo! this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness?*" To confine its fulfilment simply to Doeg the Edomite, is to weaken the description, impair its force and propriety, and immeasurably exalt the standing and power of Doeg. In the light of other predictions the Fathers were not mistaken when (Ps. 140) they applied "*the evil man,*" "*the violent man,*" "*the evil speaker*" or "*a man of tongue,*" who purposes to overthrow the believer in the most insidious manner, and upon whom vengeance is denounced, to the Antichrist. The allusion (Isa. 51 : 12) to "*the man that shall die*" and to "*the Son of man that shall be made as grass,*" also styled "*the oppressor,*" is sufficiently significant when taken in its connection with the promised deliverance. Indeed, by observing that the Spirit, while not passing by the preliminary antichristian development, specially describes the culmination, as seen by the relationship it sustains to certain results (the deliverance of God's people, the restoration of the Jewish nation, the introduction of Mill. blessedness, etc.), we will find allusions, scattered here and there, which otherwise would escape the notice and comparison that they richly deserve.

However significantly in the past certain divine declarations have been realized, the same will stand forth with far greater force and power when Antichrist is crushed. Thus e.g. Prov. 21 : 30 : "There is no wisdom, nor understanding, nor counsel against the Lord." Prov. 29 : 16 : "When the wicked are multiplied, transgression increaseth ; but the righteous shall see their fall." So also Prov. 1 : 24–32 ; Ps. 92 : 7 ; Prov. 18 : 12, and 19 : 21 ; Ps. 37 : 2, 7, 9, 10, 12–15, etc.

Obs. 15. This Antichrist will be destroyed *before* the re-establishment of the Davidic throne and Kingdom. The plain predictions of the Word absolutely require it. The reader, even in a cursory examination of the prophecies, must be struck with the fact that nearly all Millennial descriptions, either in the text or context, incorporate this idea of *some great power* being suddenly and overwhelmingly overcome by the exertion of Divine interposition and power. Having already abundantly shown (Prop. 123, etc.) this feature of the subject, it is unnecessary to repeat it, seeing how conclusively this is asserted in Rev. 19, 2 Thess. 2, Dan. 7, etc.[1] The identity of the man of sin (Paul), the little horn (Dan.), the eighth head of the seven-headed beast (John), the last Wilful King (Dan.), is abundantly shown in the *same* claims, the *same* characteristics, the *same* end at the *same* time and by the *same* means, so that it is impossible, without inconsistency, to reject *the overwhelming* testimony. With these agree various other predictions already specified, and that will be advanced in following propositions. To indicate how largely the Spirit describes this overthrow of this culminated antichristian head, we, by way of illustration only, present a few passages. Thus e.g. in Ps. 72, where the blessed and most glorious reign of Jesus, the Messiah, is delineated, it is represented as having broken "*in pieces the oppressor,*" and in saving the poor and needy

(Justin, *Dial. with Trypho*, ch. 34, says, "from the man of power") from "*deceit, violence, and bloodshed*" (for the expression "precious shall their blood be in His sight" is indicative of a *previously* experienced martyrdom). The Assyrian of Micah 5 : 5 has been held by many (as e.g. Victorinus, *Com. on Apoc.*, etc.) to be descriptive of the Antichrist. Notwithstanding the diversity of translations and the conjectures engrafted upon the passage, the student will find that some propriety pertains to this suggestion, because in point of time, as the context shows, it stands related to the Messianic reign over the restored Jews which is effected by the destruction of the Assyrian (the name of the present enemy being used to designate a coming one—a principle advocated by Jews, commentators, and prophetical writers). It at least, whatever difficulty appertains to a correct explanation of a portion of it, pertains to some power who is, at the time when this reign is to be inaugurated and the Jews are to be restored, to invade Palestine, etc., and must, in view of its obscurity, be interpreted in the light of more extended predictions. Again, it is the might of King Jesus that overcomes this "Assyrian." Isa. 66 : 15–24 is descriptive of this period, as a comparison with other Scripture unmistakably proves, for we have the Coming of the Lord to deliver His people, the fearful destruction by fire and sword of a gathered multitude, *followed* by the restoration of the Jewish nation, the conversion of the nations that are spared, and the setting up of the new heavens and new earth. In Isa., chs. 25 and 26, the Millennial era is immediately *preceded* by the violent downfall of some great oppressing power (which was as "*the blast of the terrible ones*") called "*the branch of the terrible ones*" (the Anti-Branch). And this retribution, with the Kingdom and blessings *immediately following*, is pointedly ascribed to the special manifestation and might of the Lord who comes for salvation. Such references could be multiplied,[2] expressively enforcing *the unity* of prophecy in describing the last times *immediately preceding* the restored Davidic Kingdom under Jesus, the Christ.

[1] Some, who apply the Antichrist of 2 Thess. 2 to the Papacy, lay great stress on the phrase "shall consume with the spirit (or breath) of his mouth," as indicating a gradual wasting or consumption of his power (finding a fulfilment in the past history of the Papacy). But we have to remind such, that many critics read, as the New Revision : "shall *slay* with the breath of His mouth," which accords fully with the parallelism, with the action ascribed to Jesus at His Coming, and with other parallel passages as e.g. Rev. 19 : 15 ; Isa. 11 : 4, etc.

[2] The reader may refer to Ps. 21, where the exaltation of the King is specified (which can only apply to David's Son, the Christ), and the destruction of his enemies "in the time of anger," because "*they intended evil* against Thee ; *they imagined a mischievous device*, which they were not able to perform," etc. Or, to Isa. 11 : 4 when the smiting of the earth and the slaying of the wicked (applied by the Jews to Antichrist and rendered in Chald. "impious Roman") is done for the deliverance of His people from their power, and which stands related in precedence to the incoming Millennial glory. Or again, to Ps. 110 where this King is represented conquering his enemies because the Lord will "*strike through kings in the day of his wrath*" (the confederated forces of Antichrist Rev. 19) and "*wound the heads* (many have it in the singular, "*the head*" so Luther, "das Haupt," etc.), over many (or great) countries." So plain are many of these references, that it is a matter of surprise that any should fail to notice them. Cocceius, *Treatise on Antichrist*, thinks that Isa. chs. 13 and 14 ; Ezek. chs. 23 and 27, etc., are applicable to the Antichrist, and so many others have thought on the ground that such fulfilments are only typical of a greater one in the future. Whatever truth there may be in this, we need not employ them by way of argument because of the abundance of direct prediction.

Obs. 16. The subject of the Antichrist teaches, if we will only receive it,

that we must come to the interpretation of the Apocalypse in a manner very different from that usually hitherto presented. We find it to be a distinguishing chronological mark and test of various interpretations. Only that mode of explaining the Apocalypse (whatever inchoate fulfilment some may be pleased to engraft upon it) which preserves the Antichrist *as the last head of the beast* (Rev. 13), and raises up *no conflict or contradiction* (as to characteristics and final end) between Paul and the Prophets, is alone worthy of our acceptance. The plausibility of interpreting an isolated portion of the Apocalypse, etc., by finding remarkable concidences in history, must, if true, be corroborated by *a comparison* of prophecy as given through all of the prophets. The crucial test is found here, and sets aside (whatever of merit, ability, and valuable information may be connected with them) a host of prophetical writings. Let the student, e.g. find the Antichrist overcome by Jesus in Rev. 19 (which all admit), and then let him trace this beast, and he finds at once that by it is denoted *the last head of the first beast* in Rev. 13. What necessarily follows? First, that this last head is no representative of the Papacy (and neither the false prophet) because the harlot (Papacy) is *previously destroyed by this last head and confederated kings.* Secondly, that this last head persecuting (Rev. 14) *after* the fall of Babylon, all of which is still future in fulfilment, has *then* to experience the outpouring of God's wrath (Rev. 14 : 10). Now the wrath of God is contained in *the seven "vials of the wrath of God"* (Rev. 15 : 1, and 16 : 1). It follows, therefore, since this last head, arising in his might only *after* the fall of Babylon and slaying the martyrs of Jesus who refuse his worship and image, *is still future,* that the outpouring of the vials *is also future,* for the first one is poured out upon "*the men which had the mark of the beast, and upon them which worshipped his image*" (Rev. 16 : 2), and which can only be done *when* this last head of the beast has arisen. The conclusion *irresistibly* comes upon us, that these vials, at least, *are all yet to be fulfilled.* Thirdly, the Spirit, as if to guard us against holding *a premature* fulfilment (as exemplified in otherwise valuable works, Elliott's *Horæ Apoc.*, Faber's *Diss.*, Lord's *Apoc.*, Barnes's *Com.*, etc.), shows us the relationship that this last head of the beast sustains to *prior events* (considered in most schemes mentioned as the most satisfactorily proven by history). Thus in Rev. 11 : 7, the *two witnesses* are killed by the beast of Rev. 13 (this is admitted), and a comparison of the time mentioned, etc. *unmistakably* shows that this too *is only done by this last head of the beast still future.* The prediction hence refers to scenes that *are yet to be realized;* the proof being irresistible, if we allow *the force of comparison* logically applied. We are assured (Rev. 11 : 14) that this is included already in "the second woe," from which we conclude either that we have not entered into it, or that the scenes to be enacted under its duration have not yet been realized, and, therefore, at least from this point, it is *premature* to engraft *a consecutive series of events* as fulfilled in the remaining trumpet and vials. Fourthly, the chronological order or regular consecutive series of events upon which so great stress is laid by the Preterist Expositors (although they materially differ as to the events really denoted, e.g. comp. Elliott's seals with Lord's Exp., etc.) is hereby shown to be defective, and that they therefore do not merit the degree of confidence that so many extend to them. The only possible way to reconcile these schemes with the future fulfilment is to allow that the Spirit has so framed them as to permit a kind of partial, inchoate fulfilment (which position

some, as Baxter, etc. take). Whatever of truth there may be in such a mode of double interpretation, our subject is one that demands no special examination into its merits. Neither affirming nor denying that some of these predictions may have been inchoately fulfilled, we feel constrained to declare that such a regular, consecutive fulfilment, extending down even to, and through most of, the vials, has *no foundation* in any fulfilment that history has recorded; seeing that, as shown, many alleged to be past *fall within the allotted period of the Antichrist, the virtual eighth head of the beast.* Fifthly, this finds its strongest corroboration in the fact that the identity of this last head corresponds with all the other predictions, giving the *same* time when he exists, attributing the *same* self-deification and acts, and describing the *same* Divine agency in his destruction with *the subsequent* blessings resulting from his removal. In addition, let the expounder of Rev. obtain once the proven position stated by Christlieb (*Essay on Mod. Infidel.*), that "the Antichrist, who denies the Father and the Son, can be destroyed, not by men, but *only by the Lord* in the brightness of His Coming," or attributed by Schmid (*Bib. Theol.*, p. 510) to Paul, "the idea that the appearance of Antichrist will *immediately precede* the manifestation of Christ," *then* it materially changes the interpretation of a large portion of the Apocalypse. The Advent of Rev. 19, instead of being spiritualized away as something merely providential, etc.; the Millennium, instead of being transformed into a period when the martyr spirit is to be revived; the reign of Christ and of the saints, instead of being regarded and treated as the ordinary operations of grace, etc.; *then* stand forth with a vividness, reality, and power which again finds its confirmation in the plain, grammatical meaning of the Prophets combined. Whatever faults in details may be noticeable in such interpreters, they at least preserve the distinctive outlines in their consistency, and do not mistake when they distinguish (e.g. like Dr. Gess, *Proph. Times*, vol. 5, p. 130) the Antichrist as belonging to the beast, to which we have applied it in its last head, and as different even from the corrupt Church which it overthrows, and who is to be destroyed by "*the second visible manifestation of Jesus*" "*as the Son of Man in His glorified body and accompanied by His saints,*" *preparatory to* "*the reign of a thousand years,*" etc.

A work has recently appeared, most confidently reaffirming the Papacy as the great Antichrist of prophecy, and really making it *the pivotal* point of the book and its calculations, that deserves some attention. It is Guinness's *Approaching End of the Age*, and it contains some excellent suggestions, being thoroughly Pre-Millennial. But it is unfair in some of its statements, and classes all Futurists (i.e. those who locate the culminated Antichrist still future) among those few who interpret the symbolic language of the seals, trumpets, and vials literally.* Much that Guinness says respecting progressive revelation and interpretation and the symbolic language, Futurists, with some limitation, also receive, but without necessarily coming to the same conclusions. Much that he says respecting the Papacy, we also heartily indorse seeing that we regard it as *the great* apostasy and in its organized form Antichristian, but this does not force us to apply

* For among the Futurists are those who regard much of the portraiture of Rev. as symbolical, and insist upon it, that not every particular of a representative picture is to be pressed literally, or find a corresponding fulfilment, but that the main leading idea (as under the seals, trumpets, and vials), is only to be received and urged. The symbolical language is fully recognized, and the meaning of the representation *as a whole* is to be received, thus according with the laws of language. Some excellent writers have—as must be sadly acknowledged—marred their interpretations and applications by literalizing much that is evidently symbolical. If they were consistent in their theory, then the same principle might e.g. be applied to Dan. 9, Rev. 13, etc.

the same prophecies to it that he asserts are applicable. And, when he declares that we make nothing of the Papacy as an Antichrist, and thus oppose the almost uniform Protestant interpretation and application of the Apocalypse, he affirms what is not correct, seeing that nearly all, if not all, based their view of the Papacy being delineated upon the portraiture of *the harlot* in Rev. 17, which we also receive and hold forth most prominently. His work in making the Papacy to cover the predictions relating to the Antichrist, involves itself in numerous difficulties, some of which are herewith appended. 1. He makes the Papacy the *eighth* head of the beast of Rev. 13, and in order to do this, he has *seven* heads passed away before its rise. Now to make out the seventh head he takes the unwarranted historical liberty of dividing the sixth imperial line or head into (p. 162) *two* classes, "military emperors" and "despotic emperors," when Roman law and history pronounce them *a regular* succession (Prop. 160). 2. He entirely ignores the historical continuation of the Roman Empire; the revival of the Western portion before the Eastern fell; the continued Imperial headship and its acknowledgment (Prop. 160). 3. He properly concedes that all the previous heads were *civil* heads, and then attaches the Papacy which *never* was a civil head of the Empire, never was so recognized but actually received its small temporal authority exercised over a portion of Italy from the hands of the recognized civil head of the Empire. 4. He properly makes the harlot in Rev. 17 supported by the beast to be the Papacy, but immediately turns around and converts the harlot *into* the beast by making the former the latter's leading, controlling head, thus presenting them *as identical*, when the prophecy and history show that they were *separate* and distinctive, one supporting the other. 5. The end likewise of the beast and of the woman are distinctive, showing unmistakably that the Papacy is *not* a head of the beast, for the beast and the horns destroy the woman, while the beast and horns continuing on are destroyed by the judgments of the Sec. Advent. 6. Ignoring fundamental historical facts in relation to the Empire, he assumes—without seeing the palpable contradictions—that the Papacy becomes that Empire, and then to prove this assumption again assumes that the year-day system (applicable to some predictions, as the seven times, etc.), must apply to all time announced in prophecy pertaining to this Empire, and seeks by a series of correspondences in chronological calculations to sustain his position. 7. He makes this assumption respecting the Papacy to become (p. 223) "*the key* to the whole system of times and seasons, natural and revealed." But to make this "key" open the times, he must resort to calculations based on lunar, calendar, and solar time, so that one or the other may fit, giving himself the widest possible range by (p. 475), declaring "that all the prophetic periods have double, and some of them triple, and even fourfold, eras of commencement and conclusion." 8. The year-day system is dogmatically asserted in reference to the Apocalypse (not as an inchoate fulfilment but) as a final one, without the least attempt to meet the serious and fatal objections (excepting in some small matters as to excessive literalism, horn denoting a dynasty, etc., much of which corresponds with our own ideas) urged against such an application as final. Aside from the variety of such year-day interpretation in the application to the Church or to the world etc., it is sufficient to point out only two things which alone amply refute it. No events commensurate with the sixth seal have ever taken place upon earth, and to apply to it the downfall of Paganism (which did not interfere with the existence of the beast) is simply to caricature "the great day of the wrath of the Lamb." (Comp. e.g. Dr. Keith's Appendix, pp. 430–439 in *Harm. of Proph.*).* Again, the vials have never been poured out—although Guinness places us under the sixth, and the proof is positive. Examine the order of events in ch. 14 (see Prop. 130) and see in ch. 15 the saints removed *before* the vials are poured out upon the marked and worshippers of the beast, and we are assured that *before* the vials are poured out the first stage of the Advent must necessarily have preceded. A system or theory which can pass by an order indicated by the prophecy itself is, to say the least, open to grave suspicion. 9. In his eagerness to make the Papal chronology "the key to times and seasons," he *reverses* the order of prophecy. Thus, e.g. he assures us that "the little horn" of Dan. 7 is also the Papacy. Now according to the plain prediction it arises *after* the ten horns, but according to his own estimates the Papacy (e.g. A.D. 533), arose *before* the ten horns were in existence,

* Comp. also the reasons assigned by Dr. Seiss, *Lects. On the Apoc.*, Tregelles *On Daniel*, Brookes, *Maranatha*, etc. However largely used as a weapon against the Papacy (e.g. in the 1260 and 1290), numerous writers are returning to the early Church view of the literal day interpretation (some admitting an inchoate fulfilment, others rejecting it). Elliott *Horæ Apoc.*, Faber *Diss. On Proph.*, etc., give the reasons for holding the year-day system. Tregelles discusses these in detail, to which discussion the reader is referred.

thus flatly contradicting its origin. 10. But Dan. 7 assures us that of those ten horns which existed *before* "the little horn" arose, three fell on account of its power, but Guinness informs us (p. 174) that these horns must be found in powers that followed successively one after the other when the Papacy was already established, and were really destroyed, not by the Papacy, but by the civil head of the Empire. 11. He does not observe that the ten horns of Rev. 17 resist and overcome the Papacy, which he cannot reconcile with his theory, owing to three being rooted up and the time when he locates the rise of those kingdoms. Without proof, or the least attempt to enumerate the ten kingdoms, he *assumes* their existence as well known, when the fact is, that all attempts to enumerate them has led to the utmost diversity, and in some instances to real absurdity. If so easy of historical verification, he ought to have presented them. 12. In order to obtain coincidences of dates he applies to the Papacy a status which does not historically belong to it. Thus (p. 466) he refers the 1260 years to a period between the decree of Phocas and the downfall of the temporal power of the Pope, claiming *an exact* fulfilment. But unfortunately for the theory, the decree of Phocas did *not* bestow temporal power (which he admits in another place was bestowed long after), hence there was no 1260 years of temporal power, and when the temporal power was taken away it left the Bishop of Rome in the identical ecclesiastical position and power which he had under Phocas. 13. He admits (p 479), that it is not "easy" 'in the light of historic fulfilment" "to affix the exact limits of these 490 years" (Daniel's 70 weeks), and yet without the least attempt to show how the latter part of it has been fulfilled, coolly appropriates the whole *as fulfilled* in the past, and bases upon it the notion (which his own chronological calculations require) that an accurate fulfilment as to time is not requisite. 14. He appropriates 2 Thess. 2 as undoubtedly applicable to his theory of the Papacy, owing to a similarity of Antichristian traits found in it, but admits (p. 171) "it is not denied that the Thessalonian prophecy gives the impression, on a cursory perusal, that it predicts *a single individual.*" He thinks this necessary (after Paul had privately informed them respecting the Antichrist) in order that under a false interpretation and hope they might be induced to "watching and waiting for the Lord's return." 15. After admitting thus (and in several other places) the Futurist idea of a personal Antichrist in the early Church, he attempts to bring reproach on the view by (p. 303) linking it with the interpretation of "Ribera and other Jesuit writers," and complains here and there in his work that we forsake Protestant principles and incorporate a defence of Romanism, when the fact is that we delineate the Papacy in its relation to the Empire, as to moral and religious characteristics, just as he does, and delineate its doom as given in Rev. 17, so that our views are in direct antagonism to and severely deprecated by Romanism. 16. Because we apply certain predictions to the Papacy (which are overlooked, and the impression made as if we did not regard it as a great apostasy and Antichristian power), which we deem legitimate and sustained by history, and refuse to interpret others, which he thus applies, in the same way (owing to order and result as predicted being diverse, and the inability of finding a satisfactory historical fulfilment) he charges us (p. 304) as follows: "We believe the Futurist view to be an erroneous and mischievous one; it precludes any adequate conception of the majestic range of the predictions of Scripture; it deprives the Church of the guidance of Divine prophecy, as to the character and doom of the great Apostasy; and of the stimulus to faith and hope, afforded by the true interpretation." It would be easy, from our standpoint, to make similar charges against his view, but such statements, appealing to personal opinion and prejudice, *have no force as arguments.* They certainly (Pref. p. 15) do not spring from "the enlightenings of the Holy Spirit," for such enlightenments will accord only with an interpretation that is *in harmony* with the order of prophecy and *the fulfilment* of history. 17. Because we will not receive his chronology of the Papacy but look for an Antichrist which will destroy the Papacy and persecute the Church of Christ, and be overthrown at the open Parousia of Jesus, he asserts (p. 490) that we diminish the certainty of Christ's speedy Coming. But the uncertainty of that Coming is not made *a particle more certain* by chronological applications which are opposed both by the tenor of predictions and the facts of history. Besides the intervention of definite dates, does not, by any means, *enforce* the commanded posture of constant watching. 18. To oppose our idea of an Antichrist, culminated, after Babylon is fallen, he (p. 96) reflects upon the early Church view of a future personal Antichrist under the plea that their views must necessarily be imperfect owing to progressive interpretation, but just so soon (p. 164–5) as he finds anything in the early Church which he can incorporate into his own application, *then* the Fathers were correct, for "there is the strongest presumption that they were right, for how could Irenæus and the Fathers invent such an improbable notion;" "Paul says to the early Church 'ye know,' the early Church (though not the identical generation) tell us what they knew,

and who are we, that we should say they are mistaken? How can *we* be in a position to correct *their* error?" We have every reason to believe that under the guidance of inspired men who founded the churches, the broad outlines, including the personality of the Antichrist, were given, while the exact details, order, and time were left to future study and comparison. 19. Again and again he charges our position to be such, that it does not sufficiently warn the Church. How can this be so, *when* he points only to an Antichrist that is past as to persecuting power, that is at present in consumption and from whom the Church, according to his own statements of decline, need apprehend no more danger, *while* we hold up an Antichrist still future, who shall dreadfully persecute the Church, shall rule over the nations, and array himself against Jesus the Christ—Christians, Romanism, and the Jews feeling the power of his arrogance? Who is it that warns the Church of coming danger, and who assumes the responsibility of declaring that the power of the predicted Antichrist, to be destroyed at the Sec. Advent, has powerfully waned. Which class of motives are best calculated to warn believers? 20. Under the plea of the year-day fulfilment respecting the Papacy, he again and again pretends that it most effectually disproves the future existence of an Antichrist, and implies that all who indorse this year-day system entertain his own opinion on this point. Now the facts are, that some of the most eminent writers (as G. S. Faber, and others), who have adopted and defended the year-day system, have also held that the last Antichrist is *not* the Papacy but some other power that arises; others (as Baxter, etc.), who adopt the same have a kind of double fulfilment, one on the year-day principle applicable to the Papacy and the other on the literal day interpretation to be applied to another and last Antichrist. Thus the adoption of his own principle, does *not necessarily* as he asserts, lead to his own conclusions. 21. His work being largely taken up with chronological calculations, he eulogizes chronology (which has approximatively its value, and ought not to be discarded by the students), and (p. 297) he indorses the view that chronology is *far above* signs to excite "the liveliness of our expectation of the Lord's speedy return." We regard both as valuable, and cannot exalt the latter above the former, when *our Master*, to call forth such expectation, *Himself lays special stress on the signs.* 22. After denouncing (p. 97) "the Futurist scheme" as a view which rejects the light thrown on the purposes of God by Providence, which exalts the ignorance of the early Church over the wisdom and mature judgment of the Church now, he declares: "The Futurist view denies progressive revelation 'and asserts that the early Church understood the Apocalypse better than the Church of after times, which is contrary to the analogy of Scripture, and to the apparent purpose of God." Suppose we take this position of his, and what is the result. Because the Church almost *en masse*, after eighteen hundred years of matured wisdom, believes that the Apocalypse, teaches the conversion of the world before the Sec. Advent and a spiritual Millennium, are we to receive this testimony that the early Church was mistaken? No! an extreme is to be avoided. On some essential points, the grand outlines of Eschatology, the early Church under teachers who were inspired was conversant, but on details, the exact order or time, they were left, as we are, to study, comparison, signs, and fulfilment of prophecy. We do deny "progressive revelation" in the sense implied above (not the idea of having been progressively given in the Word), viz., that every one who thinks that his interpretation and application of prophecy is the result of enlightenment of the Holy Spirit, and hence ought to be accepted as a divine revelation. The world is full of such claims, and prophetical interpretation especially, has many who deem their special theory or system the child of prayer and an answer from God, when it is the outgrowth of their own speculations and imaginations. Every student of God's Word will, of course, ask His guidance and the Spirit's influence, but he knows that such are only available and practical in so far as he accommodates himself to the guidance *already given* in the Holy Scriptures and to the utterances of the Spirit *aready recorded* therein. If we find any interpretation directly opposed to the tenor of prediction, and the effort made to accommodate such an interpretation by the application of accommodating chronological eras, we cannot be widely mistaken in our estimate concerning its human origin. These and other objections cause us to dissent from many of Guinness's conclusions. He plainly denounced our view; we as plainly point out his shortcomings in self-defence, as he has invited us to do, if it were possible. We have, however, not repeated his terms against us and applied them to his system, believing that reasons rather than reproach are required in such a reply. Believing his work on several points to be misleading and to present a mere caricature of our views, yet, owing to its strong Pre-Millenarian bias, and to its utterance of *valuable truths* in connection, and to its *suggestiveness* on some chronological points, we deem it *worthy of a candid perusal*, and trust that as the author himself desired, it may cause others to give the whole subject more attention and study.

Obs. 17. Something may appropriately be said respecting the tendencies which must *necessarily exist* previous to, and aid in the development of, this Antichrist. It is evident that such a powerful and wicked personage can never arise and gain the ascendency over the nations as predicted, unless there is *a previous preparation* for him. This inquiry becomes the more important, seeing that the period of his manifestation is not far distant. The same reasoning that we have applied to the Sec. Advent in this respect, will also teach us that the coming of this last head cannot be long delayed, with the exception that the Advent (in its first stage, Prop. 130) may occur at any time, while that of the Antichrist will follow certain events (Rev. 14), and will be so recognizable that *a previous proclamation* to that effect will be general among believers. If the position that is assumed in this work is correct, *then* we ought to see tendencies leading toward the recognition of such an antichristian power, a drifting of the nations into such a state of unbelief that the way is gradually but surely *preparing* for this monster manifestation. The predictions of men on this point differ very materially from that given in the Bible. Thus, e.g. Castelar, in the series of able papers on "The Republican Movement in Europe" (*Harper's Mag.*), declares that "the education of the human race must end in *the Universal Republic.*" The inspired Word, on the other hand, pronounces this an idle dream, pointing us, as a resultant of human nature, to *a monarchy* more arrogant, far-reaching, encroaching, and tyrannical than the world has ever yet witnessed. Eaton (*Perm. of Christianity,* Lect. 5) argues that scepticism is but transient, and will, by the present use of means, ultimately pass away, being but "a definite stage, *a passing phase* in the process of intellectual growth," and approvingly quotes Carlyle as saying that "this darkness is but *a transitory* obscuration; these ashes are the soil of future herbage and richer harvests," etc. But God's Word warns us *not to receive such predictions* of improvement based upon the coming culture, refinement, civilization, science, etc., of man, but to believe that the self-relying efforts of man to exalt humanity will result in his degradation—a degradation, too, so debasing that it falls down to *the worship of man* in the person of Antichrist—that it even stoops to *image worship* enforced by the death penalty, and that it imbrues its hands *in the blood* of a vast number of martyrs. Let the reader study the characteristics of this last head and of the period in which he rules, and prominently stands forth *the self-deification* of the Antichrist and *the worship* tendered to him. Men may say this is impossible; but let them look around and see the seed now sown, the opinions now entertained by multitudes respecting the greatness, power, and glory of humanity. Are not Compte, Bauer, Renan, and a large number of writers, lauding and magnifying the incoming "Church of Humanity?" are not to-day a vast body of the leading minds of the world aiming at the overthrow of Christianity and the substitution of the boasted "Religion of Humanity?" Is this an Antichrist? Are there not literally masses who glory (as e.g. the Nat. Assoc. of Spiritualists that met in Chicago September 17, 1873, and through one of the speakers declared: "We are called Spiritualists, but we have another name for our sect, '*Antichristian*'") that they are Antichristian in principle and practice? Does this Antichrist set himself above God and all divine law? What does this necessarily imply, but that which is directly taught, viz., that men, in foolishness and wantonness, will reject the idea of a personal God—a God who has the claims of a Creator and Redeemer.

Look around and behold men of the greatest influence, of acknowledged scientific and literary ability, deliberately engaged in the destructive work of setting aside the personality of God, the foundation of all law. Is it not a sad fact, that literally *masses* among the nations, *led on by intelligence and learning*, are already discarding the God of the Bible as one who has no existence and to whom, therefore, no man is responsible. Infidelity, guided by the much-lauded scientific learning, is now doing what it never before was able to accomplish, viz., *to elevate* this rejection of a personal God from its former lower and almost isolated condition into a higher and more dignified position by the artful blandishments of human reason controlled by a proud dislike to the humbling doctrines of the cross. Its advocates can be counted by *the million*, and occupy the most favorable places to influence the multitude.[1] What in the day of David (Ps. 53) was true in particular instances, and has more or less been seen repeated in history, now under the plea of *enlightenment and progress*, has become so general that it is unblushingly asserted and defended by numerous writers and lecturers of literary and scientific ability. Dr. Auberlen has well remarked that one of the distinguishing characteristics of the Antichrist is "*intellectual culture.*" In the very nature of the case this must be so, for it is only under the guidance of *professed intelligence* that the foundations of moral obligation can thus be removed, and that the nations, so far advanced in civilization, can be induced to receive him as the Ruler over them. A just Nemesis seems to bring retribution *in the line of offence;* for rejecting God as unworthy of homage and worship, they, exalting Nature and Humanity, are led by the insidious doctrine of natural development (the direct opposite of the Bib. doctrine) and by the removal of the restraints imposed by faith in Holy Writ, *to honor and worship man himself* as the highest embodiment of law and order; and the result is, that they impose upon themselves *the most tyrannical and cruel tyrant* that ever yet trod the earth. Let no one turn away from such predictions, and say that it is *impossible* for intelligence to sink so low in the scale of worship, etc., for, as if purposely to meet this objection, it is expressly foretold, to account for such a fall, that God, "*because they received not the love of the truth,*" "*shall send them strong delusion, that they should believe a lie,*" etc. (2 Thess. 2 : 10–12), owing to their having "*pleasure in unrighteousness.*" God will permit human nature to carry out the principles now at work to its legitimate end, and will so order it in His Providence that it shall have the liberty and power to culminate, to bring forth *the fruitage* of its devices, and to *abundantly harvest* the too faithfully cultivated seed so diligently sown by the multitude of sowers. God's purpose is that man, in his efforts *at regeneration in his own way and not after God's plan,* shall experience in bitterness and sorrow *the falsehood* of his own obstinacy and pride, and this, too, by God's ordering, in *the adoration* of a blasphemer. Having already alluded to the principles at work in this direction (Props. 123, 147, 160, and see Props. 162, 163, 174), it is unnecessary to detain the reader upon a point that must be, in view of abundant existing facts, self-evident. The representations of Antichrist are fearfully dark—"*the godless, self-deifying ruler of worldly Empire,*" the Restorer of *a worse abomination* than the ancient emperor worship, the instigator and propagator of *the most seducing, blasphemous, and persecuting falsehoods*—but they are sustained, not merely by their being God's faithful and true portraitures, but by the appalling facts already presented in the dark history of the preced-

ing and preparative apostatizing from the truth which teaches us that *when* man is cut loose from the Gospel truth, and *follows* his own imaginings, there is *no iniquity and no crime too great* which he is not ready to commit. *The threats* already uttered against Christianity by representatives of large classes of men ; *the hatred* with which the Bible and its doctrines are received ; *the fanatical* following of reason when its deductions are palpably founded upon unproven premises ; *the laudation and glorification* of humanely concocted schemes for the amelioration and exaltation of the race ; *the widening denial* that the world needs Divine interposition and a Divine Redeemer ; *the elevation* of Materialism, Naturalism, Spiritualism, Humanitarianism into the commanding posture of promising Redemption ; *the sure and steady breaking down* of the religious barriers by the interposition and substitution of natural law and the consequent increase of laxity of morals—these are just the indications that we ought to see, if Antichrist's approach draws nigh. It is *folly* to deny these things or to lessen the value of their warning.[2] Riggenbach (Lange's *Com.*, 2 Thess. 2, and Comp. his quotations from Auberlen, Huebner, etc.) justly observes : " It is well worth while *to give heed* to the prophetic word, and that *so much the more*, as the day comes *nearer ;* not throwing it into the shade with a shrug of the shoulder, as if it were a matter of fanaticism." The refusal of man to believe does *not alter* the predictions or *change* God's purpose in their fulfilment ; and the fact, aside from the greatness, etc., of this enemy, that the Spirit *so largely* enters into the description of this personage, ought certainly to influence *the reverent* believer into *a careful* contemplation and study of this subject. The false faith, now already so prevalent, in man as his own Saviour, when once supported by the predicted wonder-working power of this Antichrist and his associate, the False Prophet, will have no difficulty in accepting of and acknowledging the Antichrist in his most daring of claims, for it will conclude that such faith, attested to and proven by " *lying wonders*," is pre-eminently worthy of being entertained, especially when it falls in with the carnal desires of the heart and tramples upon the detested Biblical repentance and self-sacrificing faith. Plausibility and human desires enforced by *miracles*, finds the masses so well prepared that the man coming in the name of Humanity (Comp. Jno. 5 : 43, which extends beyond the Jews, although the Jews, too, are to be prepared by an adherence to " the new religion of Humanity," which many now indorse, to receive its highest exponent, the Antichrist as their Messiah) will find, as predicted, *a mighty host of adherents*, which will be only too ready to do his bidding. Men are already busy proclaiming a " New Religion," a " new order of things" which is to *supersede* Christianity ; and when we turn to the Bible to inform us in what this boasted Religion and Order shall consist, we shudder at *the fearful exchange made, at the horrible transmutation experienced*, feeling assured that it can never, as God's Word teaches, be introduced without *a previous falling away* from the truth, and without *the superadded agencies* of a most astounding nature. Theories and words flattering to man, the unification of some ideas congenial to the corrupt nature of man, the specious promises of deliverence to humanity in religion and government, the tenders of beguiling enjoyments and pleasures, the cry of a common and universal brotherhood under one central headship to meet the longings of ages, and all this under the manipulation of the wonderful prophet, leads to *the culmination* of the sin of Adam to be like God in a headship which theocratically only belongs to God and

His Christ. Antichrist is *the last step* in the development of Satanic influence and power in and through man, and we are assured that this last phase shall be specially pervaded by his energy in order to resist the incoming Messianic Kingdom. *Amazing climax!* so astonishing is it, that (Rev. 13 : 3 and 17 : 8) "*all the world wondered after the beast*," excepting only those who are believing and wise.[3]

[1] Alas! its advocates are to be found in professedly Christian pulpits and Christian colleges, and lauded by numerous followers in and out of the Church. The books written, contained in Religio-Infidel Catalogues, and widely circulated, establish the sad fact.

[2] The present danger is not so much in that class of infidels who Tom Paine or Barhdt-like openly (as Train, Frothingham, Ingersoll, etc.) blaspheme Christianity, great as their number and ability may be, because such a course is repellent to many. The real danger comes from another and more powerfully influential class, viz., from those men of influence and power who change the mode of attack by transforming themselves so much into "*angels of light*" that they profess a certain regard for the Scriptures (while undermining its authority), a degree of respect for the Church as a necessity in its time (while bent upon its destruction), and a laudation of Jesus as a man (while denying Him as the Divine Saviour). This attack is correctly understood to be preparative to *a new reformation*, etc., and not being so gross and repelling as the former, it succeeds in enticing a multitude that could not be seduced by the other. Clad in glowing language, glittering generalities, and a showy philosophy, and engaged in flattering human nature, it gains its host of admirers. How widespread this has become must be evident to the observing student. Compare the testimonies of Arch. Thompson, Bh. Wilberforce, Dean Mansel, Dean Goulburn, Prof. Mozley, Canon Liddon, Farrar, Tholuck, Van Oosterzee, Christleib, and, in brief, numerous writers in their works. The multiplicity of books in attack and defence issued for the last twenty years, indicate its extent, aside from the boastings of the *West. Review*, *Contemporary*, etc. And this, we argue in the text, is indicative of that which is yet to come ; in the words of the Bishop of Winchester (Pref. to *Reply to Essays and Reviews*) it is "a widespread movement of the mind, indicative of the first stealing over the sky of the lurid lights which shall be shed profusely around the great Antichrist," or, in the language of a statesman, the Marquis of Salisbury (speech at Liverpool, Ap., 1872, *West. Review*, Jan., 1873), there are "hosts mustering and fields clearing for the greatest struggle which Christianity has ever had to face."

[3] Men even now rebel against the Theocratic idea, and proclaim it. Christlieb (*Mod. Doubt*, p. 421) shows how unbelievers are indignant that Jesus should dare to bind the whole course of the world to His person, and should call all men, even Dr. Strauss, before His judgment throne ; and quotes Bruno Bauer (*Crit. of the Evang. His. Pref.*) as feeling "injured, offended, and angered" by the prominent dignity and claims of Jesus. "because one man is always set up as a model against the wickedness and stupidity of all others." And (p. 139) he refers to a student's Congress at Liege, where it was declared amid applause that "their aim was to do away with all religions, to destroy all churches, and to eradicate every thought of God from the consciousness of their fellow-men ; and that in their opinion Atheism was the ultimate aim of all human science." The same is found in the "Manifestos" of the Commune, International, and other organizations. Thus e.g. Gustave Flourens, leader of the Red Republican party, writes in his journal *La Libre Pensée*, Oct., 1870 : "Our enemy is God. Hatred of God is the beginning of wisdom. If mankind would make true progress, it must be on the basis of Atheism. Every trace of religion must be banished from the education of our children," etc. So Christlieb speaks of "a well-known representative" of the German people, who has laid down the task "to educate in Atheism personal enemies of a personal God." Feuerbach (a so-called philosopher) says : "There is no God ; it is as clear as the sun and as evident as the day that there is no God, and still more that there can be none." "For if there were a God, then there must be one ; he would be necessary. But now if there is no God, then there can be no God ; therefore, there is no God. There is no God because there cannot be any" (a logic which instantly reminds us of Ps. 53 : 1, "*The fool hath said in his heart, There is no God*"). Frothingham (*Address to West. Conf.*) remarks that "our creed is creedlessness ; our organization is disorganization" ; and Garnet (same) eulogizes free thought as far greater than faith in God. Multitudes of such utterances might be produced. Even women largely aid in this effort ; not merely that low class allied with Spiritism, Free-loveism, but many who delight to be designated

"Liberal" and "Broad" in their views. Thus e.g. one of the best of these, Sara S. Hennell, in her work *Thoughts in Aid of Faith* (p. 106), says: "As a systematic whole, it is essentially true, that Christianity has passed away from us and has left us only an inheritance out of its influences;" and (p. 55) "it has become a thing of the past, buried with the past, for any share that we have in it." Sometimes on the ground of feeling or need, she seems to regret the change, but on that of reason and philosophy she claims that it must be received, and in place of Christianity we must be satisfied with a vague feeling of natural religion, and the hope of an ultimate lapse at death into "The Universal Being," if such an one exists and Pantheism is a truth. Spencer's philosophy, as to influence, can be illustrated by a thousand painful references. We refer to one as an example. This same S. S. Hennell, in the work alluded to, eulogizes Spencer as bringing in "the proper beginning of Intelligence," by which Creation and a personal Creator are discarded for "the Unknown," and gives us a sample of this intelligence by saying: "Religious Science sees the mind of man by means of its highest faculties, painting itself in the image of God—forming a vast and shadowy representation of human lineaments thrown out before it upon the surface of the Unknown." The student who desires to notice how talented minds, discarding Christianity, fall into a worship of pure Naturalism allied with Pantheistic notions, consummating in the exaltation of Humanity, and in the rejection of the Supernatural and a belief in "the Unknown," can see it exemplified at length in an art. in the *North Brit. Review*, August, 1860, entitled "Modern Thought—its Progress and Consummation." Such sentiments are widespread. Ponder e.g. Dr. Draper's article, "Political Effect of the Decline of Faith in Continental Europe" (*Princeton Review*, Jan. 1879), in which he refers to "that black thundercloud *Nihilism*, now lowering over Eastern Europe. The most despotic of all civilized governments looks on it with alarm;" to "that blood-red sceptre *Communism* threatening Western Europe;" to "*Socialism* in Central Europe. It lifts its head defiantly in Germany. If it cannot have its way, it threatens revolution and civil war;" and by "*the International*" which "gives a bond of union" and "harmonizes their plans to a common end." He says that "their supporters are counted by millions—a host rapidly increasing in number and power," so that "Society itself is in peril," etc. He gravely and in detail informs us that these result from a "widespread religious unbelief," "the total extinction of religious belief," and that this "mental unsettling" is going "steadily forward," "increasing," until "it has now not merely religious intentions; it affects politics and even the basis of society." It is saddening to find such men as Bunsen ("Bunsen and his Wife," Littell's *Liv. Age*, Dec. 23, 1876), swell the crowd of unbelievers, when he would have even the Apostle's Creed removed as an impediment and containing the mythical, and declares: "I more and more feel it to be an axiom, that Christology, as taught by the churches, cannot be brought into union with the right interpretation of the Scripture; the historical views, speculative thought and moral consciousness of the times we live in." Even professed defenders of Christianity against the materialistic tendencies, by conceding too much to mere hypothesis, fearfully undermine the Scriptures. Thus e.g. Martineau in his able replies to Tyndall leaves the orthodox ground of a divinely inspired Word containing an infallible record of Divine truth, and while making the Bible sacred—in the sense of sacred as applied to other sacred books of various religions, embodying "the great pieties of the world"—teaches that it is fallible, and that parts (as e.g. the Old Test. cosmogony, etc.), of it may be rejected without injury to the rest. This is evidence of great weakness, a yielding up unnecessarily and prematurely an important fortress, and confirms the unbelief of multitudes, and draws others into its vortex. Unbelievers (as evidenced in *The Pop. Science Monthly*, Apr., 1876, p. 748) seize upon such concessions as decided "heterodoxy," and triumphantly declare that if this is all that the Bible presents, a sacredness similar to that appertaining to other religions, then it is open to scientific exploration, for the phenomena of the religious become the phenomena of nature. The concession of important error on some points, leaves it a question whether it may not be also in error in others, and thus unsettles the faith of many. Such defenders are numerous and producing a sad fruitage. But eminent divines, not realizing the destructive tendencies of such popular and prevailing teaching, even condescend to fraternize with it as something required to bring forth the truth. Thus Beecher (in the sermon "The True Test," *Christian Union*, Sep. 19, 1877), after a caricature of orthodoxy, says: "They (i.e. these orthodox) think the Goths and Vandals are upon us in the shape of Huxley, and Spencer, and Tyndall. These men are in the hand of God, and, though they know it not, they are *Evangelizers, John the Baptists, clearing the path for the Messiah*, who is to bring in a more glorious development of the nature of God to men; and yet thousands of persons

are up in arms against them." To compare such men, who are steadily opposing Christianity, to Evangelists and John the Baptists, is an estimate very different from that given by the Spirit in the Word. To say, by way of apology for such, that they live better lives than some of the orthodox, does not mend the matter, for the Bible equally condemns such "orthodox" as rejecters of the truth. The prediction too as to the final result, is just the opposite of that given by the Scriptures, for, instead of "clearing the path for the Messiah," their teaching is to cause a general rejection of His claims until it culminates into the great Antichristian persecution and war. Influential religious papers and numerous pulpits are engaged in aiding this destructive work. Brookes (*Maranatha*, p. 435–6) observes: "Whatever, therefore, tends to degrade Christ as the divine and only Saviour, and to exalt and deify man, is essentially Antichrist in its spirit and aim, whether it be found in the Roman Catholic or Protestant body. But this is precisely the tendency of the popular preaching of the day." He then refers to the preaching of "the gospel of manhood," "the development of the Divine element in every human soul," etc., and adds: "Nearly every religious journal furnishes painful proof, in one way or another, that the Church is drifting rapidly from the ancient landmarks both in doctrine and practice, to be speedily wrecked upon the fatal coast of the Laodiceans, while the secular press is helping the minister it most admires to ripen the fruit of the world's boasted progress in the appearance of the Antichrist." If any protest is presented, those who urge it are denominated "alarmists," "croakers," "old fogies," "behind-the-age men," etc.

Obs. 18. The worship of Antichrist evidences that man, however atheistic some of his utterances are, cannot divest himself of some conception of religion, the necessity of worship, and the superiority of some being. For, constituted by the mercy and love of the Creator *a religious being*, he cannot, as Luthardt justly observes in his *Apolog. Lectures*, "get rid of the idea:" because a belief in something higher than his individual self naturally arises from his moral constitution. This universality and indestructibility of religion is most forcibly developed by Dr. Sprecher in his *Groundwork of Theol.*, and in relation to it he (p. 280) remarks: "It is a universal fact of human life, of man's existence as an individual and as a society. In every individual there is subjectively, and in every community objectively, the element of religion. This is now very generally acknowledged, even by the opponents of Christianity. It is now seen that religion in some form always has existed and always will exist. It may be neglected and practically ignored; men may stupefy themselves into habitual indifference to it, but *they can never destroy its existence.* Even Idealism with its pantheism, and Materialism with its Atheism, are now seen to be forms of religion. And even absolute Nescience, which denies the valid being of the knower and the known, and recognizes only the knowing as real, must yield itself to 'the theory of knowledge,' as its God. That it has always and everywhere existed, is now acknowledged *as an indisputable fact.*" Now this very innate adaptability and susceptibility of man to religion and worship will be taken advantage of in order to pave the way for a recognition of the Antichrist, aided by the infernal machinery set in operation by the False Prophet. Christlieb (*Mod. Doubt*, p. 143), after showing that the rejection of God is "an arbitrary act of the will," adds: "It was therefore a perfectly correct instinct which led the Greeks to look upon atheism as a moral fault. And every moral fault avenges itself. The refusal to acknowledge which is, and absolutely is, and is directly certain to every heart, leads to the acceptance of that which is nothing but a deceptive shadow. *Man must have a God.* If he rejects the true God, *he must make a God for himself*, and this is of necessity a false one." Already we see the signs of religious concession from many able unbelieving pens,

for, passing from the purely materialistic idea which makes man a mere "sentient automaton," they argue that man in course of development must have, in correspondence with what nature has bestowed, some kind of religion adapted to his circumstances.

Prominent writers of unbelief insist upon a still higher development of man into natural religion. Thus e.g. Goldwin Smith (*The Ascent of Man*, in the *Eclectic Mag.*, March, 1877) remarks: "The battle of criticism and science against superstition has been won, as every open-minded observer of the contest must be aware, though the remnants of the broken host still linger on the field. It is now time to consider whether religion must perish with superstition or whether the death of superstition may not be the new birth of religion;" and then proceeds in detail to advocate *a new religion as a moral necessity* imposed by development into a higher life. The difficulty of giving up religion entirely is exemplified in F. W. Newman (illustrated in his *Phases of Faith* and *The Soul*), who, after yielding up, step by step, the distinguishing doctrines of the Bible, and finally even Christ Himself, still retains a sort of religion, viz., "religion is a state of sentiment toward God" or "the intimate sympathy of the pure and perfect God with the heart of each faithful worshipper." Many hold to such a sentimental religion, from which everything evangelical has been carefully eliminated. Potter (*Christianity and its Definitions*) reduces Christianity to the level of a natural religion, and speaks of it as simply "provisional, preparatory, educational" to a higher natural religion of the future, to be reared under the fostering influences of science and philosophy, while Jesus, the Messiah, is to be regarded as a "naturally endowed man" who "will stand by the side of other great religious teachers and prophets, with no authority different from theirs." Rev. Chadwick, in his sermon, *The Essential Piety of Modern Science*, makes Modern Science the foster mother of piety and the producer of the purest religion. Fred. Harrison ("Symposium" in the *Nineteenth Century*), rejecting the supernatural in theology, still insists: "Those who trust that the future can ever be built on science and civilization, without religion, are attempting to build a pyramid of bricks without straw. The solution, we believe, is in *a non-theological religion.*" Then, after making religion synonymous with a scheme explanatory of human relations to the soul, man, and world, and which calls for some object that must be obeyed, loved, and adored, he adds: "What is new in our scheme is merely that we avoid such terms as 'Infinite,' 'Absolute,' 'Immaterial,' and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience, of what is relative and not absolute, and *wholly and frankly human.*" What have we here but the exaltation of the mere human, and elevating it to the place of power and worship. Renan, in a recent dialogue (Art. "Realism in Unbelief," Littell's *Liv. Age.*, May 5th, 1877), declares that after a re-organizing of society in the interests of science, etc., then the next duty of thinking men will be "*to organize God.*" A multitude of writers ignore the supernatural, Divine Providence, etc., in favor of Nature and its laws, sneering and scoffing at prayer to, and faith in, a personal God, but loud in their eulogies of humanity (e.g. Art. "Natural and Supernatural," in the *National Quarterly Review*, July 4th, 1877). The *National Reformer*, Physicus *On Theism*, Morgan's *Ancient Society*, Michelet's *Bible of Humanity*, and Fowle's *Science and Immortality*, and, literally, thousands of other works, some coarse in attack (as Bradlaugh, Ingersoll, etc.), others more refined and philosphical (as Huxley, Spencer, etc.), but all leading to the same goal—are at work exalting *Humanity* as the great and paramount outcome of Nature, *thus paving the way for its ultimate worship.* In order to remove every obstruction, and place Humanity on a solid basis, the Christian religion is under a professed "scientific method" placed under the category of "natural religions," thus at one blow getting rid of the Supernatural and miraculous. While eminent men are, with ill-concealed levity and delight, engaged in this destructive work, they still see that the removal of all religion would be a dreadful innovation, overriding all moral restraint, and breaking down the foundations of society and State, and hence substitute *the worship of Nature and of Humanity* as Nature's highest production.

The highest intellects devoted to unbelief unite with Spencer (*Sociology*, p. 313) in saying that "a religious system is a normal and essential factor in every evolving society." Darwin, Tyndall, Huxley, and many others, admit this as a fact. Spencer, in "The Theological Bias" of *The Study of Sociology*, clearly contends that the religious element *can never* be radically removed; that "while its forms are temporary, its substance is permanent;" and predicts a transformation "to a higher and better form," so that even the "*Religion of Humanity,*" which so many speak of as "*the religion of the future,*" will only be a temporary religion. In his "Replies to Criticism" (*Pop. Science Monthly*,

Jan., 1874) he distinctly affirms that his teaching "supplies an indestructible basis for the religious sentiment," and approvingly quotes Grotz as affirming respecting his system: "Mr. Spencer, by standing on the ground of logic and psychology, without recurring to supernatural intervention, has established *the legitimacy, the necessity, and the everlasting permanence of religion itself.*" The editor of the *Pop. Science Monthly* (May, 1873), in his reply to Godwin, after informing us that "Spencer is a profound believer in religion," then laudatory of Naturalism and its religious training, says: "When the method of science is raised to its rightful supremacy in the human mind, and the rule of science is recognized as supreme throughout the sphere of the phenomenal, and when the distractions of theology become unbearable, it will then be found that Mr. Spencer has proved that Science, so far from being its destroyer, is itself the promoter of the profoundest faith, while the central truth of all religion is saved to humanity. Malignant zealots will probably continue to secrete their vitriolic criticism, as, if stopped, they would probably die of their own acidities; but there are not wanting indications that many religious men of candor and discernment are already recognizing the claims of Mr. Spencer's system upon the serious consideration of their class." Then he predicts: "We believe that the time is not greatly distant when even theologians will seek it as a shelter against the rising tide of materialism and atheism." The religion thus advocated is a kind of *Naturalistic-Pantheism*, finding its highest expression in man. The *Pop. Science Monthly* has especially, and in detail, rejected as untrue the charges of atheism against eminent scientists, and as a specimen of the manner of defence, we append the following explanation. One party (as Haeckel, observed by Prof. Wynn in *Wittenberger*, Oct., 1877) declare that Darwin "has proved the purposelessness of nature," etc.; another party think him too much affiliated with the old idea of creation and purpose; now the editor ("Editor's Table," Dec., 1875, p. 236) refers, explanatory, to Darwin as follows: "Mr. Darwin is made out to be untheological by an exquisite bit of logic. It is true that he appeals to supernaturalism for the starting point of his doctrine, and gives exactly the same account of it that theology has offered, speaking of life with its several powers having been originally breathed by the Creator into a few forms, or into one.' But Mr. Darwin's science is saved by the charitable imputation that he used these words *in a sort of Pickwickian* or poetical sense, and was willing to conciliate the theologians by 'a slight difference of style' in referring to the origin of life." The editor defends Spencer against the attacks of *The Nation* and Chauncy Whright in *German Darwinism*, saying that Spencer "holds that the order of the Universe is not without its cause, although the nature of that cause is a mystery past finding out, and from the very nature of intelligence must forever transcend the human understanding." This cause, he terms, not God, but, as an indication of "*his own sense of humility*," "the unknowable." This does not, the writer contends, ignore religion, but makes it "*the most exalted object of religious feeling*, though beyond the grasp and analysis of intellect." Here is a loophole by which to affirm "that there can be no radical or fundamental conflict between religion and science," provided, however, that religion is left in this vague and indistinct manner (viz., a reverence for what we do not know) and science is limited to the phenomenal. Hence evolutionists are unwilling to be designated "atheists," claiming a religion, as e.g. seen in Savage's *Religion of Evolution*, where the God of Evolution is constructed, viz., the creative power or force, or whatever it may be, to which the Cosmos owes its existence, is to be venerated. So the writer in *Macmillan's Mag.* on "Natural Religion," sets up Nature, or rather that which evolves nature, as a God worthy of love and worship. While some may rest in this vagueness, the majority press beyond it, for they clearly see that the masses, far below their level in thinking, must have ideas impressed *by representative forms*; and hence, as we have shown, advocate the training of religious thought and feeling *by external or representative signs* relating to the laws of Nature or of Humanity. Just as Compte, when he first expounded his system of philosophy, excluded religion as superstition, but afterward, urged by the nature of man, admitted it as *a necessity* of society, and framed a corresponding humanitarian worship, so these, finding religion natural, are carefully seeking for some outlet—hostile to the personal Creator and Redeemer of the Bible—by which it may manifest itself consistently with the teachings of science, having, if possible, a scientific God, scientific worship, and scientific feeling. Fiske, in his *Outlines of a Cosmic Philosophy Based on the Doctrine of Evolution*, brings forth religion as "*the highest physical phase of life*," a natural product; for (as Youmans informs us) it is "the manifestation of that striving after complete harmony of physical life with its requirements, stimulated by the sense of sin or moral shortcoming, for which the analogy is furnished by that striving for mere physical adjustment throughout the animal world, to which the sense of pain is the prompter." Hence Bixby, Art. "Science and Religion as Allies" (*Pop.*

Sci. Monthly, Oct., 1876) argues that the removal of the supernatural and miraculous, and the guidance of science, does not produce irreverence, but even something greater, reverence for the known, and adds, over against the Scripture prediction: "The more clearly we discern the path on which Science has led the world, the less fear shall we have that it is all *a preparation for precipitating us into some godless abyss.*" Murphy (*The Scientific Bases of Faith*) and many others see no danger, such as the Bible portends in the future, and confidently prophesy a glorious harmony between Science and Religion with a resplendent future. Dr. Le Conte, in "Modern Biological Inquiry" (*Pop. Sci. Monthly*, Jan., 1876), presents the hope of many that scientific culture and the purifying and remodelling of existing religion will introduce the Millennium, saying: "In this manner alone may be realized the hope of the philosopher, the dream of the poet, and the expectation of the theologian—a universal science and a universal religion, co-operating harmoniously for the perfection of man and the glory of the Creator." But this hope is futile, for the Word of Inspiration, which has never yet failed in any of its predictions, declares to us *that human depravity, guided by intelligence*, will sink into greater depths of wickedness and godliness, and manifest a terrible and persecuting malice and hatred toward Christianity.

Obs. 19. This antichristian religion and worship culminates in *the deification of man and his worship.* It is strange that Christianity should meet as a final struggle the deification of humanity which it met when it started on its mission of gathering out the believers. In the beginning the apotheosis and worship of the emperors was a serious and strong opponent, and became the test of faith and perseverence. Uhlhorn (*Conflict of Christianity with Heathenism*, p. 56, etc.) shows in detail how important and extended this worship was, saying: "It would be a great misapprehension to regard the worship of the emperors solely as an indication of the extent to which human folly can go, and as deserving only ridicule and scorn. In reality it exerted the greatest influence not only upon the religious, but also upon the social, life of that time; and became of the greatest importance in the conflict of Christianity and Heathenism." He proceeds to show how deeply rooted this was among the ancients; how it extended over the provinces and became a duty, an act of patriotism, and an expression of gratitude; how it "gained great political and social importance" in provincial assemblies and fraternities; how it supplied a worship common to the whole Roman Empire, and thus introduced a unity; how "the worship of the emperors eclipsed all other worships" (quoting Melito as saying: "The statues of the emperors are more reverenced than those of the ancient gods"); and how it became a test of the faith and religion of the subjects. This religious development, culminating in imperial worship, *will be repeated on a more fearful scale.* The deification of man will bring forth a more dreadful fruitage at the close of this dispensation.

Let the student ponder Compte's ponderous (6 vols.) *Course of Positive Philosophy*, and in his "Church of the Future," his "Church of Humanity" containing a Hierarchy to give it unity, we have, among other things indicative of this tendency to worship man, a "Positive Calendar" designed to regulate "the Systematic Worship of Humanity." Some prominent person that lived in the past is allied with each day of the year, but *Jesus Christ is totally ignored* as unworthy of a position, although Confucius, Moses, and others are duly recognized. The *North Brit. Review*, May, 1851, contains some specimens of this calendar with criticisms. M'Clintock and Strong's *Cyclop.*, Art. "Compte," epitomizes this worship of humanity: "The new divinity is humanity." "It is a complete deification of man, a complete resolution of divinity into humanity. It is a strange counterpart to Pantheism which is produced in this scheme of thorough-going Pan-humanism. The new divinity was to be adored, to be approached with prayer, to be honored with an appropriate ceremonial, worshipped with due rites, and served by a numerous army of priests." Compte feels that a reconstruction of society without some

kind of religion would be incomplete and opposed to the needs of man and the impulses of nature. Hence he gives a natural religion in which Humanity is dressed up and paraded as a divinity to be idolized. Around this idealized form is placed a singular revival and transformation of doctrine and practice taken from Christianity and Paganism. It establishes a regular priesthood and a rigid Hierarchy—an authoritative "Sociocracy" to which all must bow in reverence. This mixture of Naturalism, Pan-humanism, Romanism, and Paganism, is tendered as the deliverer of society, the purifier of the moral relations, and the means of "the systematic glorification of man." We give an illustration of this worship of Humanity, taken from "The Positivist Strike for a Liturgy" (Littell's *Liv. Age*, Ap. 19th, 1879, taken from *The Spectator*). In a liturgy that was used "on the Festival of Humanity, 1st Moses, 91" (i. e. Jan. 1st, 1879), we have the following order laid down: "Holy and Glorious Humanity, on this Thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming, in the fulness of time, for the visible perfecting of thy as yet unseen work.

Priest. We bow before thee in thankfulness.
People. As children of thy Past.
Priest. We adore thee in hope.
People. As thy ministers and stewards of the Future.
Priest. We would commune with thee humbly in prayer;
People. As thy servants in the Present.
All. May our worship, as our lives, grow more and more worthy of thy great name."

We append the benediction: "The Faith of Humanity, the Hope of Humanity, the Love of Humanity, bring you comfort, and teach you sympathy, give you peace in yourselves and peace with others, now and forever, Amen." This imitation of, or parody on, Christian worship is fully exemplified by the reading of the *Imitation of Christ* by Thomas à Kempis with the following substitutions: "We substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the innate benevolent instincts for grace; our selfish instincts for nature." Men of intelligence advocate such worship and substitutions. In an article in the *North Brit. Review*, July-August, 1878, entitled "An Advertisement for a New Religion," the writer declares that past and present religions "are waxing old and must soon die;" that this is the belief of "advanced thinkers;" and that as nearly all admit the religious element cannot be eliminated from man there must be, of necessity, a new religion substituted for the present. He discusses the nature of the religion which is to take the place of the preceding, because "as man must have a religion, and the old religions are sick, dying, or dead, so we must have a new-born religion." He declares that the new religion "cannot have a God living and personal;" it "cannot insist on a personal immortality of the soul;" it cannot have "terrors drawn from a day of judgment;" it cannot have "sanctions or motives derived from a supernatural power or a world to come," etc., and then unhesitatingly affirms that this religion should have "Humanity for its God," with festivals in his honor, a Sunday ("once in ten days"), lectures, "hymns in honor of the great mother Nature," dances, and withal "with this there might *be idols* representing in symbol the great world powers, such as Evolution, Persistence of Force, Heredity, Panzoism, and Physiological units. Around the places of worship there might be *groves*, like those dedicated in old time to Baal, the powerful fire-god." "This new religion must come. The conditions are ready." "The world is ready to receive it." Is it not surprising that after Christianity has done so much for humanity in morals, relation of woman, slavery, civilization, literature, etc., Humanity should proudly and arrogantly attempt to crush its best friend and arrogate to itself all honor and power? Cicero once said, in reference to human character, that if perfect excellence could exist in one person, the world would bow down and worship. But, as has been remarked (by Lord, *Blessed Hope*, p. 15), this was not verified in the Advent of Jesus, when perfect excellence had visible embodiment. The world is not inclined to such worship; human nature finds it too reproachful and self-denying; the proof is found in the ultimate and general worship of Antichrist, in whom are embodied the grossest and most sinful imperfections. Ambitious men have (e.g. Pressense's *Religion and Reign of Terror*, B. 4, ch. 1) employed religion "as an instrument of government, a means of controlling and winning the masses," for, as Bonaparte (p. 334) declared, "a nation must have a religion; this religion should be in the hands of the government," being "an affair purely political." This will be repeated on a wider and grander scale. Unbelievers may now smile at the credulity of poor fanatics who have professed divinity and themselves as proper objects of worship; they may e.g. pity the

delusion of the Devil-temple priest (Art. "Demonology," *Ec'ectic Mag.*, Ap., 1876), who, victim to a self-imposed bath of melted lead, exclaimed at the very last: "It is, indeed, I who am the true God!" but a far more extended and imposing delusion, as a punishment for humanity in the line of its greatest sinfulness, shall visit and scourge the nations. It is a matter of amazement and profound regret that a multitude of intelligent and able men are engaged in *a revival of ancient heathenism*, eulogizing its spirit, morals, adherents far above Christianity. Uhlhorn closes his *Conflict of Christianity with Heathenism* with these impressive words: "For though outwardly conquered, Heathenism was not yet completely subdued within; but as in each of us 'the old man' perpetually fights against 'the new man' so in the history of the Church the ancient Heathenism is ever rising from the depths of the natural man to do battle against the new life of Christianity. *This conflict is not ended.* The history of the Church is only the story of this conflict. Therefore the peace which the Church won is as yet no perfect peace, but only marks a new phase of the struggle *which is not yet fought out.* Indeed, to-day we are in the midst of it; for stronger almost than ever, the heathen spirit in modern guise is wrestling against Christian thought and life, and it almost seems as if the questions of the time should be gathered up in *the* question: *'Shall we remain Christians, or become Heathen again?'*" His trust (which is ours also) is "the victory which the Lord will bring in His great day." Dr. Arnold (*Lects. on Mod. His.*) calls attention to the fact that a distinguishing sign of modern times is the disposition to discuss religion in its political relations, and this is repeated by many recent writers. Humanitarians, while predicting the decay and fall of theological literature, the overthrow of the Christian religion, etc., still firmly hold to a belief that religion of some kind must be accepted (as e.g. Wasson, Longfellow, Johnson, Weiss, Potter, Abbot, Frothingham, Chadwick, Higginson, Cheney, and others, in *Freedom and Fellowship in Religion*, and hence advocate that religion as a social and political force, as a natural development of man's moral and social nature, as a factor of universal complexion, as a resultant of past and present history, must (as we have shown under previous observation) in some form or other be retained. Von Gerlach (quoted by Riggenbach, Lange's *Com.*, 2 Thess., p. 138) says: "In our days there has actually been made a beginning of a worship, in which humanity is deified and adored; and the complete dissolution of the Christian Church into the kingdoms of this world is already expected by many." Numerous writers refer to this strange return to Heathenism and its worship, with a plea of symbolistic meaning attached, adapting it to modern progress.

PROPOSITION 162. *This Kingdom will be preceded by a fearful time of trouble, both in the Church and the World.*

This already follows from the preceding Propositions. The rise and progress of the Antichrist, the acts performed by him, the persecution experienced under him, and the outpouring of God's judgments, all embrace *a series of trial and trouble unexampled* in the history of the world.

We say *unexampled*, for the declaration of Jesus, Matt. 24 : 21 ("For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be"), must not be confined to the destruction of Jerusalem, which (as the parallel reference of Luke clearly shows) forms only the sad and awful beginning of "the days of vengeance" that extend over the captivity among the nations and the treading down of Jerusalem, until it culminates (Zech. 14, etc.) in the direful persecution of the Antichrist. Jesus, in a comprehensive way, applies that which Daniel (ch. 12 : 1, 2) specifically refers to the time of the wilful king. The unprecedented tribulation is continuous, as the prophets predict, and reaches its climax just before the appearing of the Messiah and His saints. The general analogy of Scripture teaches (comp. e.g. Cox's *Thoughts on the Com. and Kingd.*, p. 40, Brooks's *Essays*, p. 12, etc.) that a special period of universal trouble, trial, and sorrow is associated with the culminated Antichrist and the open Parousia of the Messiah.

Obs. 1. Coming now to specify more particularly the persecutions that shall arise, a few introductory remarks are in place. Some, when the subject is mentioned, are at once ready *to discredit*, and even (as the writer knows from experience) *to ridicule*, it, presuming that human nature so enlightened and civilized *cannot and will not* break forth into such acts of persecution and cruelty *as are predicted*. But God *knows* human nature better than we do, and *can assuredly* foretell its depraved manifestations. It has often been remarked, taking the evidence given by the sad history of the past, that the most cruel enemy of man is man himself. The *same* old man still exists, and, under favorable circumstances, will manifest himself. *When* men like Bossuet, Massillon, and a host of others, equally famous, can indorse the persecutions and tortures inflicted by fanaticism ; *when* misguided zeal and unenlightened piety can, without pity, bestow as an alleged act of self-protection the most fearful deaths ; *when* men and women can, in the supposed interest of their rights, pass from violence to murder ; *when* M. Venillot (*Harper's Mag.*, Ap., 1874, p. 784) in the *Univers* can say : "For my part, I frankly avow *my regret* not only that John Huss was not burned sooner, but that Luther was not burned too. And I *regret*, further, that there has not been some prince sufficiently pious and politic to have made a crusade against the Protestants ;"—all this, and much more that columns of any newspaper will afford, teaches us *what confidence* to place in human nature. The latter, without the superadded grace of God, is (however learned and wise) wicked and ready, when interest prompts, to do evil ; and even with that grace in a measure

added but not wholly controlling the man, it may, as alas! too many cases attest, fall into a spirit of persecution that is antichristian.[1] It was probably this view of the incorrigible nature of man that causes even a Renan to despairingly say (*Ded. to St Paul*): "I am fearful that Fate has stored up *no good* for us in this world," in direct contradiction to his dreams of a golden future. In the discussion of this subject we plant ourselves firmly *upon the Word of God;* what that Word says respecting it we receive, and believe, and teach. (1) It will not do to say, as some, that the progress of the Gospel forbids such an enactment of bloody scenes, for the Bible does not tell us that down to the Sec. Advent the Gospel will be accepted by the masses, but exactly the reverse (Prop. 175, etc.). The tares exist down to Christ's coming, and at the time of His Advent in such abundance, too, that they form *a mighty array* in contrast to the wheat. The simple fact that *the great confederation* is arrayed against Christ at His coming is *sufficient proof* of the correctness of our position; and that human nature, notwithstanding the privileges and mercy enjoyed, is capable of *any act* when under the influence of passion and selfishness. Finding this recorded, we receive it. (2) Well-meaning and pious persons, by an expression of affected *humility* which makes it only *the more deceptive*, coolly inform us that although recorded we can *know nothing* about it. Thus e. g. that otherwise excellent writer, James (*The Church in Earnest*, p. 289), although he can in his way know and tell us of the triumphs of the Church, says: "What vials of wrath have yet to be exhausted upon the world, or through what tribulations the Church has *yet to pass* on her way to her Millennial and to her triumphant state, *it is not for us even to conjecture.* Perhaps there are conflicts for her to endure, of which she is *now happily ignorant.*" "Perhaps!" "Conjecture!" is it possible, in the light of *so much Scripture*, and the exhortations *to take heed thereto*, to make such an utterance? Allow that there is symbolical language and details difficult to explain, yet *a child even* can comprehend that this very language is descriptive of fearful tribulation to the Church under some gigantic power. There is no "conjecture" and "perhaps" in the meaning intended, and the man, whoever he is, and however pious, who implies that the future trial of the Church is *one of doubt*, is to that extent *responsible* of concealing the truth from the people.[2] (3) Another class are found who *know* the severe ordeal through which the Church is to pass, *but refrain from expressing themselves.* Thus e.g. Dr. Clarke, in closing his comments (*Com.*) on Dan. 7, employs the following language: "In considering these things and looking at *the evils that shall come* upon the world *before* those auspicious times can take place, I may say with Daniel: My cogitations much troubled me, and my countenance changed in me, *but I keep the matter of my conjectures and consequent feelings in my own heart.*" Dr. Clarke, however, has not concealed, as many places show, the fact that the church and world is *yet* to endure great tribulation; but there are literally a great number who know that the fact is *unmistakably* predicted and yet make *no mention* of it, speaking "*peace and safety*" to the people. They receive and believe, but do *not teach*, for fear of being regarded enthusiastic, or fanatical, forgetting that they will be held *responsible* by the Saviour for withholding the Divine warnings.[3] (4). Simple honesty and candor, with a reverence for God's faithful Word, and a desire to warn others, *urge us* to direct attention to these last times, and *to conceal nothing* which God has deemed proper to reveal, and which He has commanded us to read, study

and proclaim (2 Tim. 4 : 6, Rev. 1 : 3, Luke 11 : 42, etc.). We *dare not*, with our convictions of duty, do less ; and hence, therefore, even those who may not be willing to receive what is here asserted, will, at least, credit us with being deeply impressed by *a sense of responsibility* in this matter, seeing that in the immediate connection of this Antichrist the Spirit (Rev. 13 : 9) says : "*If any man have an ear, let him hear,*" —a phrase most expressive that the matter in hand is one of *special* importance and deserving of our *closest* attention. We constantly feel too, that we are not so much writing for the present time as for the time of tribulation to come. *When* the true Church finds herself struggling amid the thickest gloom, and the false predictions of peace, safety and prosperity are found delusive ; *when* the world instead of being converted, is found arrayed against the truth, reason holding the sway in place of faith, and the Word of God is abjured and derided as unworthy of enlightened man ; *when* the multitude follow wondering after the revived beast, the Antichrist, and a bloody death, or a dastardly forsaking and denial of Christ is presented as the only alternative ; *when* there is no hope or way of escape, and the godly among men are to cease amid the penalties of image-worship, *then it is* that anything and everything that can throw any light upon the painful situation *will be eagerly accepted and pondered.* The Bible will be read and searched with increasing interest—intensified by actual trial and suffering—and everything illustrative of the times then existing will be most carefully examined. *Then* it is that such a work like this—perhaps now derided and sneered at by some professed believers—will be thankfully perused and its deductions from the Scriptures gratefully contrasted with the then existing manifestations and the Divine original. It is both *an honor and a privilege* to write for such a period, thus becoming, by God's grace, instrumental in upholding the faith and consoling the hearts of martyrs, of sustaining men and women under Antichrist's cruel rule by the assurance that this very trial shall redound, if faithful, to their everlasting honor and glory (Rev. 20 : 4, 6). The same can be said of the faithful warnings given of this period by various writers of ability and eminence in England, Germany, Holland, America, etc., whose works, now appreciated by *the few*, will be specially read and studied by *all* the pious (when Antichrist comes) to give them strength and comfort amid the terrible incoming trouble. The very fact that this tribulation has been predicted, that reverent students of the Word insisted upon its fulfilment, etc., will have no little influence in confirming the martyr faith of many.[4] God help them to suffer and to triumph.

[1] In preceding Prop. some writers are quoted as predicting "peace and safety" in place of coming antichristian persecution. Such prophets compose a multitude ; and they are found in the Church predicting the speedy conversion of the world, or outside of the Church prophesying progress, etc. Reliance either upon Christianity, or Nature, or Man, causes men (like Buckle, in *Mill on Liberty, Mis.*, vol. 2, p. 22) to take it for granted that the reign of open persecution for uttering religious sentiments is at an end and will never again be revived. Writers, like Draper (*His. Civ.*), contrast the past with the present, and, congratulating themselves upon the decrease of persecution (ascribed to a humanitarian progress), predict an entire removal of the same for the future. These are merely *the assumptions* of man ; over against such deceptive predictions are the prophecies of God.

[2] Such is the plain complexion of the predictions, that even Dr. Brown, writing against us (*Ch. Sec. Coming*, p. 356), is reluctantly obliged to admit this future trial : "But we prophesy not. There has been too much of this. The whole horizon of Christendom may yet be overcast, and the safety of the truth and cause of God be brought

into such peril that 'men's hearts may fail them for fear and for looking after those things that are coming on the earth.' But 'when these things begin to come to pass,' we are taught to look and lift up our heads, for 'our Redemption draweth nigh.'" So even a Roman Catholic, Dr. Rutter (*Life of Christ*, Kelly's Ed., p. 414, foot-note), refers to this future Antichrist and persecution as "dreadful beyond description, and executed in every part of the world," to last "three years and a half," referring to "for in those days shall be such tribulations as were not from the beginning of the creation which God created, until now, neither shall be," and to Apoc. 13 : 7, Dan. 7 : 21, Augustine in *De Civ.*, B. 10, c. 11.

[3] Alas! they are afraid to endure the reproaches, innuendoes, sarcasms, if not worse, of their fellow-ministers or laymen. For it is notorious that just so soon as a man receives the Primitive Church view on these subjects, he becomes the object of contemptuous pity or scorn, and the most uncharitable construction is put upon his belief and piety. The writer has had sad experience in this direction, but it is the experience, more or less, of every true believer.

[4] It is gratifying that from all sides come forth the sober words of warning, God not leaving Himself without faithful witnesses. As the names of many have been already given, it is unnecessary to repeat. Deep thinkers, critical students, and able commentators of the Bible, the most remote from fanaticism, agree in proclaiming the coming of this sore tribulation under the great Antichrist, repeating the early Patristic exhortation (*The Pastor of Hermas*): "Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life," etc. Many enter their hearty protest against the seducing development theory, which promises still higher and progressive stages through existing means, until the world is overcome and "transformed by the preaching of the truth into a temple of Christ," and point, as sufficient rebutting testimony, to Antichrist and his confederated hosts. Many are sounding the alarm that the tendencies of the age, both in the Church and the world, are indicative of a falling away from the truth, and thus preparative for an incoming Antichrist. (Thus e.g. Delitzsch, in *Ser. to Ap. of Bib. Psyc.*, says of the coming persecution: "But these sufferings also will, as in the first centuries, break out again over the Church of Christ; and if our Christianity were less conformed to the world, we should even now experience sufficient preludes of them.") That there is a time of great trouble still future is admitted by those who are most inclined to spiritualize, as e.g. Barnes *Com.*, Fairbairn *On Proph.*, p. 391, etc. The Reformers gave no uncertain sound, and after the Reformation, many writers, however diverse in other respects, agreed in this, that most violent persecutions were still future, such as Nicolai, Hoe, Doelingius, M. Hofmann, and others. Von Döllinger, *Essay on the Prophs.*, gives many instances derived from the Middle Ages. This may be truthfully stated, that, whatever diversity there may exist among writers of a Millenarian tendency, they are a unit in proclaiming a still future persecution awaiting the Church. Bickersteth (*Promised Glory*, p. 82) speaks of "the certainty and nearness of the last great tribulation" as "a most seasonable truth in this day;" and points out (p. 91) that "the future tribulation was also distinctly referred to by our Reformers," directing attention to the utterances of King Edward VI.'s Catechism, Becon, the chaplain of Arch. Cranmer, and Latimer. Having already presented such testimony, it needs no additions. It may be added, however, that the vengeance of the 2d Psalm was understood by Luther (so Michelet, *Life of Luther*, App. p. 411, Hazlett's Ed.) to be future. This has an important bearing on other Scripture.

Obs. 2. That fearful times are *immediately to precede* the open manifestations of Jesus Christ was so distinctly taught in the Old Test. by various prophets and especially by Daniel, that the Jews universally held to *a great time of trouble preceding the times of the Messiah.* They anticipated, as Lightfoot, Berthold, and others, remarked: "*Dolores Messiæ*, or *calamitous times* to precede the reign of the Messiah," (comp. views of Rabbins, Lange's *Com.* Matt. 2 : 3, etc.) and which Olshausen (*Com.* Matt. 24 : 6–8) states the Rabbins called "*the birth pangs of the Messiah.*"[1] Even such passages as Isa. 59 : 19 were thus interpreted by them — upon which verse Clarke (*Com. loci*) remarks: "This all the Rabbins refer to the Coming of the Messiah. If ye see a generation that endures *much tribulation*, then (say they) expect Him according to what is written,

'*when the enemy shall come in as a flood,*'" etc. As is well known, these predictions were not verified at the First Advent; no such hostile power as was predicted was overcome by Christ, and no such glorious reign followed (the reasons for this have already been given), and to avoid making this an objection to the Messiahship of Jesus we find that in the New Test. these predictions are incorporated and applied in their fulfilment *to the Sec. Advent* of this same Jesus. Instead of a denial of them, or an effort to spiritualize them away to mean something else, the Jewish faith is *retained, explained, amplified, and referred to the period* preceding and at the open revelation of the resurrected and ascended Lord. The confirmation of the Jewish belief is found in the utterances of Jesus (Matt. 24, etc.) in the warnings of the Apostles; and especially in the Revelation of John. "*The terrible one that is brought to naught*" (Isa. 29 : 19, 20. Comp. Alexander's Version) at the Coming of "*the Holy One of Israel*" because he oppressed the people of God, is applied to the last head of the beast at the Advent of King Jesus; and the wonderful healing of the people followed by continuous blessings but preceded by the Coming of the Lord in anger toward the nations and in confining the King (the head) in the ordained Tophet (Isa. 30), is in the New Test. referred to that virtually eighth head of the revived beast who is taken at the Coming of the Lord and cast (Rev. 19) into the Lake of Fire. Such adoption and continued amplification of Old Test. prophecies *engrafted upon the Sec. Advent* are indispensable to preserve *the unity* of prophecy; and we most gratefully receive and adopt them *as essential* to the consistency of Revelation, however much some may sneeringly call them "Jewish fables." Satisfied with the grammatical sense of these prophecies—a sense abundantly sustained by past and present fulfilment—and fortified by the Jewish and Primitive interpretation; sustained by a long series of the most eminent divines and expositors, we receive *as eminently Scriptural* the following clause (quoted by Dr. Seiss in *A Question in Eschatology,* p. 37—see his references in same connection to other confessions and especially to Melanchthon's views respecting "the last times, immediately before the end of the world," etc.) taken from the *Latter Confession of Helvetia* (1566), XI Art., "Out of heaven the same Christ will return unto Judgment, even then, *when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.*"[2]

[1] Farrar (*Life of Christ,* vol. i. p. 105) refers to this, saying: "There was a general expectation of that 'wrath to come,' which was to be the birth-throe of the coming kingdom—the darkness deepest before the dawn."

[2] The early church belief has been repeatedly given, as well as that drawn from Jewish and Apocryphal sources (showing how extensively the view of great tribulation before the incoming Kingdom was held), but an illustration from Augustine (*City of God,* B. 16, s. 24), owing to its singularity, may be appreciated by the student: Alluding to the "horror of great darkness that fell upon Abraham," he says it "signifies that about the end of this world believers shall be in great perturbation and tribulation." And of the smoking furnace, etc. he adds: "This signifies that at the end of the world, the carnal shall be judged by fire." He appears to regard the sun setting as typical of the drawing nigh of the end of the world, and that Abraham's fear, horror, etc. was typical of what is to be "expected to take place under Antichrist."

Obs. 3. The careful reader of the Bible must have observed this remarkable peculiarity connected with it, viz., that in a multitude of places it speaks of the vengeance poured out upon the nations of the earth by God at

His Coming in wrath after long delay, and *the prayer is offered up, most fervently, that God should thus come.* This feature has been seized upon by unbelief and urged as an objection against the Word itself (as breathing a cruel spirit, etc.), and even some Christians (as Stanley, *His. of the Jew. Ch.*, p. 170) misapprehending its propriety, have pronounced it "*a defect*" as exhibited e.g. in Psls. 18, 69, 109, 137, etc.). Infidelity sneeringly calls it "*a vindictive spirit,*" that (Gibbon, ch. 38) nourished the savage breast of Clovis," and weak faith either feebly attempts to apologize for it, or, as stated, acknowledges it as (mildly worded) "a defect." The truth is, that it needs no apology, but it is precisely the language that we ought reasonably to anticipate, provided it is true that, *after* the long extended mercy and love of God in Christ Jesus, the nations and the kings of the earth *will be arrayed* against the truth ; that they will exalt *a monster of iniquity* over them as their chief Ruler ; that they will proceed *to martyr* all true believers ; and that they will even dare *to oppose* the Lord Jesus Himself. These Psls. are *prophetical.* The Spirit, by anticipation, speaks for the believer, and puts forth the prayers that time will prove are precisely those that true piety, *oppressed by a terribly vindictive power,* can *consistently* utter. (Comp. Prop. 115).

This presents a very different outlook for the church of the future from that presented by Schelling (Schaff's *Prin. of Protest,* p. 175), who has the Romish Church converted and united with Protestantism under a St. John stage or development ; philosophically preaching "peace and safety," and ignoring, as if unworthy of credence, the Divine portraiture of the future tribulation and vengeance. We only add, to guard the observation, that another reason why God is thus appealed to in connection with coming vengeance is that, after such vengeance, not only deliverance, but glorious redemption, Millennial blessedness, etc., are to be realized. It is also true that such a depression of the Church and such a temporal prosperity of Antichrist is allowed to realize the declaration of Ps. 92 : 7, etc.

Obs. 4. Without endeavoring to present the order of events (which is elsewhere intimated), let us from the Scriptures ascertain *who* shall endure the tribulation of the last days. The *Jews* shall not escape. Sufficient and interesting data exist showing that they, too, will feel the terrible scourge of the Antichrist. That which is more obscurely stated by other prophets is plainly presented in Zech. 14, implying that a partial restoration (which many writers attribute to this Antichrist, others to some other friendly power) of a portion of the nation has been previously effected. Here the prophet predicts an overthrow of the city of Jerusalem which has *never yet* taken place. The events that follow, the Divine interposition, the Coming of the Lord with all the saints, the fighting and success of Judah, the plague that strikes the nations fighting against Jerusalem, the peaceful and happy restoration, the general worship—*all forbid* any interpretation, than that of *a still future* devastation of the city by some great power, which in turn is met and destroyed by the Lord Himself miraculously interposing. The student will not consider this prediction isolated, but immediately seeks out the parallel prophecies which serve to illustrate and confirm this statement. These are found without difficulty in various places. Thus, e.g., Zech. begins with the destruction of the city without mentioning the power that does this, as if it were a matter *already well known,* or at least *previously predicted.* This is the case, for he begins with the latter part of Dan. ch. 11, and first part of ch. 12. Daniel tells us that this last king shall enter Palestine and occupy the glorious holy mountain, without specifying

particularly what he does to Jerusalem (which Zech. gives); and that this alludes to the same period is evident from the identical results following, viz., "*a time of trouble such as never was since there was a nation even to that same time,*" *the Divine interposition*, the deliverance of God's people, including a resurrection of the dead. Indeed Faber, and many other writers, have *so conclusively* proven that Daniel, Zechariah, Joel and John, all describe *the same* last culminated Antichrist, accompanied by *the same* overthrow through supernatural interference, and *the same* restoration of the Kingdom of God, that it is superfluous to dwell longer upon the identity of description. Besides these, there are other predictions that specify *a crisis* in the history of the Jews at the very time of their deliverance. Let the reader consider the context and text of Millennial descriptions, and notice *how* the prophet, without the least indication of a change from Jew to Gentile, speaks of the rejection of the Jewish nation long continued, of their fallen condition and oppression suddenly followed by an astonishing, marvellous deliverance and exaltation. Thus, e.g., in Isa. 49, and as indicative of the same, the question is asked, "*Shall the prey be taken from the mighty?* (or as Lowth, Clarke, Syriac, Vulgate, etc., read: "Shall the prey seized by the terrible be rescued?") and then comes "*the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am the Saviour and the Redeemer, the Mighty One of Jacob.*" Various utterances intimate the same, as in Ps. 50, when "God shall come" "to judge His people" and "a fire shall devour before Him," etc., the assurance, implying existing trouble, is given "*And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.*" Abundance of illustration can be found in Isa. chs. 41, 24, and 25, 33, etc., so that Jeremiah, in view of the condition of the same nation that is oppressed, and whose restoration is predicted by him in the context, exclaims: "*Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it.*"

We again refer to this trouble, specified as the greatest that the world has ever witnessed, and add to the explanation given under Prop. 160 and note 1, the following, to reconcile it with Matt. 24: 21, etc. That interpretation of Matt. 24, which in some way links the coming of the Lord Jesus with the destruction of Jerusalem, is the most consistent with both the text and the previous predictions of the prophets. But we find, on a comparison of Scripture, that there is still *a future destruction* of Jerusalem foretold, at which the Lord with all His Saints is to come, and we find that the overthrow of Jerusalem is united in Matt., Mark, and Luke with this Advent of Jesus. Christ and His Saints did not thus come, and, as Jesus himself teaches us, by speaking of a long continued treading down of Jerusalem by the Gentiles and scattering of the nation, is to be referred to His future coming as foretold. Hence the peculiarity of these predictions in the Gospel, which can only be comprehended in their fulness by observing that they stand related to *a continued* course of tribulation upon the city and nation, running through the times of the Gentiles, and finally culminating in the state specified by Zech., Dan., etc., followed (as in the Gospels) by the Advent of the Lord Jesus. The trouble, therefore, spoken of by Jesus *only began* with the destruction of Jerusalem, *extends down* through a long period, and finally *reaches its crisis* as predicted under the Antichrist. Jesus Himself thus leads us not to confine the prediction to one event, but to *a series*, culminating in that immediately preceding His Advent, the point of contact being the distress and destruction of Jerusalem. Such a gradation and climax is even taught in adopting the Jewish belief respecting the pangs preceding Messiah's coming, and speaking of "the beginning of pangs" (Matt. 24: 8; in Greek, comp. Olshausen *loci*).

Rationalistic interpreters endeavor to show that the Second Advent and Kingdom,

being allied to a destruction of Jerusalem, never took place, and the prediction thus failed. Some Apologists, in replying, not seeing how Jesus connects "the days of vengeance" with "the times of the Gentiles," and not recognizing the still future terrible oppression of Jerusalem under the Antichrist as predicted, blunder most lamely in their interpretations.

Obs. 5. All believers in Jesus Christ then existing shall endure a sharp and excessively severe persecution under Antichrist. Many predictions in the Old Test. plainly teach this, when we consider that the Bible regards all such as adopted Jews, engrafted and accounted as the seed of Abraham. Therefore it is, that many prophecies pertaining to this period which describe the sufferings and oppression of God's people, include not merely the elect Jewish nation but also the adopted faithful from among the nations—a continuation of the elect people. Having already presented much Scripture bearing on this point, it is only necessary to direct the attention of the reader to a few passages directly teaching *the greatness and universality of this tribulation* under this last head of the beast, and this too affirmed of the faithful in Christ Jesus. The time is surely coming, whether men credit it or not, when this Antichrist, in the greatness of his power and the wantoness of his will, shall *reproduce* the edict of the ancient King of Babylon, and the compelled worship of the golden image on the plains of Dura will be *reasserted* in the homage demanded for Antichrist and his image. All men are required *to worship* the beast and *to receive*, as evidence of it, *his distinguishing mark*, or else *forfeit life itself*. The description is too precise and simple to allow us to mistake its dreadful meaning. Turn to Rev. 13, and read what is to be done under this last head, how he shall "*blaspheme*" God, "*make war with the saints and overcome them*," "*and cause that as many as would not worship the image of the beast should be killed*" (comp. Rev. 14 : 9–13, and 17 : 10–14). Then when we turn to Rev. 20 : 4, and 7 : 14, we find that *a multitude of persons* have, rather than forsake the worship and honor of Jesus, refused to yield obedience to the cruel edict in reverence to the self-deifying Antichrist, and have *laid down their lives in martyr faith and grace*. Alas! man again will so hate the truth, the humbling but elevating truth, as it is in Christ Jesus, that he will be satisfied with nothing less than a denial of Him who exhibited His costly love for us on the cross, and in the shedding of precious blood consecrated to God through His Son. Alas! it stands recorded that "*all that dwell upon the earth shall worship, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*"[1] Wonders, of which Spiritualism may give the faintest earnest, connected with Humanity following out its fleshly desires and sustained by the powerful civil and military power of the beast, will *so impress* the minds of the masses that, notwithstanding the impression and even terrific warnings (Rev. 14 : 9–11) of God, they will not only receive the mark of the beast and worship his image, but even carry out his sanguinary edicts and stain their hands with innocent and righteous blood. Thanks be to God, that many, on the other hand, upheld by the Word and the Spirit, urged on by the promises of, and love for, the Saviour, shall not be deceived by the miracles[2]—shall not quail under the demands of worship—shall not sacrifice their honor and glory to abject fear and transitory pain—shall not refuse to tread in the bloody footsteps of their Master who loved them also unto death. We rejoice to-day while writing, that, if faithful ourselves, we

shall have the honor and pleasure of seeing, in the Coming Kingdom, that glorious multitude, stripped of their bloody garments and arrayed in white, and of hearing from their own lips the story of trial, of sustaining faith, and of triumph over Antichrist. When these scenes transpire; when death or man-worship is the alternative; when Christ or the Antichrist is to be chosen, then, more impressively than ever, will such Scripture stand forth to bestow encouragement and warning to decide for Jesus, as, e.g., Matt. 10 : 39 ;.16 : 25 ; Mark 8 : 35 ; John 12 : 25, etc. Then, too, that class of passages which exhort us to endure persecution, as e.g. 2 Tim. 3 : 12 ; John 15 : 20 ; Acts 14 : 22 ; 1 Thess. 3 : 3 ; 1 Pet. 4 : 9, etc.—which encourage us to meet it, as e.g., Phil. 1 : 8, 28, 29 ; 1 Pet. 1 : 6 ; 2 Thess. 1 : 4, 5 : 1 Pet. 4 : 12, 13, etc—which stimulate us to suffering by the promise of blessing, as e.g., Matt. 5 : 12 ; Rom. 8 : 18 ; 1 Pet. 1 : 7 ; Luke 6 : 22, 23, etc., will all be deeply pondered and cherished in loving hearts.[3] The warning given by Arch. Usher (see statement in detail, Brooks's *El. Proph. Interp.*, p. 168), just previous to his death, "that a very great persecution would fall upon all the Protestant churches of Europe" adding "I tell you, all you have yet seen hath been *but the beginning of sorrows to what is yet to come* upon the Protestant churches of Christ, which will erelong fall under a sharper persecution than ever," is only one of a multitude that might be quoted from eminent men—all based upon the decided teachings of the Word. When conservative men, like Usher, are forced to make such acknowledgments; when the most able and learned divines, the leading commentators and expositors have no hesitancy (comp. Olshausen, Lange, Alford etc.) in repeating the same, and exhorting to observation, etc.; when the Spirit has presented it to us in a form that leaves no possible doubt (saving in unbelief) of its occurrence, it is *folly and rashness* in us to turn away from the subject. If we have no regard for ourselves (not deeming ourselves in danger of experiencing it) let us consider those who may and will experience it, peradventure our own children or children's children. Love for these, love for the Church, love for our fellow-men, love for the truth and the Redeemer, should influence us neither *to neglect* these things nor *to keep silence* respecting them. Allow that we are mistaken in the minor details, that we have misapprehended this or that particular statement in the description *yet there remains the broad and distinctive outlines of a coming dreadful, persecuting power* under which believers shall fall as the wheat before the reaper. If there is a truth recorded in God's Word *easy of comprehension, and abundantly confirmed by reiteration*, it is, that, just before the open revelation of Jesus Christ, *the Antichrist*, whoever he may be, *shall terribly persecute the people of God.* While deprecating that precise fixing of time which so many, to the injury of the cause, adopt in their writings, yet it is true (as Rienecke and many others have very ably shown) that the precise time, during which this persecution is to last, has been pointed out in Rev. 13 : 5–8, comp. Rev. 11 : 3–7, etc. The double assurance is thus given that this Antichrist has his time limited, and that the persecution is to be a short one.[4] This persecution too shall be "*suddenly*"—after "*the secret counsel of the wicked* and "*the privily laid snares*" have been concocted—sprung upon the righteous to take them if possible unawares, and just as "*suddenly*" (Ps. 64, comp. Rev. 16 : 15 ; 1 Thess. 5 : 3, etc.) shall God ensnare the persecutors in destruction. No doubt too, one cause of the exceeding bitterness and animosity manifested

toward the followers of Jesus, will be the previous proclamation (see Obs. below) that this last revived head will be the Antichrist. The personal hatred toward believers is thus easily accounted for; naturally, it will be excited by *the faithful portraiture* which, by way of warning, Christians will extensively circulate. We can well imagine, when contemplating the extent of the bloodshed which is to be inflicted by "*the throne of iniquity*" "*which frameth mischief by a law*" (Ps. 94), and causes its upholders to "*gather themselves together against the soul of the righteous and condemn innocent blood*" how then the prayer (same Ps.) shall ascend "*O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show Thyself. Lift up thyself, Thou Judge of the earth; render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? they break in pieces Thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say the Lord shall not see, neither shall the God of Jacob regard it.*" Then comes the response (same Ps.) that God does hear and see, and that "*He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.*" Yes, and even before the vials of God's wrath are poured out upon this last great enemy we find those delivered who "*had gotten the victory*" (strange but glorious victory through death) "*over the beast and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,*" etc. (see Rev. 15 : 2–4 and comp. e.g., with Rev. 16 : 2). They, owing to faithfulness, shall see their prayer answered—shall behold the outpouring of the judgments "*upon the men which had the mark of the beast and upon them which worshipped his image,*" and "*upon the seat of the beast*"—shall witness the awful overthrow of the once mighty enemy forming "*the supper of the great God*" for the fowls of heaven (Rev. 19 : 17). What an astounding change from persecution to inexpressible glory, and in glory to behold the burning, devouring wrath of a justly incensed God descend upon *a self-exalted, self deifying and vilely murderous Humanity.*[5]

[1] Lincoln (*Lects. on Rev.*) and some others make this last persecution too exclusively that of the earthly Jewish nation, as if the entire Christian Church was removed and none existed during this interval. Now, while the nation will be dreadfully persecuted by Antichrist (as a punishment for rejecting Jesus and receiving him), the Church that is left (comp. e. g. Props. 130 and 181), as seen in the order of Rev. 14, will also incur the persecution. Lincoln too much overlooks (1) the continued election of the true believers based on an engrafting into the nation (as shown by us e. g. Props. 59–65), and (2) that only after a special translation of favored ones does the Church arise to a full consciousness of its chronological and eschatological position, resulting in many coming up out of the tribulation.

[2] Some regard these miracles, as Lange (Rev., p. 35), "illusive wonders, magical miracles." Others, as Dr. Craven (in foot-note to same), regard them as real miracles. Craven e. g. says: "Do not the words of our Lord, Matt. 24 : 24, and those of Paul, 2 Thess. 2 : 9, imply that the miracles are to be real? The terms employed on both these occasions (*semeia and terata*) are those used to indicate the miracles of our Lord Himself. The phrase, *miracles of falsehood* of 2 Thess. 2 : 9, does not necessarily mean aught else than miracles to confirm the 'lie,' which (v. 11) the apostle declares that those who are deluded shall believe; and this seems to be its most natural interpretation. There can be little doubt that the sign and wonders (Sep. *semeion and teras*), of which Jehovah warned his people, Deut. 13 : 1–3, were real miracles, which God would empower false prophets to work for the purpose of proving Israel." So Riggenbach (Lange's *Com.*, 2 Thess., p. 131) says: "We also expect, as counterparts to the miracles of Christ, *real*

operations, which yet are called miracles of falsehood (Roos), because men who regard them as proofs of the divinity of the unrighteous one are thereby miserably deceived. Performed by dark, gloomy powers, they are indeed at bottom nothing really creative but assumptions, imitations, manifestations of a sham strength, which at last is a wretched impotence, monstrosities without any saving object, but not, therefore, *mere juggleries*." (Comp. Alford, Olshausen, etc., on 2 Thess. 2).

[3] May we add, by way of encouragement, if men of the world have gladly sacrificed life for earthly honor (as Greeks and Romans)—if they have cheerfully laid down life for country and glory (as history repeatedly attests)—if they have even met death with singing, triumphing over the retention of faith in some idea (as during the French Revolution), surely believers in "the Christ" should not deem life so precious as to sacrifice for it the highest and noblest gifts of heaven and eternity. No! the saying of Jesus will be verified : for every one who attempts, by a denial of Jesus, to save his life, shall lose it, and every one who for Christ's sake is willing to lose his life shall save it. If Jesus died for us, surely, if demanded, it should not be so terrible a matter to die for Him, especially when *honor and glory* shall be the joyful portion of all who thus manifest faith and hope. May God, in mercy, enlighten and sustain His dear children in this coming trial, and may they have the unspeakable happiness of rising in glorious honor and witnessing with their own eyes (comp. Rev. 14, 15, and 16) God's vengeance upon their arrogant and bloody enemy.

[4] That is, in reference to the persecution under this last head of the beast. The Jewish tribulation, which shall be "even unto the consummation" (Dan. 9 : 27), is a lengthy one, corresponding with the time predicted by Jesus and mentioned by Paul, running through the period of the times of the Gentiles and the blindness of the Jews, until the fulness of the Gentiles has come in—thus embracing "the consumption determined" (Isa. 28 : 22). When "the consummation," the end, comes, then this brief but disastrous career of the Antichrist is witnessed. Even if we take Lincoln's (*Lects. on Rev.*, vol. 2, p. 31) idea of the "one hour" being equivalent to "one time," over against the generally received view, yet the general teaching on the subject still makes it the last outbreak of wickedness, enduring but a short time.

[5] We are glad that able men sound this warning to the Church ; that Auberlen, Riggenbach, Huebner, Luthardt, Von Gerlach (comp. e.g. Lange's *Com. Thess.*, p. 138, etc.), Alford, and many others, give no uncertain teaching ; that here and there, in almost all denominations, some of the pious ponder these things and tell them to others. It is gratifying to find such men as G. Müller (*Sermon* preached at Mildmay Park, June 29th, 1879) pointedly refer to this coming trouble, and exhort believers in view of the crisis ; as Rev. Dr. Wordsworth, Bh. of Lincoln (*Chris. Herald*, March 27th, 1879), calling special attention to "The Coming Persecution" of the Church because a plainly revealed fact ; as various German, English, French, Dutch, Swiss, and American writers, who fully indorse the dreadful nature of the incoming tribulation, some likening (as Epp) the initiatory to a "Gethsemane of the Church," and its climax to a "Golgotha of the Church." Works more or less specifically devoted to bring forth with prominence this idea of future tribulation are presented to us by Millenarian writers of ability, such as Seiss, Brooks, etc. Essays calling attention to the serious character of the predictions relating to the subject are circulated, as e.g. Rev. Parson's before the Proph. Conf. at New York, on "The Present Age and Development of Antichrist." Recent commentators clearly teach it, as e.g. Fausset (*Com.*, Dan. 7 : 24) holds to a future terrible persecution of the Church under a personal Antichrist, saying : "The Church has endured a pagan and a papal persecution ; there remains for her an infidel persecution, general, purifying, and cementing. He (Antichrist) will not merely, as Popery, *substitute* himself for Christ *in Christ's name*, but *deny* the Father and the Son (1 Jno. 2 : 22). The persecution is to continue *up to Christ's second coming* (v. 21, 22) ; the hour of blasphemy cannot therefore be past ; for now there is almost a general cessation of persecution." Indeed, the view is sometimes expressed in the most unexpected quarters, as e.g. Pressense (*The Early Days of Christianity*, p. 285) says of Paul's teaching : "Before this (the glorious consummation of the Kingdom of God), however, a terrible conflict will take place between the Church and Antichrist personified in the 'man of sin,' 2 Thess. 2 : 3–8, and the close of this conflict will be the return of Christ in the clouds to judge the world and to raise the dead, 1 Thess. 4 : 14–18."

Obs. 6. The Papacy too, however faithless and unchristian, however apostatizing and antichristian in the past, and future, shall also fall

beneath this Antichrist. The Papacy, with all its arrogant claims and its persecution of the saints, is *too Christian* even for this lawless, godless Leader. Whatever aid (as many believe) it may at first extend in paving the way for the development of the Antichrist, it is in antagonism with his ambitious projects and his personal claims to universal homage, and it, too, finds in him *a deadly enemy*. The proof of its downfall and destruction is distinctly given in Rev. 17 : 15, 16, and having already called attention to it, a repetition of argument is unnecessary. The line of punishment falls in with that of previously committed offence ; strenuously opposed to "*religious liberty*" and ready, wherever it had the power, to crush it as a dangerous and deadly crime, the Papacy now in turn feels the effective and crushing blows of a Tyrant who also will not tolerate "*religious liberty*." Instead of the Pope as the vicegerent of Jesus Christ on earth, now One arises claiming to be God, who will not permit any *such claimant* to honor and power to exist contemporaneously with himself. The Papacy, therefore, *is doomed to perish ;* the beast and the ten horns (so Bengel, Stuart, etc.) shall hate her, shall make her desolate and naked, shall eat her flesh, and burn her with fire. This, we are assured, too, is fully determined (Rev. 17 : 17) by God Himself.

The critical student, when comparing Rev. 14 : 8 ; Rev. 16 : 19 and Rev. 18 : 15–18, will find that the overthrow of the Papacy (and State churches) begins and is consummated under the Antichrist, the dregs being drunken when vengeance itself begins to fall upon Antichrist and his followers. It certainly is completed in its most destructive form before the Antichrist and his co-laborers are met by the open Parousia of Christ. The divine portraiture of the future is very different from that presented by Rev. Burke, in his lecture, "The Pope's Tiara : its Past, Present, and Future," where he most confidently predicts the restoration of the regal power of the Pope and its vast extension over the nations.

Obs. 7. The world, the nations, shall not escape this tribulation. Led on by their rejection of the truth, they willingly place themselves under the yoke of this Antichrist, and the result is, that they shall feel *the tyranny* of their received master, be participants in the reception of the avenging vials, and finally fall under the contest with the Lamb. Jesus tells us, Luke 21 : 25, that there shall be "*upon earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them from fear, and for looking after those things which are coming on the earth ; for the powers of heaven shall be shaken.*" With this the prophets all agree, giving us when brought together a most gloomy and fearful portrayal of wickedness, misery, suffering, and punishment.[1] If any desire to look at the Divine description, let them read, e.g., the pouring out of the vials—Rev. 16, or the overthrow by Christ Rev. 19, or the opening of the sixth seal Rev. 6, or the utterances of the prophets Isa. 24 ; Ps. 2 ; Zech. 14 ; Joel 3 ; Zeph. 3, etc. Having already referred to Scripture (Props. 147, 133. Obs. 8, (11) 160, 161, 130, etc.) relating to this matter, it is unnecessary to repeat what is so plain. It is *pre-eminently the day of God's vengeance*, the period of *God's controversy* with the nations, the time when *God rises up to the prey*, the season when *God's anger and fury and indignation* shall be poured out, when fire and sword and plague and all manner of evil shall find its affrighted victims, and when the once weeping, dying, loving Jesus shall come with His mighty messengers "*in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ.*" Let men say what they please, God is *abundantly*

justified in thus exhibiting a dreadful day of vengeance. Behold the situation as the Spirit describes it. Here upon this very earth created by God, the people, for whom He even provided a Redeemer, rebel against and actually disown him, contemptuously reject His Son, the Son of His love whom He designs as the Theocratic Ruler, and proceed to manifest this disregard and hatred by elevating a man into the place of God, and brutally putting to death all who will not worship him. *Is it any wonder that God is angry?* Is it *a matter of astonishment that* "*the earth shall be devoured with the fire of His jealousy,*" seeing that another is exalted to His place? Should it be *a matter of surprise*, that the Theocratic King—the One to whom the honor of ruling the nations justly belongs—should come *in wrath* against this arrogant and boasting claimant and his adherents? No! it is only a matter of wonder that *the long-suffering* of God, *the patience* of Jesus, should endure *so long*, and allow such encroachments upon the Divine prerogatives. The solution of this, we are told, is found in God's desire to complete the number of His elect, to test the faith of His people, to permit human nature for its own punishment to set up and try its saviour, to indicate more strikingly the impotency of man and the greatness and majesty of His own power, to teach the race the impressive lesson that He is a Covenant-keeping God, who has mercifully held that Convenant in abeyance for purposes of mercy but who, when men in the highest of earthly relations deny Him and substitute another to be their God, vindicates His own sense of justice by destroying those enemies and fulfilling His Covenant promises both to the Son and the Son's brethren. An expressive declaration that also teaches *how desperately blinded and wicked* the nations are when entering under the judicial visitations of God before the final catastrophe, is found in the words: "*they repented not to give Him the glory*"—*they* "*repented not of their deeds,*" but continued on in "*blaspheming the Name of God.*" For the destruction of such unmitigated rebels, *God needs no justification;* if, in justice and love to the martyrs, to His Son and to Himself, *He did not do so, then and then only* might we question both the justice and love of our God.[2]

[1] The critical student is referred to Delitzsch's rendering of Isa. 63 : 3, where, instead of having the English version "and of the people there was none with me," he gives, "*and of the nations no one was with me,*" which is in accordance with the general analogy of the Word, (1) that no nations are converted in this dispensation, but only individuals out of them; (2) that at the time of the Second Advent all nations, as such, are opposed to Christ; and (3) that the saints are with Him at this coming vengeance. This also shows, what able writers have insisted upon, that such highly favored nations as e.g. England and the United States shall not escape. The simple fact is, that no nation, aside from its sinfulness, etc., will be willing to give up its own government and submit to the incoming Theocracy under the Messiah. Hence it is, as we shall show under Prop. 164, that Gentile domination, under its varied forms, will utterly come to an end.

[2] Our over-sensitive brethren (who can consign men to perdition throughout "the eternal ages" without any qualms of conscience and exhibition of undue feeling on the subject) are wonderfully excited at "the dreadful picture" presented by us of Christ and the saints. They object to such passages as are contained in Rev. 19; Ps. 119 : 6, 9; Ps. 58 : 18, etc., and boldly assert it to be "outrageous and shocking" to say that Jesus, and the saints with Him, should come to pour out a long-delayed vengeance in behalf of God's own people. They can even sneeringly speak of it as "congenial and blessed employment for the risen, changed, and glorified saints." Do such consider that "the dreadful picture" is that drawn *by the Holy Spirit;* and do they reflect that, perchance, they are uttering sarcasms against God's own ordering, and denouncing His ways as "shocking," etc.? We simply *follow the Divine Record;* there the predictions stand unrepealed, and they shall most assuredly find their mates. It is *no small matter* to thus

stand in judgment over the future actions of Christ and His saints, and to denounce them, if they conform to the plain grammatical sense, as wrong, outrageous, etc. Such an attitude may suit unbelievers, but is unfitted for believers in the Word. (*Comp. Prop.* 115.) Sufficient is given to abundantly justify God's proceedings; a sufficiency is presented in the past history of the Theocracy, the employment of angels in destruction, the proceedings against the Jewish nation and other nations, to show that God will, if the circumstances demand it, resort to violence, to the pouring out of His wrath and vengeance, in order to overwhelm His enemies. The principle announced in Isa. 50 : 11 holds good down to the present, and will be most fearfully verified in the last days, and then how great the "sorrow!" We may appropriately quote Alford : "If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phenomena of the world, but we are interpreting God's Word; secondly, that we believe in One in whose hands all evil is working for good—with whom there are no accidents nor failures—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ; and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event *is their gain;* every apparent defeat, *real success;* and even the last dread conflict, the herald of *that victory,* in which all who have striven on God's part shall have *a glorious and everlasting share.*"

Obs. 8. The reader need not be detained for us to prove that this tribulation *immediately precedes* the re-establishment of the Davidic throne and kingdom. This has been done under various Propositions and in numerous Observations. It is sufficiently clear that *immediately after* the tyranny and persecution of this last head of the beast, and that *after* the overthrow of the confederation under this Antichrist, the Kingdom of the Lord Jesus appears with its Millennial blessedness, and extends itself over the nations of the earth. Leaving the abundant Scripture already presented, we confine ourselves to a solitary illustration, which forcibly describes this period of the enemies' triumph, their overthrow, and the peaceful kingdom that succeeds. Take Ps. 46 and consider how the Spirit describes the confidence of the true believer in a time of unparalleled trouble and commotion, precisely such as attends this period of tribulation. It is a time when "*the heathen raged, the kingdoms were moved,*" and God helps His people amid the waving, troubled and swelling waters "*when the morning appeareth*" (marg. reading, comp. Prop. 139) and He breaks to pieces the warlike equipments of the nations, exalting Himself among the heathen—that "*a river* (i.e., a kingdom), *the streams whereof shall make glad the City of God,*" appears and is firmly established, because "*God is in the midst of her.*" (Comp. other versions which, with some change, even make it more expressive as e.g., Luther's, that the City of God, in which are the holy habitations of the Most High shall be joyful, etc.). The testimony on this point is overwhelming, and to an extent too that leaves every one who rejects it inexcusable. There is no doubt whatever that so much is said respecting it, that when the hour of the sorest trial comes to the Church, she may *console and encourage* herself by the glorious prospect before her.

The Church will come out of this tribulation radiant with glory, honoring her living Head with a love stronger than death. While the development and the culmination of Antichrist is permitted in order to evidence the outgrowth of human reason unaided by divine grace (thus corroborating the results as portrayed so depreciatory in the Scriptures), and to show that human depravity makes it impossible for civilization, without Christianity, to produce the highest morality (the unbelieving boast—not seeing that Grecian and Roman civilization is repeating itself in entailing corruption as the outcome of a modernized heathenism), this brings with it a severe and galling tyranny and punishment

under which the nations themselves groan, wishing for deliverance. While the Church, owing to her highmindedness, pride, departure from truth, and sins, is allowed to pass under this terrible rod, she comes out of it purified, refined, and exalted, securing the admiration and allegiance of the nations, for she will participate in the honor, power and glory of her mighty Theocratic King.

Obs. 9. This subject now so much *neglected*, even *despised* by many, will at a future time be made *the special subject* of preaching. Holy Writ informs us that on the withdrawal of the 144,000 (Rev. 14), the Church will then *so definitely know* its nearness to the tribulation under Antichrist, will be *so profoundly impressed* with the greatness and imminency of danger—will *so accurately realize* what are the cruel demands of the Antichrist, that the most extensive proclamation is not only made (vs. 6, 7.) to fear and worship God because "*the hour of His judgment is come;*" but in the plainest of terms (vs. 9–13) the Antichrist is pointed out, and men are exhorted by the most powerful of motives *not to worship* the beast or his image and *not to receive* his mark. Then believers, instead of neglecting these prophecies and ridiculing those who engage in their study, will *earnestly* investigate and compare all that the Spirit has mercifully given, and will acknowledge the wisdom of those who *honored* God's Word in accepting of the testimony. The preaching will give no uncertain sound; the classes symbolized will faithfully proclaim the message, and, thank God, with *so great success* that they will persuade *a multitude* not to engage in the worship of Antichrist but *to lay down their lives* in honor of the truth, in love for their Redeemer, and in hope of speedy and glorious deliverance. By faith, we now see that noble band of preachers and hear the burning words of warning fall from their lips: "*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb,*" etc. By *faith* we see fathers, mothers and children, unbroken families, delicate females, feeble age and childhood, receive God's Word and trusting in it, *spurn* the worship tendered to them and *fall beneath* the bloody stroke of self-deifying Humanity. Then too, the seducing dream now proclaimed from so many pulpits by even earnest and honest hearts (viz., that the Church by present means and instrumentalities is progressing onward to sure triumphs over the world) will be heard no more giving place to the warnings, the threatenings of Antichrist's brief victory over the Church (for he shall overcome the saints and the godly shall cease), and to exhortations to faithfulness and steadfastness in the coming bloody drama. And, of this too, we feel assured from the complexion of the predictions implying it, that the sense of a common danger, that the knowledge that all believers without exception are now to enter the great tribulation, that the fact that all who love Jesus more than Antichrist must suffer, will *unite all believers* the more firmly together in love and fellowship. Before the incoming Antichrist, that mighty enemy who shall so freely and unsparingly shed the blood of the faithful, the differences of confession, worship, government, etc., will sink into insignificancy before the great and vital point now alone insisted upon, viz., Have you such faith in, and such love for, Jesus Christ that for His sake *you are willing to die?* All, all, who have such faith and love, who are determined by grace sustaining them not to worship the beast or his image, are *then*

indeed and in truth brethren, and in their common trial will mutually encourage each other. God help them to triumph.

Let not persons shrink from the idea that such an Antichrist will be developed. Over against Tennyson's dream of the "parliament of man" and the "federation of the world" by higher stages of progress, we face this stern reality *thus predicted*; over against Goldwin Smith's ("The Ascent of Man," in *Eclectic Mag.*, March, 1877) confident prediction that vice is natural, and will be eliminated under natural effort and development, we have man's moral nature unchanged and culminating in wickedness under this humanitarian sway; over against the lauded and magnified perfectibility of man and the eloquently portrayed glorious future (in which eulogy many sincerely unite, thus ridding themselves of the humbling cross of Christ), we have this boasted progress manifesting itself in fearful despotism and cruelty; over against Herbert Spencer's (*Social Statics*, p. 79) prophecy that through the development of evolution we shall have "evanescence of evil" (which he makes as "logically certain," as "that all men shall die"), we have evil extending and widening until it reaches this tyrannical and cruel climax. The rise and the career of the Antichrist will effectually remove the notions, now so confidently expressed, concerning the conversion of the world by Christianity, or its subjection to Romanism, or its being made happy and blessed by "the religion of the future," civilization, evolution, natural development, republicanism, education, science, etc. (See Prop. 175.) The nations seeking freedom from the just claims of God and the cross of Jesus, shall reap the liberty that depraved human nature inaugurates in intensified selfishness and oppression.

Obs. 10. Lastly it may be proper to dwell, briefly, upon a single point connected with the worship of Antichrist, viz., that of the worship of the image. The image is made to represent the revived first beast (Rev. 13 : 14, 15), and the second beast or false prophet "*had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.*" This is an image of *the revived last head of the beast*, or of the personal Antichrist; and it is expressly designed to contribute *to the honor and worship of this last head.*[1] Without being able to describe, precisely, in what this image will consist; without being able to tell what is meant by giving it life (unless foreshadowed by the attempt of those Spiritualists to make an image through which communications might be derived); yet from the tenor of the prediction we strongly incline to the view that it embraces *idol worship*, and in this position we are sustained by other predictions. The original word denotes an image, an idol image (Barnes and other coms.) and it being an object of worship, representative, in some way, of this last personal head, it then becomes *an idol*, i.e., something that is reverenced, etc.[2] If this were the only prophecy descriptive of the worship of these last days, there might be some hesitancy (seeing that it might be taken symbolically) in ascribing *literal idol worship* to this period. The proclamation of Rev. 14, to worship God implies a return to idol worship in the phraseology that is used, although it may have exclusive reference to the coming worship claimed by Antichrist. It denotes, at least, that men shall now be called upon to worship *something else* than the true God. Before deciding how far we are to limit this, it is necessary to look over the predictions relating to the same time, and in doing this, we find such intimations given *of existing idol worship*, that, whatever, difficulty there may be to explain the language in its allusions to the future, we must be inclined to the belief that an image erected to a personal Antichrist refers *to one set up for worship* as a kind of test of and authoritative medium to Antichrist's worshippers. It is supposed by some, that Antichrist being lawless and godless, will have no idolatry. Thus, e.g., Chrysostom (*Ency.*

Britan., art. Antichrist) observes on 2 Thess. 2, "that Antichrist will not lead men to idolatry, but will rather abolish the worship of false gods as well as that of the true God, commanding the world to worship himself alone as the only Deity." This entirely misapprehends the spirit and intent of the prophecy, which expressly affirms the retention of a religious element and worship, but has it directed as *a climax* to the worship of "the man of sin," without specifying, as John does, through *what medium* this worship shall be presented. Paul tells us that he will set aside all worship *excepting* that directed to himself; and John informs us that this will be done by him *but through the agency of a remarkable image worship* which is *representative* of himself. Chrysostom is only correct if the ordinary past idol worship is meant by him; for that idolatry, the use of images, is retained in Antichrist's worship is not denied by Paul, seeing that he does not explain *the manner* in which the worship is tendered, whether direct or indirect. Why is it that in so many passages allusions to idol worship are made, if it is not designed to teach us that when men are once prepared to deify a fellow-man, they are also in a condition to do this through the instrumentality and reminding influences of images? Look, e.g., at Isa. 66 : 17, and 65 : 11–17 in their connection as they stand related to the period immediately preceding the Coming of the Lord to consume His enemies in anger, to deliver His people, and to create the New Heavens and New Earth, and directly it is asserted, however we may explain the details, that, in some way, *idol worship* is then exhibited, and is one of the things which provokes the anger of the Lord. Indeed all commentators, however difficult they find the passages, however much they vary in their renderings, however much they differ in their application, are agreed that it is (Barnes' *loci*) "*a general description of idolatry and of idolaters as the enemies of God*, and that the idea is that God would come with vengeance to cut off all His foes." (Comp. Fausset, etc.) More than this, obscure as the passages are (it would be desirable, if some one competent for the task would aid in deciding their definite meaning) yet *sufficient* remains, as is seen in expositions, to show that reference is had to a singular and hitherto unexplained worship; for under the notion that it is something that has transpired numerous conjectures have been offered in explanation, none of which finds its mate in past history. If it be said, that these references more particularly relate to the Jewish people, this is admitted with the remark: that the Jewish nation, like all others, who are not believers in Jesus Christ, will *be forced* into the worship of this beast and image, which is one reason why they, in punishment, suffer under this Antichrist, who, for some reason, turns against them in his anger. Whatever this may be, the difficulty in explaining the details of this worship, *the general affirmation* that it shall prevail, remains true, and is found even in such passages as Isa. 45 : 16, 20, which in their fulness of meaning with the context are not exhausted until the salvation promised is fully bestowed; or Isa. 44 and 46, and 56, Jer. 10, etc., for whatever inchoate or typical fulfilment are assigned in the past they have such a striking relationship *to some great manifestation of idolatry* which shall excite the special vengeance of God, followed by a glorious deliverance of His people, that we are at no loss how to estimate their fitness in portraying this very period, at least in spirit. The freedom of the Jews from idolatry since the Advent of Jesus and the destruction of their city, has been their particular boast, especially in these days from Rationalizing pens; this boast shall also be

taken from them, and John 5 : 43, be verified, in that rejecting Jesus who "*came in the Father's name*," they will, in this Antichrist, "*receive another who shall come in his own name.*" If the reader still doubts the prevalence of idol worship at a period still future, let him turn to Isa. 2, and read *how* in connection with the Coming of the Lord in His terrible Majesty to humble the loftiness and haughtiness of man and to exalt Himself, etc., "the *land is full of idols*" *and* "*they worship the work of their own hands*" *and* "*the mean man boweth down and the great man humbleth himself*" before them, viz. (v. 20) "*idols of silver and idols of gold*" which they made for their worship (comp. Ps. 97 : 7 ; 96 : 5 ; Hos. 13 : 8 ; Zech. 10 : 2 ; Rev. 9 : 20 ; Isa. 17, etc.). And in verse 6, the Jews are especially implicated as also being engaged, joining hands with strangers, etc. (comp. diff. versions, and notice the Chaldee, "*their land is filled with idols as at the beginning*"). Men may now ridicule the idea that *enlightened* nations should again return to idol worship, just as they may that of nations accepting of and worshipping a self-deifying man. They may tell us that the notion is *too disparaging* to the human understanding to be credited. But *it stands recorded* that man's depravity shall *then* lead him into *the grossest delusions*, and into believing and trusting in *damnable lies.* The falling back upon heathen philosophy, the denial of the personality of God, the exaltation of Humanity, etc., is clearly paving the way for *a modified form of idolatry.*[3] We have no idea that it will be introduced in the form in which it once existed, or, that it can be accepted by the people without *the special wonderful co-operation* of the False Prophet. It will be suited to the professed enlightenment of the age—it will be made subservient to the exaltation of the Antichrist ; it will, in all probability be claimed to be a mere directory and acknowledgment of worship to the beast ; that the idols themselves are not worshipped but only used as a test and medium of worship to him to whom it is then legally awarded. Human nature repeats itself ; and when men thus boldly deny God and elevate one of their own number to the position *of a God*, the great representative of a worshipped Humanity, *then the greater may well include the lesser offense*, viz. —that with the mark received, with the acknowledgment of this usurper of God's rights, and with the worship rendered unto him, each one should keep in his house an image to this beast, through which (as Romanists now through images operate) such worship is *made manifest*, so that in the persecution of unbelievers, the faith and spirit of a true adherent of Antichrist's *may be exhibited.* The religious element in man cannot be entirely crushed, and the masses must have something to satisfy an inherent craving ; this is afforded in the substituted worship, artfully constructed to increase the greatness and power of its directing head? It may require ten thousand additional powerful pens to teach the non-personality of God and to deify law, or nature, or man, *before* the people are *fully ripened* for such a manifestation ; it may yet require a vast amount of "false philosophy" Spiritualism, formative principles of "the New Religion of Humanity," etc., *before* such a worship can be instituted ; it may yet call for repeated attacks upon the Bible, its God and its Messiah, scattered by willing hands over the earth to root out a sense of accountability, *before* such a transfer is possible, *but it will come*, sooner or later. How enlightened reason will act in its hatred to the truth can be seen in the past ; and we may rest assured that the same spirit which led men, proud of their reason, to worship it in the person of a harlot at the French

Revolution, has not yet perished, but that *it lives*, widely extended, and only needs the miracle working power of the False Prophet to concentrate and direct it *in the way predicted*. Alas! men, unthinkingly and rashly, are engaged in the destructive work of paving the way—by their efforts against the teachings of God's Word and to lessen its authority among the people—for an incoming worship and persecution, which, if they could see it in all its vileness and horror as it will exist, would fill them with remorse at the initiative of their own labors.[4]

[1] Having abundantly shown that this last head has not yet appeared, this at once removes the notion of many that the image is something in the past. The image is *only* constructed when this last head appears and not before. The favorite view with numerous writers of the past and present is, that this image is the Papacy, thus representing and aiding the power of the Empire; but this is *utterly inconsistent* with the prophecy, seeing that this image exists and is worshipped *after* the Papacy is destroyed by this beast and the confederated ten horns. This is clear from our entire argument, and needs no additional remark.

[2] We repeat, owing to its importance: It cannot possibly be anything relating to the Papal Power, as many have supposed, simply because that power, instead of being worshipped, etc., is destroyed by the beast. It can scarcely be a power, Ecclesiastical, or Civil, simply because it is not afterward mentioned as meeting the same doom with the beast and false prophet. The narrative seems to imply that it is merely an instrumentality of imposture—something to represent the beast, like the statues erected to the Roman emperors, and becoming, in consequence of the likeness or representative character, *an object* of worship and homage. Hence we cannot receive the idea (e.g. Craven, Lange's *Com. Rev.*, p. 273) that the image is the little horn of Dan. 7 : 8, 24 (because that horn is the culminated Antichrist to and for whom the image is constructed); or that it is the revived Papal Roman Empire as seen in the Papacy (because the Roman Empire existed continuously and supported the Papacy or harlot); or that (as Lange, p. 270) the image of the beast is the reappearance of heathenism or the heathen world power in the Christian world (for while this is true, the design of this image is not to represent this fact, but to aid to enforcing it as manifested in the last head of this power).

[3] We shall then have in terrible force the "abomination of desolation," and Luther's prediction (Michelet's *Life of Luther*, Ap., p. 379) will be verified: "By and by we shall have visionaries who will undertake to give all the various sorts of idolatries (religious) an appearance of faith, and so excuse idolatry itself." Then "the Goddess of Destiny" (Delitzsch's rend. of Isa. 65 : 11) will find her cruel worshippers. There is a deep significance in the sudden conclusion of 1 Jno. 5 : 21, "Little children, keep yourselves from idols" (i.e. from images or figures calculated to represent an object of worship). While applicable to the age in which John wrote and after (as in Mariolatry, etc., Lange's *Com. loci*), yet it is specially applicable to this period, for in the epistle itself is prominently held forth the true and divine Christ and the false Antichrist substituted in His place, and the concluding warning is weighty. But what can we expect when men prostitute splendid talents in arraying heathen in the stolen virtues of Jesus, the Christ (as e.g. Arnold in the *Light of Asia*), and present them, varnished all over with poetical and eloquent laudation, for admiration and reverence.

[4] Alas! men turn a deaf ear to God's warnings, pointing to education, intelligence, etc., as if they were barriers to human depravity, and insured freedom from persecution. History repeats itself, and ten thousand instances like that of Vinegar Hill (Froude, *English in Ireland*, vol. 3, p. 396), indicate how depravity can override all considerations. Literary men (De Tocqueville *The Old Régime*, p. 170), paved the way for the scenes of the French Revolution, and many of the most intelligent were leaders in the most brutal scenes. The sentiments so actively propagated by them are still prevalent and extending. The spirit of a Chammette, of an Anacharsis Clootz (Thiers's *His. French Rev.*, vol. 2, p. 366, etc.), is still actively at work, as thousands of volumes and myriads of pages evidence. Niebuhr (*Lec. on Rome*), has repeatedly noticed a simple historical fact, that the absolute power to do all things is productive of "double vices." The history of the past, both in Popery and Protestantism, shows that when men are once in power, and then get the notion that others are hindering their advancement or the development of man's higher interests (as associated with themselves), it is easy, under such a plea, to excite—even in apparently sincere hearts—*the spirit of persecution*. Facts—bloody facts almost beyond credence—form such a testimony, that God's foreknowledge in this direc-

tion is in correspondence with what is in man—especially when he casts himself loose from God's *restraining* Word. It is a sad commentary on human nature (so lauded by reason), that this dispensation begins and closes with the persecution of the Church, thus showing that so many centuries of divine forbearance, mercy, and grace have not crushed the inherent spirit of evil. Lecky (*His. of European Morals*, vol. 1, p. 157), gives this corroborative remark: "It is one of the plainest facts that neither the individuals nor the ages that have been most distinguished *for intellectual achievements* have been most distinguished *for moral excellence*, and that a higher intellectual and material civilization *has often co-existed* with much depravity." Eccles. His. informs us, how under religious prejudice the Greeks massacred the Latins, the Latins butchered the Greeks, and both condemned and killed the heretics; and civil history tells us that the most cruel and terrible wars and acts perpetrated were based on religious principle. One of the most painful exhibitions of human nature in the past is that urging Romanists to kill Protestants and the latter to retaliate; while in the name of "Liberty, Equality, and Fraternity" the rights of conscience were trampled into the gore-stained dust. Prescott (*Library Notes*, p. 240), has well said: "that in every country the most fiendish passions of the human heart are those kindled *in the name of religion.*" Human nature is so readily perverted that even women (like Queen Isabella) rejoiced over the sight of suffering, coolly (as the ladies of her court) examined the half-naked bodies of the Huguenots with indecent remarks, and brutally trifled (as in *the Reign of Terror*) with scenes of blood and horror as if they were of the most ordinary nature. History repeats itself, the only difference being in *the intensity* exhibited. No matter how great delusion is connected with the same, the mind can be completely controlled; and, as Dr. Carpenter (*Lect. on Mesmerism*, etc.), has stated concerning Epidemic Delusions, "that the condition which underlies them all is the subjection of the mind to a dominant idea," we may reasonably expect such an exemplification repeated in the Antichristian development. Let the time come when the righteous shall be removed by a translation (Prop. 130), and then the nations, under the influence of the last head of the beast and his co-workers, will ascend the extreme of impiety and wickedness, of which the principles and results of the French Revolution are a specimen, indicative of what a polished and intelligent, but unrepentant, man can do when frenzied by high-sounding ideas, "the divinity of the human race, the only sovereign," "no other worship than that of reason, equality, and eternal truth," "the empire of reason and liberty," "the religion of Reason," etc., (Pressense's *Religion and the Reign of Terror*, pp. 202, 219, 225, etc.). It is well to notice that men, whom Michelet, and others, laud as "the founders of the religion of the future, and of religious liberty," established decrees making all worship and religion opposed to the introduced worship and religion of Reason *penal* in "the sacred name of Liberty," and that while for a brief period Atheism ruled the rulers, yet bloody men speedily returned to the idea that some kind of religion was indispensable, and hence the terrible prostitution of religion under Robespierre and his adherents. Lord Carnovan in an address before the London Birbeck Institution (*Pop. Science Monthly*, Feb., 1874), refers to the tendency of making science the predominant study, of causing it to encroach more and more on the domain of theology and to repudiate Christianity, and then expresses the thought, that "he, for one, would regret to see the affairs of men regulated by such a standard as they would apply. If such views as they held were pushed to *an extreme*, he could scarcely imagine a Pharisee *more arrogant*, a Sadducee *more self-opinioned*, a fanatical monk of the middle ages *more intolerant* than they who practiced them were likely to be." He warns against the extremists, and emphatically declares that "he entertains a great dread of scientific men as the ultimate rulers of a community," directing attention to the effect that Mill's teaching has to *harden* the heart, to Compte's design to transfer *all power* to a philosophical class, thus forming a sort of corporate hierarchy; to the fact that "Italian cruelty" was a proverb when Italy counted more men of science than the rest of Europe, etc., so that history indicated that science "was no safeguard or guarantee of itself *for tenderness and affection.*" We may expect fanaticism (of which Gibbon says, *Decl. and Fall*, vol. 5, p. 134, "that fanaticism obliterates the feelings of humanity"), bigotry and intolerance (of which unbelief has so much to say) will be invoked to make the new religion *obligatory*, and *a compulsory worship* will be enforced without pity to sex or age. It was not merely Nero, stained with the blood of brother, wife, mother, and many innocents, given up to lust and degrading licentiousness, who presented himself amid the burning Christians attired as a Charioteer, and the populace greet him with shouts of applause, but even Marcus Aurelius, who prided himself on his philosophy, who gave learned dissertations on morality, who is lifted up by modern unbelief as a model of perfection, was after all a bigoted, determined persecutor of Christians, amid the praise of a multitude.

PROPOSITION 163. *This Kingdom will be preceded by the predicted "battle of that great day of God Almighty."*

This Proposition is given not to prove that a great conflict will ensue between Antichrist with his confederated forces and the Lord Jesus Christ and His army (for this has been done in previous Propositions, as e.g. Props. 115, 123, etc., and is too plainly predicted, as e.g. Rev. 19 : 15–21 ; Rev. 17 : 14, and 16 : 14, etc., to require additional notice, but to direct attention to some particulars connected with it.

We are reminded of Rev. Dr. J. G. Schmucker's (*Exp. of Apoc.*, p. 36) remark, when referring to the last struggle with Antichrist : "O God ! these things are so near at hand, and we continue so careless and unconcerned for ourselves and our children ; they are so certain and important, and we are so unprepared to meet them, as our heavenly calling requires". It is a remarkable fact (which students will do well to ponder), that even the most spiritualizing of commentators fully concede a terrible period to precede the Millennium, as e.g. Scott, *Com.*, Rev. 19 : 17–21, Barnes, *Com. loci*, etc. So writers, who spiritualize the prophecies, and make a large number of "mystical comings," are compelled to advocate a still future terrible period before the Church. Thus e. g. Smith (*Key to Rev.*, p. 169, etc.) contends that the spread of missions should not prevent the Church from also anticipating a fearful persecution, likewise predicted. He says : "If the Church has scenes of danger before her, and God has given us warning of it, it will not aid the cause of Christ to cry peace, and assure her that her warfare is already accomplished. If soldiers have a battle to fight, it but ill prepares them for it to assure them they have already gained the victory, and the enemy are vanquished. Should such assurance be given them, lest they be discouraged, would this prepare them for the battle ? The Millennium is certain, and will be glorious. But it will be just preceded by the battle of that great day of God—the last and most violent attack of Satan. And *no victory* must be shouted previous to this, unless by anticipation. The armor must be put on and kept bright, and the warnings of the Word of God sounded." So also, under ch. 14 and 19, he speaks of "fiery trials yet to pass before the Millennial sun will smile upon the earth. The people of God who may then live will have a signal opportunity to glorify our Lord Jesus Christ, and to brighten their eternal crown." We are glad that the warning is given, even if surrounded by much that weakens its force or clearness, for it is immensely better that that deceptive cry which *utterly ignores* those future predictions as if they did not exist, and declares (as e. g. Dr. Harkey in *the Church's Best State*, p. 168—with which compare Dr. Sprague, *On Revivals*) : "We believe that it will be one great and universal Revival, that Messiah will finally subdue the world to Himself, and amid the bliss and hallelujahs of such a state, He will reign in Millennial glory." (Comp. Prop. 175.) Even such a political prophet as Chateaubriand (Ticknor's *Memoirs*), although ridiculed, has a more truthful view of the future, when he says what shall be produced (1818) : "The cloud is too dark for human vision ; too dark, it may almost be said, to be penetrated by prophecy. There perhaps is the misery of our situation ; perhaps we live not only in the decrepitude of Europe, but in the decrepitude of the world.

Obs. 1. The greatness of this Antichrist in his civil and military aspects, which are, as we have shown, sustained by the religious, is also predicted. The Spirit beholding in prospect the coming of this gigantic power says (Rev. 13 : 3, 4), that "*All the world wondered after the beast*" and "*they worshipped the beast, saying : Who is like unto the beast ? Who*

is able to make war with the beast?" The beast is a civil polity; it is, as we have shown Prop. 160, the revived Roman Empire in a modified form; and the last head, the virtually eighth, is, as the controlling head or the representative of it, this beast. It is by virtue of his being thus *the head of civil government* that he is enabled to make and carry on *the extensive military preparations* announced by Daniel (latter part of ch. 11, see Prop. 160) and the prophets. He will surely overcome all opposition that other civil powers may excite, for it is written: "*and power was given him over all kindreds, and tongues, and nations.*" We are told that he will not reach the climax of power and arrogance without meeting foes whom he will overcome with much bloodshed. But in the wars carried on, he shall be *successful*, being prospered beyond all precedent. This is purposely allowed both as a punishment to the nations (inflicting the predicted distress of nations), and to make the final overthrow of Antichrist the more impressive in the eyes of the world. Under the most specious pretexts, including that of religion, he will exterminate his foes, and seat himself upon the pinnacle of power, preparatory to the final conflict. While he is thus meeting with success and elevating himself to the most lofty and commanding position, believers will ponder such passages as Joel 3 : 16; Ps. 92 : 7–9, Micah 4 : 11, 12; Ps. 37 and 73; Heb. 1 : 12–17; Isa. 35 : 4, etc., anticipating, *by faith*, his utter destruction. It seems that God intends to show in the most striking manner, both by allowing this ascendency and by the subsequent overthrow, *how utterly vain and false* are the high-swelling expectations inculcated by rebellious reason in behalf of "Collective Humanity," unified and deified in the person of the last head.

The Antichrist, owing in part to his greatness, will contemptuously regard the predictions of God's Word. He knows what the prophecies say respecting him, for the utterance of the Church (after the removal of the 144,000) concerning him only excites his hatred, while his doom, as delineated by the Spirit, and applied to him by believers, secures his increased scorn and bitterness. He will depend upon the vastness of his confederated forces, to carry out the malignant plans of a godless, and yet god-like, ambition. Thus e.g. although it is plainly predicted (Zech. 12 : 3) that "God will make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it," yet relying upon his vast power, he will arrogantly fancy to himself an easy and secure victory. Secure it would indeed become, if the King of Israel did not interfere, and "make Jerusalem a cup of trembling."

Obs. 2. The extraordinary power of this Antichrist could not be obtained without the concurrence and co-operation of other civil rulers. Hence, the Spirit expressly predicts the formation of *a mighty confederation* under the auspices of this last head, as e.g., in Rev. 17 : 12, of which it is asserted: "*These* (i.e., the ten horns) *have one mind and shall give their power and strength unto the beast.*" Let the reader too notice that as these "*receive power as kings one hour with the beast*," i.e., but for a short, brief period of time, and as they are associated with this last head in his conflict with the Lamb, the formation of this confederacy *is still future*, and hence, not knowing who they are, it would be *rashly premature* to attempt even to designate any of them. Many passages refer to this last confederation, and to the result. Whatever confederations have existed in the past, the Spirit, while not excluding these (as, e.g., 2 Ps. quoted by the Apostle as having an inchoate fulfilment), yet looks onward to that *last great array* of the kings of the earth against the Messiah. The fulness

of the 2d Ps., as is seen by comparing with the occurrences at the open revelation of Jesus (Rev. 19) is to be verified *in the future* when this confederation is formed and "*the wrath*" of the Son is manifested; when He shall break "*the nations*" that "*rage*" (or "tumultuously assemble") and "*the people that imagine a vain thing*" "*with a rod of iron and dash them in pieces as a potter's vessel*" (comp. Rev. 2 : 27, etc.)[1] The same is true, Hab. 2, of "*the vision that is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry,*" and which is related to "*the proud man*" (so proud that he makes himself a god) "*who enlargeth his desire as hell, and is as death*" (martyrdom), "*and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all people,*" and thus becometh (ch. 3) "*the head over the house of the wicked.*" Other references are found in Isa. 54 : 15, where it is said: "*Behold, they shall surely gather together but not by me,*" etc. (comp. Rev. 16 : 14); in Ps. 118, where in view of the destruction that shall most certainly befall all those (comp., e.g., Zech. 12 : 2, 3) who array themselves against the people of God, and because the mercy of God is extended and His right hand doeth valiantly, it is said significantly of this time of trusting in and worshipping of man and confederating against believers and the Lamb: "*It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about, but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them.*" The impressive repetition is indicative of the greatness and formidable nature of the confederation, it being added "*thou hast thrust sore at me*" (as, e.g., in the martyr bloodshed and the tribulation of the Jews) "*that I might fall; but the Lord helped me. The Lord is my strength and song, and is become my salvation,*" etc. In many places the confederation is implied, as e.g., Ps. 48 : 4; Ps. 59, etc., and in others, as many believe, typically represented, as, e.g., Isa. 13; Nahum 1, 2 and 3, etc. In Isa. 17 : 12–14, the connection with the "*evening tide,*" as the time of "*trouble,*" and with the "*morning,*" as the time of the utter removal, fixes (Prop. 139) the period when this "*rushing of the nations, like the rushing of mighty waters*" shall take place and God "*shall rebuke them.*"[2]

[1] The notion of softening such expressions into converting processes (see Prop. 175) is utterly untenable. For while the wielding "a rod of iron" is in itself suggestive of irresistible power manifested in the smiting and punishment of enemies, the fact that this is associated with God's anger, vengeance, etc., and explained e.g. by the enemies being dashed to pieces as a potter's vessel, showing that violence is intended. A slight comparison of Scripture will clearly show that when this period comes, there will be manifested a destruction and subjugation of enemies by a series of judgments resulting in a terrible loss of life—life forfeited by its insolent and blasphemous opposition to the intended Messianic Theocratic ordering. The time is coming when (Delitzsch's rend. of Isa. 42 : 13) "Jehovah, like a hero will He go forth, kindle jealousy like a man of war; He will break forth into a war cry, a yelling war cry, prove Himself a Hero upon His enemies," and the outcome is fully described in Jer. 25 : 31–33; Zeph. 3 : 8; Joel 3 : 9–21; Rev. 19 : 11–21, etc.

[2] The apostolic and succeeding Fathers all held to this confederation of kings, so far as we have them to describe the Antichrist's rule. Some interesting fragments are also preserved, as e.g. Stuart (*Apoc.*, vol. 1, p. 37) gives Clemens Alexd., quoting from a writing of the Apostle Paul (not now extant, and supposed to be apocryphal) and asserting that Paul recommended the work of Hystaspes (mentioned by Justin), in which "the

Son of God is more gloriously and clearly described (than in the Sibylline oracles), and also how that many kings will make war against Christ, hating Him and those that bear His name, and His faithful followers, and His patience, and His Coming." The *Sibylline* books are full of it. Others also refer to it, as the *Fourth Book of Ezra* (Dr. Laurence's Transl.) declares that when "My Son" (the Messiah) "shall be revealed, the nations will assemble to make war and shall be overthrown and destroyed by Him." The simple fact is so clearly announced, in the Scriptures, that we know of no prophetical writer who does not fully admit it, from Irenæus (B.V., ch. 25, 26) down to the present. If it be asked how, in opposition to many kingdoms with their varied and clashing interests, it is possible such a head over different nations can be raised up, the answer, not dogmatically expressed, may be as follows : the conflicts now going on under Socialistic, Communistic, Nihilistic, International, and Unbelieving influences are producing in many countries a similarity of feeling, sentiment, and aim. Whatever measure of success may attend their views and measures, it will soon be found that the tendencies and results are mutually destructive, unless *a centralization of power* is somewhere established. State and society cannot possibly exist, the direst anarchy must prevail, unless some safeguards in behalf of government are erected and sustained. Hence the idea of self-preservation, in the line of humanitarian ideas, will suggest this confederation under Antichrist. We are satisfied with the declaration of the Spirit that this is done under Divine Providence, for it is so declared, Rev. 17 : 17.

Obs. 3. This confederation arises "*out of, and forms part of, the revived Roman Empire,* because the "horns" or kings appertain to the beast (comp. Prop. 160) who is said to have "ten horns." And of these horns, in order to avoid the very interpretation usually engrafted, and to mistake them for a succession in the past, it is said by way of explanation, and to indicate their diversity in this respect from the successive heads, that they exist *simultaneously or contemporaneously.* They arise only when the beast for some time—how long it is not stated—has been headless, i.e., has ceased to exist, or is not recognized as an empire. They arise *only* when the last head appears, being limited to a brief existence, and as they and the head both fight with the Lamb at His Coming, *they are still future,* coming *after* the Empire has become broken and enfeebled. But in the revival of the beast there is a most astonishing change presented, indicated by the transference to the horns of the diadems formerly belonging to the heads, thus showing that they are *strong kingdoms,* or that they are to exercise supreme rule, *in conjunction* with the eighth head, over men. This remarkable transference does not prove, as some would have it, that the heads are ended, for it is expressly asserted that while the seven heads are ended, yet an eighth, which, in some way, is still related to the seventh, is still in existence, and has *greater power* than all the heads before it. Therefore, as repeatedly stated (and let not the reader consider this a small matter, seeing that, as the Spirit says, it requires and embraces wisdom, being one of the points of identification), *the virtually eighth head which is of the seven* sustains such a peculiar relationship and headship over the others that his official position and dignity, as assumed and exercised, *transcends* the former Imperial rule. He is *more* than a mere Emperor ; he professes to be and is worshipped *as a God.* Great as the rule of the horns is, that of this head is *superior,* and is so acknowledged by the horns who give their power and strength to him. There is here *a wonderful transition* in the form of government under which these confederates act. In what this shall consist, it is premature to say, excepting that the supreme political power shall be wielded *in conjunction with the religious* power, and that to sustain and extend especially the latter the False Prophet will arise as a chief confederate. Revolutions may be anticipated in order to the

revival of this beast, and the formation of the allied confederates, and the relation that this new virtually eighth head sustains to the seventh may be in the fact, that aside from his religious (or if we may so call it, for even unbelief speaks of its own "Church of the Future") ecclesiastical rank (which makes him differ so materially from all other heads) he retains and exercises the same Imperial sway—more extended—as the seventh head, viz., *has civil jurisdiction over the whole vast Empire.* This head and these horns arise about the same time and owing to the remarkable features, the modifications introduced, and the concentration and exercise of absolute, despotic power, the one subordinately to the other, will excite *universal surprise.* One feature more: the prophecy proclaims that this beast and the horns come into existence *after* a period of non-existence; this teaches us to discard the theories which give the horns to the beast in the past, and trace them among the several kingdoms of Europe, because in that case the beast would not have had a time of non-existence, seeing that those very kingdoms so generally adduced have continuously existed. We see, however, now the beast headless and non-existing, and this fact, so much overlooked, is *a startling sign* corroborative of our general position (Prop. 160). It is precisely the condition in which we are to see the Roman Empire *before it is possible* for this last head and its confederated chiefs to arise, and so cruelly treat the Church and the world. And it is this condition which makes *it certain* to the prophetical student, that important political changes *must take place* in Europe before this organization can be effected. What convulsions shall agitate the nations, what revolutions must ensue, what conflicts between kingdoms must arise before this beast is revived and obtains his head and horns, we cannot tell. Statesmen, the most profound, inform us of the unsettled, insurrectionary, revolutionary tendencies at work among the masses in all these countries; this spirit, now so busy, may break forth, and lead the way for the predicted result. God only knows the details.

The simultaneous arising, and contemporary existence, of these ten kingdoms, not only sets aside a vast amount of irrelevant interpretation and application to the past and present, but it fully corroborates the position taken in previous Propositions. Whatever divisions, weakness, mixture of iron and clay, etc., has been witnessed in the past in the Roman Empire, these are only preparations to the exact form of ten as they shall be revealed at the consummation. In addition, the reader's special attention is called to the fact that it is while *the whole number* of ten are *contemporaneously existing* with the beast that the Papacy is destroyed, and *not after three* are fallen, because Rev. 17 is distinctive and most precise, thus showing: (1) that our view of the Papacy being the apostasy and not the Antichrist is correct; (2) that all those old theories of the ten kingdoms and three fallen before the Papacy are incorrect; and (3) that after the Papacy is overthrown by this confederation and before the war with Christ, three of those kingdoms, for some cause or other, will be uprooted by the Antichrist. Most probably to augment his own power and worship.

Obs. 4. We feel impelled by a sense of duty to warn the reader against allowing himself to be misled into the idea, advocated by very many, that it is only at the close of the twelve hundred and sixty days (years they make it) *that this beast is to form this confederation,* etc. Now, whatever inchoate fulfilment persons may be pleased to engraft upon these predictions, one thing is self-evident, that the twelve hundred and sixty days in their strict fulfilment *cannot be applied,* as given by John, *to the past history of the beast.* The reason is conclusive: John describes *the revival* of the beast under its last head, and it is *of the beast in its revived form* that he asserts

that it is "*to continue (or make war) forty and two months.*" All interpretations which ignore or violate this simple fact, viz., that these months and days are descriptive *of the duration of the revived last head* in the exercise of his extraordinary power, are in so far, at least, untenable. This at once sets aside a large number of ingenious and plausible calculations based upon the supposed beginning and ending of these days, as well as the deductions derived therefrom, and leads us to look *to the future* for their fulfilment. It is at the close of these forty and two months that the conflict takes place between the beasts allied with his confederates and the King of kings, the time previous being occupied with his wars and persecutions, etc. The time is thus *purposely shortened,* owing *to the severity* of the judgments.

Obs. 5. The critical student will also notice that the confederation arises *after* (Rev. 17) the harlot has been supported, as in the past, by the beast, and yet *before* the fall of Babylon (in which fall it participates), and (Rev. 14) *before* the universal demand to worship the beast and his image, and therefore *previous* to the persecution of the saints. The beast in *revived state* hates the harlot, which it formerly aided to power, and this indicates that there will be *a gradual undermining* of the Papal claims over the nations, and especially in its attitude of superiority over civil jurisdiction. This evidently will be resisted, and lead *to a conflict* resulting in the utter demolition of the Papacy. Whatever aid therefore, may be extended by the Papacy in assisting the development of this beast and confederation, or whatever resistance it may offer at any period of the same, *it is fated to fall,* owing to the antagonism of its claims, and the loss of power over the nations. That it continues to have adherents, and even strong ones, down to the fall, is apparent from the lamentations over her, thus indirectly indicating to us the great power of this confederation in suddenly producing such a result, and that it will not be accomplished without a measure of opposition. But it teaches us also, seeing that the beast under its revived form is the one that shall slay the witnesses, that the witnesses (who may include, Rev. 16 : 6, both saints and prophets) are slain, not because they refuse to *worship the Papacy* (as some suppose), but because *they reject the worship of the beast and his image.* This is seen by this (slaying not merely persecution) *following the fall* of Babylon, the closing of the forty-two months, and the mention of it in connection with the worship of the last head as, e.g., in Rev. 16 : 2 and 6. The witnesses testify against a more arrogant and cruel power than the Papacy—*the culmination* of all wickedness.[1] This, too, on account of the apparent success in overcoming his enemies and the saints, will prepare the way for the first desperate battle.

[1] The witnesses are those who testify to the truth ; they are represented as "two," i.e. being amply sufficient to present the testimony ; they are persons (not e.g. the Old and New Testaments, etc., as some hold), as is evidenced by the entire narrative, in the time specified, the condition of trial, the power ascribed and exerted, the war made upon them, the finishing of their testimony, the death inflicted, the resurrection experienced, and their ascension. The linking of these witnesses, slaying and resurrection with the still future beast, with the terrible vengeance and results under the last trumpet, etc., indicates that the main fulfilment is still future in the text. Nothing in the past is commensurate with the prediction as given. We have in this prophecy among other points the following presented : (1) a distinction and separation is made between believers (as illustrated e.g. under Prop. 130) ; (2) the control of Gentile domination ; (3)

a faithful protest by believers ; (4) the protection and power awarded to these until a sufficient testimony is given ; (5) the slaughter of them by this last Antichristian power ; (6) the exultation of their enemies ; (7) the resurrection and exaltation of the witnesses ; (8) the wrath of God that follows, uniting it with the events under the seventh trumpet. Now all this so fully and accurately accords with the condition of *the Church* under this last head of the beast, enduring persecution and death, etc., that we refer it to the future and not to the past. We only now suggest to the critical student that an encouraging feature and contrast seems to be developed here, viz., in the miraculous power attributed to these witnesses. Under this last head, as we have shown, miraculous power is exerted to sustain the Antichrist, but as an offset to this, *certain believers* exert far greater power until their testimony is finished. This very exertion of power appears to excite the hatred of the beast. But God at this critical period honors His saints as He before honored His prophet in the contest with false prophets. We cannot accept of the view that these witnesses are Moses and Elijah, or Enoch and Elijah, or any other of the saints of the past, because the death, etc., can only be alleged of mortals. They are composed of the testifying Church (Rev. 14 : 6-12) ; represented as two (thus showing the completeness of testimony) ; are raised up and witness the dreadful doom of their enemies (Rev. 14 : 14–20, and chs. 15 and 16) ; are designated " saints and prophets" (the term prophet being used in the sense of teaching or foretelling the doom etc. of Antichrist), whose blood is shed (Rev. 14 : 9-12, etc.), by the last head of the beast ; stand related to the future 1260 days, etc. We have here symbolically represented, what is more plainly stated in other places, viz., a persecution of the Church (and, as the " two" may suggest, of the Jews). Elijah's mission in the future to the Jews, if we are to receive the prophet's statement, is a successful one, and does not require the sacrifice of his life.

Obs. 6. The design of this confederation is only stated in general terms ; that it shall materially aid in strengthening and extending the power of the beast ; that it shall assist him in his overthrow of the Papacy ; that it shall co-operate with him in overcoming the saints, and that, finally, it shall with him and the False Prophet, as leaders, make war with the Lamb. Much is left to be inferred ; much is implied in the filling of details, but *the great outlines* are so plainly drawn by the Spirit *that no one can possibly mistake them.* The *design* actuating these confederated powers is that of self-aggrandizement, the exaltation of Humanity, in the person of a recognized leader, above that of God Himself, the bringing of all nations in subjection to this denial of the true God and His Christ, and to the acknowledgment of the deification of Humanity in this last head. In the accomplishment of this purpose they resort to various means, in order to break down all protest and opposition to their wicked procedure, so that Hab. 1 : 15 will be pre-eminently verified : " *they catch them in their net and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their drag ; because by them their portion is fat and their meat plenteous. Shall they therefore empty their net and not spare continually to slay the nations?*" And this includes the " *dealing treacherously,*" *and* " *devouring the righteous.*" In describing " *the man of the earth,*" Ps. 10, who shall be crushed by the king that he may no longer oppress, he is represented as one who " *persecutes the poor,*" " *boasts of his heart's desire,*" proudly (marg. reading) thinks that " *there is no God,*" cannot discern God's judgments, " *puffs at his enemies,*" exalts himself with the idea that he shall never be moved, produces cursing, deceit, fraud, mischief, and iniquity, " *murders the innocent,*" makes " *the poor to fall by his strong ones,*" and " *contemns God,*" which characteristics belong to all his associates and abettors. In order to develop their plans of worship, persecution, and conquest they will (Ps. 64) take " *secret counsel* " to " *encourage themselves in an evil matter,*" and

"*they commune of laying snares privily;*" "*they search out iniquities; they accomplish a diligent search* (comp. marg. read.), *both the inward thought of every one of them, and the heart is deep.*" The result of this counselling, plotting, and searching is found *in the rejection of God and the institution of man and image worship under the direst penalties*, thus forming that dark and terrible persecuting confederation more particularly described by John. The culmination of all is found in *the daring* to make war with the Lamb Himself.

In the previous Propositions we have referred to an agency that will be powerfully exerted in order to move and control the masses, viz., the performance of miracles. That which unbelief has always ridiculed and scorned as the weakness of Christianity, will be assumed to support unbelief and will be appealed to as its grand persuasive. Unbelief so full of hatred to the miraculous of the Bible, will cause fire to come from heaven (Rev. 13 : 13), because in the revival of heathenism (modernized) there is a return to fire which played such an important part in ancient heathen worship, as representative of "the most active thing in nature." In the worship of nature, fire becomes a *special emblem* of its power, and is accordingly honored. What expectations are excited for the future, may, as illustrative, be seen in Froebel's *The Future of Alchemy*, where Evolution, etc., is predicted as provisionary to a future glorious revival of Alchemy, which shall work out its ideals, aiding Nature or the Power underlying Nature in its purpose, "the creation of ultimate universal perfection." Jesus resisted Satan's offer of power when tempted, but Antichrist gladly accepts of Satan's tender, and his power is wonderfully extended, Dan. 8 : 24 ; 2 Thess. 2 : 9 ; Rev. 13 : 2, etc. Those who reject God are the most *superstitious*, seeking, as Shenkel says, after ghosts. Seiss, Reineke, and many others, believe (as Christlieb, *Mod. Doubt*, p. 290), that the False Prophet will be able to perform real miracles in behalf of "the new religion." Fausset (*Com.*, 2 Thess. 2 : 9), speaks of these "prodigies of falsehood," and referring to Matt. 24 : 24, thinks that they are "real miracles," worked in support of falsehood, adding : "The same three Greek words occur for miracles of Jesus (Acts 2 : 22 ; Heb. 2 : 4), showing that as the Egyptian Magicians imitated Moses (2 Tim. 3 : 1–8), so Antichrist tries to imitate Christ's works as a 'sign' or proof of divinity." So Nast (*Com.*, Matt. 24 : 23–28) makes the prediction of "false Christs and false prophets, showing great signs and wonders, insomuch that, if it were possible, they would deceive the very elect," to relate "to the latter days," saying that we find in no history such a fulfilment before or at the destruction of Jerusalem." Comp. Lange's *Com.* on Matt. 24 and 2 Thess. 2. For the reality of such miracles see e.g. an art. in *The Princeton Review*, Ap., 1856, "Miracles and their Counterfeits," which appeals to Rev. 16 : 19 ; 13 : 11–14 ; 19 : 20 ; 2 Thess. 2 ; Matt. 24, and contrasts these miracles with Pharaoh's Magicians, ascribing them to Satanic agency—"after the working of Satan with all power, and signs, and lying wonders." (Comp. Props. 161 and 162). To the critical student we will say : the manner of the oracular responses by means of the Urim and Thummin in the High Priest's breastplate is a mystery. The reason why left unexplained and hence unknown, evidently is, that it may not be imitated by impostors to impose on the credulity of others, and that even Antichrist may not employ it as an engine of policy.

Obs. 7. The war with the Lamb being mentioned, separately and distinctly, is not to be confounded with a previous persecution of the Church. The making war with the saints is specially mentioned, and in this war the Antichrist and his confederates *are victorious*, for it is expressly foretold that he shall "*overcome them*" (as e.g. Rev. 13 : 7); while the making war with the Lamb, separately stated, results in "*the Lamb shall overcome them*," Rev. 17 : 14 and Rev. 19. The Lamb, therefore, as we have hitherto abundantly proven, is not merely a representative of the Church, and one who makes war with those enemies through the Church. The Lamb is *personally* denoted, as the doctrine of the Sec. Advent unmistakably teaches, coming *with* His redeemed people to destroy the confederation arrayed against Him. The pledge that He will thus come, aside from other prophecy, is given in Zech. 9 : 9. The con-

nection of this verse with the context which declares the complete destruction of the enemies confederated against the people of God and the restoration of the Jews, shows us that the triumphal entry of Jesus at His First Advent into Jerusalem "lowly and riding upon an ass and upon a colt, the foal of an ass" is presented to us as *the pledge and earnest* of another and greater triumphal entry, when He also, "*the Lord shall be seen over them and His arrow shall go forth as the lightning*," etc.

So plain are the predictions making Messiah to come as a mighty Man of war, that even Impostors allied the same with their pretences, as e.g. Sabbathai, of whom it is said (Milman's *His. Jews*, vol. 3, p. 370): "Your Redeemer is come; his name is Sabbathai Levi; he shall go forth as *a Mighty One*, inflamed with wrath *as a warrior;* he shall cry, *he shall war*, he shall prevail against his enemies," (comp. Isa. 42 : 13). This Sabbathai "took the title of King of the kings of the earth,"—the 21st Ps. was sung before him (showing how the Jews understood the same), and he was largely acknowledged as the Messiah. In the *Encyclop. Metrop.* art. Cox's Biblical Antiquities, allusion is made to the opinions of Jewish Rabbis respecting the last battle, and the beasts are made to be literal, not noticing that the Jews expressed their views in symbolical language. The Jews (Smith's *Bib. Dic.*, M'Clintock and Strong's *Cyclop.*, art. Antichrist), held to a dire conflict with Antichrist, and an overthrow by him before the appearing of the Messiah Ben-David, who then shall overcome Antichrist. So also the Mohammedans (same authorities, and *Mohammedan Legends* by Dr. Weil) have a future Antichrist and conflict, making Jesus to return and overcome him. Those who object to this exhibition of God coming forth to fight His enemies, must then object to the plainest statements (e.g. Rev. 19 : 11, etc.), of Scripture. They might try, as a test of faith, to reconcile e.g. Zech. 14 : 3 with Ex. 14 : 13, 14, 23, 24, indicative of the manner in which "*Jehovah shall fight for you and ye shall hold your peace.*"

Obs. 8. The *cause* of this war, this final conflict with Jesus Christ, is found in the hatred to His truth, in the hostility to His person, because the same are in direct opposition to the fundamental principles underlying the government and worship of this Antichristian confederacy. Let the reader but consider how many things, now but obscurely understood, will be clearly proclaimed by the Church before this Antichrist appears and the confederation is formed, and he will see abundant reason *why* Antichrist shall be filled *with bitterness and enmity toward Christ.* Thus e.g. the withdrawal of the 144,000, followed by the earnest proclamation of Antichrist's career, the faithful portraiture of his wickedness, etc., the accurate knowledge then entertained respecting the Kingdom of God which is speedily to come in accordance with the covenanted Word—these things will *so enrage* (comp. Rev. 11 : 18 "*the nations were angry,*") the Antichristian powers that they will put *to death* these confessors, and prepare themselves to resist the promised incoming kingdom. Here is *the clew* to the final scene, and to the animosity toward the Jewish nation. Antichrist, and the False Prophet, and the allied Chiefs, will not forget this faithful preaching, and especially this anticipated kingdom. They will not overlook the fact, that this Theocratic ordering is to be initiated at Mt. Sinai (Prop. 166), and that to perfect it, a restoration of the Jews is necessary. What news may reach them of God's already "*strange work*" commenced at Mt. Sinai we cannot tell, but that they are not ignorant of something being inaugurated at Sinai, which looks forward to the re-establishment of the covenanted Davidic throne and kingdom, is abundantly clear from the tenor of the predictions. Whatever ideas Antichrist may have had respecting the real power then concealed (in all probability very low and contemptuous ones), he in self-protection, having a sufficiency of proof that some power hostile to himself is then concentrated, proceeds to forestall the

danger by making special arrangements (Rev. 16 :·13, 14) in gathering the nations, and marches in the direction of the threatening cloud, and, as a first measure, to insure the failure of such a kingdom being realized, triumphantly seizes upon Jerusalem and Palestine. They plot against the predicted king (which, perhaps, may be attributed to the vain and human expectations of some who are secretly striving to have it realized); "*they* (Ps. 62 : 4) *consult to cast Him down from His excellency*," and in so doing, the Spirit informs us, (Ps. 83) that in their hatred "*they have taken crafty counsel against thy people, and consulted against Thy hidden ones. They have said, come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent (or heart); they are confederate against Thee*" (then follows, under the familiar names of enemies, those still future, and their fearful doom). By this we know, that *a leading motive* in exciting this war springs from the knowledge of Antichrist respecting the prophecies and faith of believers that Christ Jesus, as promised, will rebuild the fallen tabernacle of David into a world-dominion. Rejecting these prophecies and this faith in scorn (as some even now do) as visionary, so far as God Himself and His Christ are concerned (for he denies the Father and the Son), yet he apprehends trouble so long as the Jews are permitted to occupy Jerusalem, and so long as the anticipations excited by the faith in the Sinaitic ordering, and the reports reaching the ears of the nations from thence, are not crushed. Believing that those "*hidden ones*" form the nucleus of a dangerous inroad upon his own prerogatives and claims, the Leader prepares to crush it. As Faber and many others have justly called it, there arises "*a religious war*" (Baron Bunsen, *Signs of the Times*, II., 235, predicts a religious war impending over Europe)—a war against the saints, and then more directly against Christ, verifying Ps. 2 : "*The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder and cast away their cords from us*" (comp. Micah 4 : 11, 13, Luther's version, Ps. 21 : 11, etc.) This spirit is fostered and excited to the utmost by the wonder-working power of certain agents (Rev. 16 : 13, 14) sent forth on their mission of miracle performance and deception of the kings and nations. It is still premature to fix with any degree of certainty, upon the exact nature and mode of operation of these agents,[1] but when they come they are recognizable by the special charge committed unto them, viz., of urging those to whom they are sent to enter upon this religious war of extermination. Their "miracles," however astounding and well calculated to entrap the unwary and unbelieving, will *not deceive the humble believer* in the Word of God, simply because these scenes and agencies are too plainly foretold.[2]

[1] Those who believe in a past and present fulfilment of the vials give a variety of interpretations to these agents, and designate sundry things as a manifestation of them; but all this is *premature* and positively forbidden by these last plagues contained in the vials being *preceded* by the exaltation of those who had already suffered under the last head of the beast (as seen e.g. in Rev., ch. 15 : 2 and 16 : 2, 6, etc.). The simple, undeniable fact is that these agents follow the rise of this last head still future (Props. 160 and 161).

[2] Religion (for Lessing's idea, now seized and exultingly paraded, will be carried out, viz., that all religions are but fragments of one religion inherent in humanity, which are to progressively educate the race until it arrives at its highest development) is intimately connected with politics; both suggest and enforce, from a humanitarian standpoint, opposition to "*the Christ*." This explains the widespread influence exerted; for relig-

ious revolutions (as De Tocqueville, *the Old Regime*, p. 24, and others have shown) are not confined to one country or nation, as those merely political and civil often are, because the interests involved are *general*, and cannot be confined. It is alleged by some that it would be absurd for men to fight against "the Christ;" but such forget that unbelief rejects "the Christ" until it is suddenly confronted before His irresistible power; that infidelity down to the very catastrophe ridicules the predictions relating to the subject; that special agencies, called "seducing spirits," lead unbelief on to its confederation against the people of God; that the long-delayed mercy and forbearance of God culminates in vengeance (Ps. 115, etc.), which is poured out when unbelief has reached its highest point, and "the pit" digged for the wicked has been reached. The believer is satisfied with the simple statement (confirmed by numerous others) that (Zech. 14 : 3) "then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle" (with which comp. Ex. 14 : 13, 14, 23. 24, when Jehovah is sent to fight for them, etc.). And such Scriptures, as Ps. 2 (comp. Lange's *Com.*, etc.) give the divine assurance of a decided and most glorious victory.

Obs. 9. The *objective march* of this last great enemy and of his forces gathered for *the final battle*, is, from a comparison of Scripture, easily ascertained. The place is expressly designated in such a way that we cannot properly misapprehend it. One of the prophets (Daniel 11) declares that the Antichrist shall come to his end "*between the seas in the glorious holy mountain;*" this Joel 3 : 2, 12, tells us is in "*the valley of Jehoshaphat;*" Ezekiel (chs. 38 and 39) informs us that he "*shall come against the land of Israel*" and that he "*shall fall upon the mountains of Israel;*" Zechariah (ch. 14) has him at *Jerusalem*, which he has taken, or at least not far distant, placing the final action *in Palestine;* Joel also (ch. 2 : 20) has him destroyed between *two seas;* John (Apoc. 16 : 16) has them "*gathered together in a place called in the Hebrew tongue Armageddon,*" and, finally, John (Apoc. 14 : 20) in the treading of the vintage wine-press (which synchronizes with the same overthrow) has the blood to come out of the wine-press "*by the space of a thousand and six hundred furlongs,*" i.e., two hundred miles, which as Faber (*Diss.*, vol. 2, p. 241) and many others, and even Jerome, have remarked (and recent surveys have attested) is the length of Palestine between the two seas. Taking all these predictions together, we need not be surprised the Fathers so universally held to the idea that Antichrist would fight the last battle and perish *in Palestine*. It is when he comes to Jerusalem and takes the city that the Lord appears to fight against him, either immediately after, or after a brief interval. Probably it is impossible for us to definitely fix, owing to conflicting views, *the exact locality* of this battle. Jehoshaphat may, as some contend, be only a descriptive and not a proper name, signifying "*the judgment of the Lord.*" We incline, however, to the view that it is a proper name, and that Antichrist's career is closed at or near the city of Jerusalem. However this may be, the prophets unite in making the decided impression, that he shall certainly fall *in Palestine*, and such will be the vast slaughter that special provision (Ezek. 39 : 11–16) will be made to remove the annoyance caused by it. Indeed, the Spirit gives incidental reference (in connection with the direct), which also teach that his overthrow is witnessed *in Palestine*, as e.g. Ps. 76 : 3, Isa. 10 : 26–34, Ps. 46 : 4–6. It is true that at this period a dreadful slaughter shall also be witnessed *in Idumea*, (Isa. 34, 63, etc.) and has led some (Reineke) to suppose that the battle will be fought in that locality. But this is *easily reconciled* if we keep in view *the exact position* of the parties. Antichrist arrives at, and takes, Jerusalem, he immediately sends (or probably sent

before the fall of the city) a portion of his vast army under some of the kings toward and into Idumea, for the purpose of crushing any opposition that may develop itself from Mt. Sinai.[1] It is at this crisis that Jesus and His brethren proceed toward Jerusalem, and on the road meet and fearfully overwhelm a large body of the Antichristian host, and then advancing to the Mt. of Olives, confronts His daring adversary, and crushes him there as the prophets declare. It would only be a repetition on a grander scale of the fighting in the wilderness, and in the land itself under the first Theocratic march from Mt. Sinai.

[1] Many (as Reineke, etc.) believe that Isa. 34 has had a mere inchoate fulfilment in the past, and will most strikingly be repeated on a grander scale in the future. The Spirit passes on from the inchoate to the Advent of the mighty ones, for "*the year of recompenses for the controversies of Zion*" (or as Delitzsch "a year of recompense, to contend for Zion" or Lowth, Clarke, etc., *the year of recompense to the defender of the cause of Zion*"). The description is upon such a scale (followed by Millennial blessedness,) that it cannot, without violence, be limited to the past. If it relates to the future, as suggested, then it indicates that the first onset of Christ and his army is upon a large mass of the confederation in Idumea, thus corresponding with other passages. And this does not *complete* the picture, being only one important part of it, for a collation of Scripture shows that *after* this fearful slaughter the remainder of the confederacy is confronted *in Palestine and there overcome* (as e.g. the cleansing of the land indicates,). The Spirit, urging us to diligent comparison, presents in one prediction this feature, and in another a different aspect, and we, if wise, will collate what has been given. The result will be, that the restoration of the Theocracy indicates that, just as at the first establishment, enemies will be overcome on the road from Sinai to Palestine, and enemies will be conquered in the Holy Land itself. But the student, to obtain a correct interpretation and application, must compare *Prop.* 166.

Obs. 10. While compelled by the force of authority to differ from Reineke and others in the locality of Antichrist's fall (all, however, being included in the expressive phrase "the battle of the great day of God Almighty," viz., the slaughter in Idumea and that in Palestine) yet we agree with him that a prevailing mistake has been long current and adopted, unthinkingly, by able writers, viz., that this gathering of Antichrist's forces is to *Armageddon*, from whence springs the popular phrase, "the Battle of Armageddon"—a phrase not found in the Bible, but still adopted as the title of some books, under the plea that it is biblical. Without detaining the reader, let us observe that nothing is more certain than this, that the adoption of the phrase is derived from a total misapprehension of Rev. 16 : 16, "and he gathered them," etc., it being supposed that the one gathering refers to the seducing spirits, and those gathered to the kings of the earth, mentioned in verse 14. But the singular construction rather requires, as many critics contend, a reference to some one person who gathers, and hence Hengstenberg and others suggest, that one only performs this, referring it to God or Christ. Others feeling the difficulty of applying it to the plural spirits, think that Satan, or the sixth angel, or the beast must be denoted. Now from Propositions which are given (Props. 166 and 130, on Mt. Sinai and Translation) it is found that *previous* to the overthrow of Antichrist, the saints (even those who have been persecuted and killed by him, as is proven by Rev. 15 : 2, comp. with 16 : 2, etc.) shall be gathered by the Lord Jesus Christ and be brought to Mt. Sinai *the original founding place* of the Theocratic ordering. Notice again, that the appearance of Jesus and the gathering of the saints unto Him are united in the Scriptures (as e.g. 2 Thess. 2 : 1, etc.), and as this

gathering is preceded by the Advent phraseology, "Behold, I come as a thief," etc., the gathering that immediately follows has sole reference to that which legitimately flows—being in many places united with it—from the Advent of Jesus, viz., is *a gathering of saints*, even of those who have suffered under this Antichrist. Jesus is *the one* who gathers them, and He comes in *a thief-like* manner, because the time has not yet come for His open revelation with the saints, which occurs *only when* Antichrist has reached Jerusalem, etc. Therefore we must regard these verses 15, 16, in this light: Having portrayed *the gathering* of the forces of the Antichrist, the Spirit assures us in these verses that Jesus *also gathers* His army preparative to the conflict. Mentioning the *one* party preparing for the battle, it was natural, suggestive and striking to specify that preparation—a gathering—was also in progress on *the other* side. It might be almost designated parenthetical, introduced to show that *both parties were alike engaged in marshalling their hosts for the impending battle.* The conciseness of the description, in view of other predictions, should not mislead us. Again; those that are thus gathered are, as we shall show (Prop. 166) taken to Mt. Sinai to be introduced into the initiative Theocratic arrangement; now is Armageddon in the Hebrew tongue an equivalent or expressive of Mt. Sinai? We think that Reineke (*Proph. Times*, vol. 2, Nos. 3 and 11) has clearly shown this when he says: "It (i.e., Armageddon) is evidently composed of two parts Ar and Mageddon. That the Greek Ar stands for the Hebrew Har, which signifies 'a mountain,' is so plain that it may be taken for granted. We have then *the Mountain of Mageddon.* But what is Mageddon? It is evidently a participial form, although it is no regular derivative, and nowhere occurs in the Hebrew Bible as such. It may be derived either from the word *magad*, which means 'to be precious, costly, glorious,' or else, which is more likely, from the verb *gadad*, which, in the Hithpael, signifies to 'assemble.' We may, therefore, translate Armageddon either '*the Mount of Assembling*,' or '*the Mount of Glorious Gifts.*'" (See his remarks on the word Megiddo, etc., and then comp. the derivations of Faber in his *Diss.*, and of commentators generally, the derivation being one of conjecture, so that Dr. Clarke, *Com.* Rev. 16 : 16, remarks: "The original of this word has been variously formed and variously translated. It is har megiddon, '*the Mount of Assembly*;' or chormah gedehon, 'the destruction of the army,' or it is har megiddo, 'mount megiddo.'" (Faber makes it the "destruction of Megiddo."). For, in a matter so largely dependent upon conjecture (so that, as Reincke informs us, it had been even made the "synonym for the New Jerusalem, and an old German commentary "suggests that Armageddon is substituted for Harmeged, 'the mountains of costly and precious gifts.'"), that conjecture is the best founded, which agrees with *the general analogy* of the Word. Having shown that a gathering takes place at the first stage of the Advent; that these are taken to Mt. Sinai; that there will be an assembling of the saints at that mountain previous to going forth to the destruction of Antichrist; that this gathering here is also one allied with the Advent, it is reasonable to conclude, that the gathering here is to the same "*mountain of assembly*," where precious gifts are indeed bestowed.

The Revision has it "Har-Magedon," and Lange's *Com. Rev.* p. 295 says this denotes the "Mount of Decision or Sentence" (and refers it to the Mt. of Olives to accord with Zech. 14 : 4), which would apply to Mt. Sinai. The references to "mountain of

destruction," "destruction of the army," "valley of Jehoshaphat," "plain of Esdraelon," mountain of cutting to pieces," "city of Megiddo," etc., is referable to a pre-conceived idea that it must relate to the locality of the battle. The wildest conjectures have been foisted on the expression, simply to suit a pre-conceived theory, as e.g. Wild, who makes the battle to be between England (the Ten Lost Tribes) and the Antichrist, putting Victoria (or ruler of England) at the head instead of Jesus, because of an alleged (unproven) descent from David. Bonhomme (*Proph. Times*, N. Ser. Oct. 1877, p. 224) remarks that some writers have made Armageddon to denote Sebastopol, and others a place in Italy, some making it Rome; Baldwin (*Armageddon*) places it in the valley of the Mississippi near Paducah in Ky.; Dr. Berg fixes it in England; Lester (*The Pre-Adamite*) makes it significant of locality and speaks of "the Battle of Armageddon," etc.

Obs. 11. This then brings out in forcible contrast *the two armies* in the process of gathering. The statement that the kings of the earth are gathered for this battle, suggests the party which is to oppose them in it, and those two are being gathered for that battle. In ch. 19 both parties, gathered as represented, enter into the conflict; on *the one side* the beast, the false prophet and the kings of the earth with their hosts; and on *the other*, the Son of Man and His glorified ones. These saints in the army of King Jesus, and co-judges with Him, are kings. This may give us *a clew* to that variously explained passage (Rev. 16 : 12) just preceding this gathering of the kings of the earth, viz., "*And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East (or from the sunrising) might be prepared.*" The interpretations usually given to this verse (as applying to the nationalized hierarchies, Turkish Empire, etc.) are founded on a misapprehension of its *chronological* position in the Apocalypse, it being supposed to be either fulfilled or in the course of fulfilment, when the most positive assurance is given that not one of those vials has yet been poured out (which is seen by comparing Rev. 15 : 2, etc., with Rev. 16 : 2, showing that *before* they are poured out the Antichristian worship, etc., of the last head has been manifested.) Now if we are allowed to conjecture its meaning, judging merely from facts that shall occur, it would be something like the following: the Euphrates stands related to the modern Babylon, just as the ancient river Euphrates did to ancient Babylon; the drying up of this river, indicative of the alienation and abandonment of her supporters who defend her, is a symbolical representation of the entire withdrawal, complete alienation of the faith which the supporters once had in Babylon. Let the reader notice, that when Babylon falls we are told that many shall lament over her fall, they still have faith in her, etc., but this is to be changed; the waters (i.e. people) that strengthened and defended her, shall be absorbed in that (Rev. 14) *universal worship* of the beast that immediately *succeeds* the fall of Babylon. This absorbtion takes place preparative to the gathering of the kings of the earth; indeed one of the means employed in performing this work is the sending forth of those seducing spirits to these kings. If the question is asked, how does this prepare the way for the Kings of the East, or the kings from the sunrising, and who are those kings, the answer would be: the kings are the saints who shall reign as such with Christ; they are kings pertaining *to the rising of the sun* (so numerous critics, versions, etc., as e.g. Luther, "den Königen von Aufgang der Sonne"); they are kings appertaining to the Sun of Righteousness, who is to arise and shine forth when the terrible day of the Lord has come (Mal. 4, etc.) i.e., they come with, belong unto, and proceed from this rising sun; the way is prepared for their coming by

the drying up of the Euphratean waters, i.e., the entire alienation of faith and desire in a restored Papacy, State Churches, etc., and the yielding up of the world (excepting true believers) after the fall of Babylon, and this absorption (Rev. 14) to the worship of the beast and the killing of the righteous. That which appears adverse to the coming of these kings and to render it hopeless, viz., "*the universality* of Antichrist's worship (now swelled by the millions of Papists, etc.) and rule, really prepares the way for the speedy fulfilment of the gathering and hostile array of Antichrist and his overthrow by the coming of the King (the Sun) *with* His associated kings. Such an interpretation heightens the beauty and force of *the contrast* presented in these verses: first we have the kings of the sunrising presented as already existing, waiting until the culmination of wickedness is reached, through the complete absorption of the Euphratean waters and the gathering of the earthly kings is effected by the seducing spirits; then, and only then, are they ready *for decisive* action. Next in contrast to these kings, are the kings of the earth forming a vast confederacy to be engaged in the battle of the great day. Next, having specified the gathering of the kings of the earth and the agents through whom performed, the Spirit also tells us that the gathering of these kings pertaining to the rising of the sun *is also* in progress, and that the Agent by whom it is effected is the Saviour Himself, who comes in a concealed manner (*previous* to His open manifestation) to perform this work, and that He gathers them, in the meanwhile, to "the Mount of Assembly" or "the mountain of precious gifts," or "the Mountain of Decision."

We are confident that the fulfilment relates to the future and hence vastly prefer its application, in some way, to the future than to the past and present, as e.g. Lange's (*Com. Rev.*, p. 295), who makes it typical of the re-introduction of heathenism and barbarism modernized. So we reject the idea that these kings refer to the Jews (Elliott, etc.) or to the rulers of the East (Barnes, etc.), or to those who alienate power etc., from rulers and teachers (Lord, etc.,) and, from the analogy of prediction, prefer the interpretation given in the text.

Obs. 12. The two armies when gathered are *fully delineated* by the Spirit. *On the one side*, there is the beast, the false prophet, the kings of the earth and their armies (Rev. 19 : 19, 20), including the worshippers of the beast and his image, those who receive his mark, "kings, captains, mighty men, men both small and great." The *vastness* of this army can be readily appreciated by referring to the passages which liken it to a fearful flood of roaring waters, a tumultuous incoming sea, etc., as e.g., Isa. 17 : 12–14, Hab. 3, etc. The *extent* of the confederacy, already closely exhibited in such passages as Rev. 16 : 14, Rev. 13 : 7, Zeph. 3 : 8, etc., is so graphically presented by Joel 3 : 2, 9–16, that a universal uprising for this war, this final contest with the Lord Himself, is certain to take place. The prophecies unite in describing it to be so great as to be *unexampled* in the history of the world; and this is purposely allowed and encouraged (as e.g. in permitting the saints to be overcome, the miracle working of the agents, etc.), in order that the impotency of man and his punishment as a rebel may be *the more strikingly displayed.* They assemble in their vastness to utterly destroy the last remnant of the worship and name of God from the earth—this is their design in furthering self-exaltation; God's design is that they shall assemble for Him to execute His judgments upon them. They being gathered (Micah 4 : 12) "*as the sheaves in the floor*"

for the terrible threshing that shall follow. *On the other side*, there is Jesus the Christ, the Mighty One, and His saints, the associated kings pertaining to Him. They are represented, e.g. in Rev. 19 : 11–14, as the "*Faithful and True*" (i.e. coming to fulfil His promises and threatenings), "*The Word of God*," (i.e. the One through whom the purposes of God are to be accomplished and manifested), and "*King of kings and Lord of lords*" (i.e., kings and lords are subordinately associated with Him), who "*in righteousness doth judge and make war*," and "*the armies which were in heaven*" (the reader will consider the symbolical import of "heaven" as given by numerous writers that it signifies, so Faber, ch. 2 *Diss.*, etc., "the body politic"—to such a body these armies belong, seeing that the Theocratic ordering or government has, previously to this coming, been initiatively inaugurated (Prop. 166) at Mt. Sinai, embracing the sun, the moon, and the stars belonging to a heaven. The symbolical import and consistent use of the word "heaven" and "heavenlies" and its relationship to the Theocratic idea, is yet an interesting field for some students to enter) "*followed him upon white horses*" (symbolical of their triumphant exaltation and co-heirship with Jesus, coming in the same manner as He does) "*clothed in fine linen, white and clean*" (comp. v. 8). These are "*the Lord Coming with ten thousand of His saints to execute judgment*" of Jude 14, 15 ; "*the Coming of the Lord and all the saints with Him*," of Zech. 14 : 5 ; "*the Coming of the Son of Man in the glory of His Father with His messengers*," of Matt. 17 : 27, etc. ; "*the revelation of the Lord Jesus with the messengers of His power to take vengeance*," of 2 Thess. 2 : 7, 8, etc., etc. This strange, stupendous array was long ago described, through the Spirit that foreseeth all things, by Enoch, Moses, the Prophets, Jesus, and the Apostles.[1] The Jews (Prop. 125) are also incorporated with this army after the first assault.[2]

[1] One of the most remarkable descriptions of this army is given by the prophet Joel, ch. 2, and we are inclined to adopt the opinion of those who believe that it refers to the army of saints. It is usually interpreted as descriptive of a literal flight of locusts and is called "the locust army" but locusts are *not* mentioned and it is impossible to reconcile some of the statements made with the nature, habits, etc., of the locust. This army is peculiar for "there hath not been ever the like, neither shall be any more after it," which can scarcely be attributed to huge flights of locusts because of their being no rare occurrence. The description is too exalted and the events designated too great to be applied to anything else than the symbolized army of the saints. This takes place in "the *great and terrible* day of the Lord," and this array is called "His army" and "camp" with whom He is associated, uttering "His voice before them." The army is irresistible, it is composed of those who cannot be injured, it produces fearful consternation, and it is expressly called "a great people and a strong." The quaking of the earth, trembling of the heavens, darkening of the sun and moon and stars, etc., aid in identifying the army denoted. To the critical student, who loves to find surprises in the Word, let me add: that in v. 2, it is asserted (comp. Luther's version) that such a mighty people will never again be formed to all eternity. Now this corresponds with our entire line of argument, viz., that these first-fruits, first-born thus associated with King Jesus form a select, chosen, elect body forever separate and distinct from the children of the barren woman afterward gathered, etc., (comp. Prop. 118, 130). The reader too, may, for himself, decide what army is designated in Isa. 5 : 26 30. To fritter away such predictions, symbolical, by locusts, thunder-storms, etc., is to make the prophet guilty of exaggeration. Fausset (*Com. loci*) is undoubtedly correct when he says, that it contains an "ultimate reference to be connected with Messiah's Sec. Coming to judgment.

[2] It is well to observe this, for Bonhomme, who generally writes well on prophetical subjects, makes the Jews with Jesus to fight successfully *before* the overthrow of Jerusalem bringing in Zech. 12 : 6, etc., thus contradicting Zech. 12 : 1, 2 (*Proph. Times*, N. Ser. Sep. and Oct., 1877, which the editor, Wilson, p. 204, properly notices). Before the war waged by Christ and His saints—in which no reverses are experienced—the cup of pun-

ishment is filled for the Jewish nation ; in that, rejecting the testimony given for 1800 years, it, refusing the true Messiah, now under the hope of worldly advancement is induced to accept of the Antichrist as its Messiah—for coming in his name and claiming deification, it receives him. Their punishment proceeds from him, and the amazing mercy of the true Messiah is seen in that He—rejected and despised—comes to its rescue, and then it will make the confession recorded in Jer. 3 : 22–25.

Obs. 13. The *battle itself and the result* are unmistakably presented.[1] The Lamb and His army "*shall overcome* (Rev. 17 : 14) *them*" (the beast and his army), "*for He is the Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful.*" The triumph and the catastrophe are presented, Rev. 19 : 15–21 ; Rev. 14 : 17–20 ; Dan. 7 ; Ezek. 38 and 39 ; 2 Thess. 2 : 8, etc. The Bible reader must be familiar with the Scriptures, which describe on the one hand the joy and exultation of the righteous over the defeat of the wicked ; and on the other, the grief and despair of the Antichristian forces when they find themselves suddenly confronted by the—to them—terrible revelation of the once despised Jesus in the power of His majesty and of the glorified saints, many of whom were put to death by them. A mortal army, with all the advantages of military resources wielded by a vast multitude, melts away before the might of an immortal army, as the snow disappears under the heat of the sun. Owing to the conciseness of the predictions and the intermingling of figure and symbol, it is difficult for us to enter into details, to give even the precise order in which the encounters between the two hosts shall be conducted (although the hints seem to convey the idea that part of the enemy are met on the way to Jerusalem from Mount Sinai, the Antichrist and another portion at Jerusalem or near it, and that other portions are attacked and defeated by the Jews ; the principal engagement, and that which decides the matter, being by Christ and His saints), or to show in every case how much is literal and how much figurative. Thus, while some latitude must be allowed to application, because of our imperfect understanding of language, yet one thing is certain, that the general description, as well as the minor details, whether figurative or not, convey the notion of *a terrible conflict* directly carried on between these two hosts, and which results in *complete victory* to Christ and His army, and in *utter destruction* to Antichrist and his forces. What agencies are exerted, in all cases we cannot tell, but that natural and supernatural ones are *both employed* is so evident from the Scriptures that it needs no argumentation, seeing that the very Advent of Jesus and His glorified ones is *supernatural*, and stamps the whole drama with a powerful, overwhelming, supernatural cast.[2] Even whatever agencies of a natural order may be employed, these, too, are directed and made invincible by the power of King Jesus, so that truthfully, whether His might in some things is exerted directly and in others indirectly through animate and inanimate agents, the entire result is attributed solely and exclusively *to the greatness and almighty power of the descended Jesus, "the Christ."* Let any one sit down and endeavor to collate the Scripture illustration of this tremendous and sublime "*battle of that great day of God Almighty*," and if he can enter into the spirit of the same sufficiently to anticipate it by faith, then his heart must sink and his cheek pale when he endeavors to comprehend *the awful terrors* of that great day of wrath and vengeance (he will in a measure feel like the prophet who described them, Hab. 3 : 16). Is there anything in human language so expressive *of the terrific* as Rev. 19 : 15–20, or Isa. 63 : 1–6, or Rev. 14 : 18–

20, or Isa. 49 : 24–26, and kindred passages? The Spirit, in the abundance of warning, and evidently to impress upon us the correct idea that it will be *the most fearful of all times* that the world has ever witnessed, employs the most powerful language in delineating it that can be produced. "*Treading the winepress of the fierceness and wrath of Almighty God*" (Rev. 19 : 15); *His garments sprinkled with the blood of His enemies* (Isa. 63 : 3); in brief, "*slaughter*," "*tempest*," "*whirlwind*," "*fire*," "*lightnings*," "*hailstones*," "*earthquakes*," "*pestilence*," "*plagues*," "*madness*," "*wailing*," "*the indignation of anger*," "*rod of iron*," "*the day of vengeance*," "*anger with fury*," etc., etc., are some of the impressive utterances to awaken within us a lively sense of the greatness and dreadful nature of this period to the wicked. We are assured that when it takes place and the world has seen this extraordinary, supernatural manifestation, men shall be afraid (Isa. 2 : 10, 11, 19, 21; Micah 7 : 16, 17) before the majesty exhibited, and fearing and trembling (Jer. 33 : 9; Isa. 66 : 19; Isa. 26 : 9, etc.) they shall acknowledge God's just judgments and praise Him for His wonderful doings. For, in the midst of deserving wrath, God still, as He is wont to be, is *merciful*, sparing some of Antichrist's hosts (Isa. 66 : 19) to be the bearers of the news of the conflict and its result to all nations. While this is "*the day of vengeance*," it is, blessed be God, the time of deliverance, because "*the year of the Redeemed is come*" (Isa. 63 : 4); and therefore it is that, *after* the utter rout of this beast and his army, John describes the reign of Christ and His saints and the introduction of millennial blessedness. With this all the prophets agree—as e. g. Daniel 7, Joel 3, Isa. 24 and 25, Zech. 14, Zeph. 3, Ezek. 38 and 39, etc.—describing the fall of the Antichrist, the last great enemy, *followed* by a glorious restoration of God's Kingdom under the Messiah and the happy condition of those who believe in God. In the mean time, we may contemplate those *war Psalms* which contrast the two parties, and tell of the grand issues flowing from victory, as Psls. 2, 21, 76, 110, etc., feeling assured that our King shall be exalted over all His enemies, that David's Son is indeed "*most blessed forever*" and "*set for blessing*" whom "*all nations shall call blessed.*" Then will be verified the saying against "*the multitude of all the nations that fight against Mount Zion*" (see Isa. 29) and "*the meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel. For, the terrible one is brought to nought*" (as stated in verse 5 be made "*like small dust*" and "*as chaff*," and this "*suddenly*," corresponding with the open revelation of Jesus, which occurs suddenly), "*and the scorner is consumed, and all that watch for iniquity are cut off*," etc.[3]

[1] Critics say not "battle," but polemon, "war" of the great day of God, the Almighty (so e.g. also the New Revision, Rev. 16 : 14), and properly so, because it agrees with other expressions indicative of the fact that a "war" is waged which is not simply confined to a single battle. And these battles of the last great conflict are not waged against different powers successively arising (as Swormstedt, and others), but as delineated Rev. 19, etc., with the one great confederation, which is crushed, one portion on the road to Palestine from Sinai, and another in Palestine itself. Simple unity of prediction demands such an interpretation, the neglect of which introduces confusion and antagonism.

[2] We only remind the reader that Gideon's remarkable slaughter of enemies may be typical of this period. Gideon and a chosen band, with the shout of Israel like "the shout of a king" (Numb. 23 : 11) make the first onslaught, then follows a second and third attack. And Isa. 9 : 4 evidently refers to this in the phase "the breaking the rod of the oppressors, *as in the days of Midian;*" for the last oppressors say precisely what the

Midianites said (see Ps. 83 : 12). Stanley, *Sinai and Palestine*, p. 336, renders : "Let us take to ourselves the pastures of God in possession." Then, in the momentous developments will it be found how universally deceived those are (as e.g. Jowett, *Com.* 1 *Thess.*, pp. 108-111) who declare that Christ's predictions have failed (respecting the Advent, etc.), because inseparably connected with the destruction of Jerusalem. We hold that they will be verified because *thus connected*, and seeing eighteen centuries of literal fulfilment in the treading down of the city by the Gentiles, we feel impelled to await the final catastrophe. So e.g. Fausset (*Com. Zech.*) heads the last ch. as follows : "Last struggle with the hostile world-powers ; Messiah-Jehovah saves Jerusalem and destroys the foe, of whom the remnant turns to the Lord at Jerusalem."

[3] This is such a fruitful subject that the reader's indulgence is asked for the consideration of some Scripture, not usually applied to this period. Thus e.g. Isa. 9 : 4, 5. Whatever difficulties there are in the rendering, all commentators are agreed that the undoubted reference here is, to a great battle fought in which "the rod of the oppressor shall be broken," and this is done by David's Son, the Theocratic King, who shall exercise His government "upon the throne of David and upon His Kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever." Now it is in view of this battle and this reign on David's throne that in verse preceding, the nation is represented as made strong and mighty, increased with joy, so that "they joy before thee according to the joy in harvest," etc. Nothing of this was verified at the First Advent owing to the sinfulness of the nation, *but will be at the Sec. Advent.* Take Isa. 34 and 35, which we have unhesitatingly used, and behold the same contrast and connection. Bh. Lowth, Clarke and many "learned expositors" (so Lowth) place both these chs. in the future, nothing thus far having occurred to justify any other interpretation. They justly tell us that they relate to the future Advent of Christ, to the restoration of the Jews, etc. Verse 8 alone is significantly decisive if we allow parallel passages due force. The same remarks will apply to Zech. 9. One of the most interesting portions of Scripture is the 41st ch. of Isaiah, which describes the Advent of Christ, the confederacy sustained by image worship, their overthrow, the restoration of God's people and the Millennial glory that shall follow. Allowing an inchoate fulfilment, as in several other chapters, it is certain that nothing in the past history of the Jewish nation has ever fulfilled this prediction according to its tenor, seeing that no such glorious restoration and blessedness has yet been witnessed. The language is applied to Jesus, who also is a man of war ; the same acts are applied to Christ ; the same results follow the Second Advent ; the parallel passages sustain its application to the Sec. Advent and the Mill. glory that shall be introduced after the defeat of the nations and the exaltation of the Jewish nation. Here in this work, it has been unhesitatingly employed as eminently descriptive of the future. The simple truth is, that interpreters too much forget that the prophets contemplate the restoration of Davidic rule through the Messiah, and that when the time comes for its restoration, there must be of necessity, owing to worldly dominion being in the hands of the Gentiles, a terrible conflict before David's throne and kingdom can possibly be re-established. This conflict is therefore constantly represented, and also necessarily from a Jewish standpoint.

Obs. 14. Finally: let no one who is a believer in the Word think that this subject, upon which the Spirit *so largely* dwells and endeavors to impress by the use of figures, etc., conveying *terrible realities*, is *unworthy* of his serious and earnest attention. While much of folly has been penned in reference to "the battle of Armageddon" (as e. g. in the name, and locating the battle in the United States, in the valley of the Mississippi, in Italy, as well as formerly at Moscow, Waterloo, in the French Revolution, etc.), the mistakes of men do not *vitiate* that which is clearly predicted. Men may transplant the scene of the conflict from the place designated by the Spirit ; they may change the actors in it and the results flowing from it ; they may antedate its occurrence and spiritualize away its meaning, but all this *cannot affect* the ultimate fulfilment or *diminish* the fearful and actual realization of it as described. Whether able or not to fully understand *how* this or that particular is to be accomplished, it becomes us *to receive in faith* the unerring description of Holy Writ, and *ponder well* that future which culminates in a conflict the most tremendous, both as to ex-

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tent and consequences, that is on record anywhere. *When* the spirit of hatred, which leads to this battle, is already *so widely* prevalent (we append but a single illustration, owing to the peculiar language employed, *The Banner of Light*, Dec. 8th, 1861, says: "Once mankind clung to the cross, and adored the form of Him who was crucified on Calvary as a God. But reason has asserted its supremacy, and the world has declared *it would not have this man to reign over it any longer*") and extending itself, *when* this battle with its confederated hosts shows the absurdity of putting trust in the development theories of men, *when*, in brief, all things are tending in the direction to bring forth the rejection of Christianity and the self-deification of humanity, thus making the fulfilment in the line of existing tendencies, it is folly, yea worse, to ignore *the testimony of Jesus and the prophets* on the subject. Let men *sneer* at it now; let professed believers turn away from it as *an unwelcome* subject; yet the time is coming when men shall *profoundly study* it in order to comfort and sustain themselves under Antichrist's fearful persecution. With the hope, therefore, that what we now write may be of service in strengthening the hearts of some who shall be willing to die for Jesus' sake, we are willing to endure the incredulity (even worse) of the world and of many (saving a few here and there) in the Church. Let us even say, to increase, if possible, the unbelief of the unbelieving, that, whether dead or living when this time of the end shall come, we expect, if faithful to the end, *personally to see* this very battle that we have, in weakness, attempted to describe. (See Props. 126–130, etc.)

The reader, if he desires to see all the proof relating to this subject, must consider Props. 115, 123, 147, 160, 161, and 162 in connection. Let Prop. 115 enforce our urging this subject upon the student's attention, and tender our apology for the same. When God Himself gives so large a space and so many predictions to this period, it is *wisdom and prudence* on our part to honor this fact. Men run directly against the most direct predictions of God's Word. Thus to add illustrations to those given: "The Peace Assembly of Friends in America" issued an *Appeal to Christians* on the subject of war. Among just and excellent observations, they (overlooking that wars exist down to the end), fall into the error of taking it for granted (for no proof is attached—Scripture being quoted at haphazard, *without reference* to time or dispensation), that war will cease to exist in this dispensation, and Dr. Chalmers is quoted (who is thus made to contradict himself, seeing his utterances as given by Taylor, *Voice of the Church*, and by the author of *The Time of the End*). The "Appeal" specifically states its belief, that it is only a full and proper application of the Gospel in the affairs of nations as well as of individuals that the prophecies in regard to war will be fulfilled," (i.e. that universal peace will be secured). This *utterly ignores* the war that the kings and nations make against Christ, all the terrible predictions of conflict and bloodshed down *to the end*, and antedates the prophecies by making their fulfilment (i.e. in relation to peace, the cessation of war), to precede the Sec. Advent whereas the analogy of Scripture plainly locates the same *after the Sec. Coming*. It passes by *the clearest predictions* that men will not learn righteousness until the judgments of God are poured out upon the earth; until Jesus comes with vengeance to overthrow His enemies; and, for the direct agency by which peace is to be secured and wars ended, it substitutes the Gospel (only designed to save "them that believe,") in the place of Jesus Christ and His army. It forgets what is said of the "desolations" which God makes when "the heathen raged" and "the kingdoms were moved" in order to cause "wars to cease unto the end of the earth" (Ps. 46 : 6–11); in brief, it *overlooks* a thousand prophecies, confining itself to isolated fragments *torn from their connection*. That class who are favorable to a Pre-Mill. conversion of the world, teach such a doctrine, some advocating the Gospel as the agent, others, civilization, art, science, education as the instrumentalities (so unbelieving scientists, etc.); others, that Commerce will bring about such a result (so Rich. Cobden, etc.); others, make "Arbitration," or "A High Court of Nations," the grand agent (just as if it had power to enforce its decisions; as if it would be always disinterested, non-susceptible to influence and

bribes ; as if it could not be misled, cause dissatisfaction, and as if it was able to remove the ambition, revenge, passion, etc., which urge men on to war). Honest and sincere men, earnestly desirous for the good of others, are doomed to a bitter disappointment, owing to the depravity of man. Bh. Simpson (*Ch. World*, Ap. 1871, p. 110 with which compare his Centennial prayer), in advocating the Kingdom of God as now existing and its embracing a speedy conversion of the world " not to be brought about by miraculous power but through the agency of man," then adds : " God has bound Himself not to enlarge that Kingdom by means of force, conquest, heavenly appearances, or exhibition of Divine power directly displayed." Alas ! what *a suppression* of Scripture this position includes ! and what an amount of spiritualizing away the plain grammatical sense it requires to sustain it ! Before the reader occupies such an attitude, let him just blot out Zech. 14, Isa. 63, Rev. 19, and a host of other recorded declarations. So Stanley (*His. Jewish Church*, 1 Ser. Lect. 20, p. 519) reiterates the sentiments of many, when he speaks of Christ, saying : " He is to be a King, a Conqueror, yet not by the common weapons of earthly warfare, but by those only weapons which *the Prophetic order* recognized — by justice, mercy, truth, and goodness—by suffering, by endurance, by identification of Himself with the joys, the sufferings of His nation, by opening a wider sympathy to the whole human race than had ever been opened before." We rejoice that justice, mercy, etc., characterizes Jesus now, and will in the age to come and forever more, but the prophetic order *recognizes weapons* that Stanley utterly overlooks. For as e.g. Dr. Moll (Lange's *Com. Psalms*, Ps. 2, p. 61), we are to distinguish between the means of grace and the blessings now tendered, and " *the powers* which infinitely surpass all the powers of this world, and which are greatly to be feared when they *unfold in their strength*, in the exhibition of wrath in the Messianic judgment." It is folly to close our eyes to the prophetic exhibit of violence, bloodshed, etc., in the day of the wrath of the Lamb, *expressly asserted* as manifested to vindicate and establish His Kingship. The view of the early Church is far more Scriptural than that thus presented, and as evidence of the extent in which it was held, the Sibylline Oracles, Book of Enoch, and many of the Apocryphal books, refer to the future reign of the Christ as preceded by a most terrible war and distress. But such predictions suit the development theory, and even infidels confidently proclaim them. Thus e.g. in the *Evolution* of Nov., 1877, Th. Cushing ends an article of extreme " Liberal " tendency with this prediction : " Although the prediction ' Then shall the wolf dwell with the lamb,' etc., may not find its literal fulfilment in that age, yet it is no stretch of fancy to say that ' nation will not lift up sword against nation ' for opinion's sake ; that ' war for the maintenance of *a religious idea* will not be known, and that those who pray for the universal brotherhood of man will more nearly see the fruition of their hopes than ever before"—i.e. *when* a religion of the future is established. This is man's fancy : God's portraiture of the future under man's control is *very different*.

Infidels of every age, with a show of piety and mercy somewhat remarkable, and a love for humanity truly astonishing, have denounced the cruelty, enormity of vengeance, etc., of Moses' commands, of some of the Psalms, and of this portrayal of the future, so that (as Bolingbroke) they declare the man " as worse even than an Atheist, who could impute it to the Supreme Being." The Apologists, Selden, Patrick, Graves, etc., many Christian and Jewish, try to soften (as e.g. Fairbairn, *Typology*, vol. 2, p. 381), the account of Moses by affirming that in case of submission, forsaking idolatry, acknowledging God, etc., they were spared. But this is forbidden by Deut. 20 : 16, 17 ; Ex. 23 : 33, and 34 : 12, which indicate no reconciliation but a predetermined destruction. We are told that their iniquity was come to the full, and that they were under the ban of heaven. Moreover the failure of the Jewish nation to perform God's will in this matter involved them (Judges 2 : 1–5) in trouble. Others (Michaelis, Ewald, Jahn, etc.), try to make out a prior claim—a natural right to the land by the occupation of it before the temporary descent in Egypt, and hence justify the resort to the sword and extermination. But as Fairbairn conclusively shows (e.g. by reference to Gen. 12 : 6 Abraham, etc., being a stranger in it), this is " a baseless theory." The only right that they had was that given by God to whom all lands belong. Now all such objections and apologies are conjectured to be in place in order to show, on the one hand, that the God represented in the Old Test. is not the God of the New Test., and, on the other hand, to reconcile the God of the Old Test. to the supposed softening portraiture of the God of the New Test. Both are mistaken, the same God *of vengeance* exists in the New Test. that existed under the Old, and while mercy and forbearance is now shown, we are *abundantly cautioned* that the day of vengeance and wrath will again, when iniquity is full, come. The time is rapidly approaching when God's people will again return to Canaan,

and the foes congregated there will again be doomed to vengeance. The sins of the Canaanites are typical of the sins of Antichrist and his host, filling the land with abominations, idolatry, defilements, and pollutions so that God's land is defiled (Lev. 18 : 25), notwithstanding previous forbearance and mercy, and God, preparatory to establishing His theocracy removes these defiled ones from His inheritance. Fairbairn (*Typology*, vol. 2, p. 55–57), fully admits that the destruction of Pharaoh and his host is typical of the destruction of the Antichrist ; that this is confirmed by the use of the Song of Moses in "the immediate prospect (Rev. 15 : 3) of the last judgment of God, and by the language of Paul (2 Thess. 2 : 8) "manifestly borrowed from that Song of Moses ;" but then under the bias of the Whitbyan theory of the conversion of the world, he holds that this is done by "spiritual weapons," by "Divine truth" undermining error, by "the victorious energy of the truth," and not by "acts of violence," "bloodshed," and the personal presence of Christ, etc., (as there was no God corporeally present then). He forgets that Pharaoh and his host were *not* overthrown by "spiritual weapons," such as he enumerates, but *by violence* through direct supernatural power exerted by a *personally present* God (for see his concessions concerning the pillar of fire and cloud, p. 75, it being "the seat in which Jehovah, or the Angel of His presence, appeared, and the form in which He manifested His glory" (comp. Kurtz's remark, *His. of Old Covenant*) ; and that the applicability of the Song of Moses is only realized *by supernatural* intervention and vengeance (and for the ease with which Omnipotence smites, see Alexander's *Com.* Isa. 51 : 6, 8, and 40 : 24). The first onset will be of a supernatural nature, which will be more or less continued, and of which the case of Jericho (which unbelief ridicules as an appeal to our credulity) is an inchoate fulfilment or representation. Infidelity objects to the result of this future war, the supernatural vengeance, just as they have done in reference to the past as recorded in God's Word, on the ground of right, justice, and mercy, overlooking the facts incorporated, viz., that this terrible divine wrath is brought about *by an Antichristian array* which tramples upon right, justice, and mercy ; which is guilty of the most outrageous wickedness and idolatry ; which despises the Sovereign of the world and most cruelly persecutes and kills His disciples ; which is determined that the Theocratic ordering shall not be erected over the nations, and to prevent it resorts even to crushing the Church with dire bloodshed. God, in deference to His own rights, His own inheritance, His own Kingdom, His own saints, His own honor and glory, is compelled in consistency to arise and take vengeance on that humanity which is so impious, merciless, and cruel, (compare Prop. 115). Then the question and the answer of Isa. 49 : 24–26 (Delitzsch's rend.) will be verified : "*Can the booty indeed be wrested from a giant, or will the captive host of the righteous escape? Yea, thus saith Jehovah, Even the captive hosts of a giant are wrested from him, and the booty of a tyrant escapes ; and I will make war upon him that warreth with thee, and I will bring salvation to thy children. And I will feed them that pain thee with their own flesh ; and they shall be drunken with their own blood, as if with new wine ; and all flesh sees that I Jehovah, am thy Saviour, and that thy Redeemer is the mighty One of Jacob.*"

PROPOSITION 164.—*This Kingdom ends the Gentile domination.*

This has been noticed under various Propositions, and is thus distinctively presented to impress the fact upon the reader's mind. Such a Theocracy, as God contemplates, to bring back the world under *His special manifested rule* to its Paradisaical state, is utterly hostile to the notion that worldly empires outside of it shall control large portions of the earth under separate and distinct governments, whether kingly or republican. King Jesus is *the covenanted King*, not only over His special inheritance, the Jewish nation, but also over all the earth; and, as already abundantly proven from Scripture, the time is surely coming when all governments will be overthrown, making place for *the universal Kingdom* of the Lord Jesus Christ.

Obs. 1. The inheritance of David's Son (from whence His royalty is to be manifested) is left under Gentile power *until* "the times of the Gentiles" are completed (Prop. 66); *until* the number of the elect is filled up (Props. 65, 86, etc.); *until* the time of the resurrection and rewarding of the saints (Rev. 11 : 15–18; Props. 126–130); *until* the time of the Second Advent (Props. 74, 121, etc.); *until* "the end of the age" (Prop. 140); *until* a people is raised up to sustain the dignity, etc., of the Kingdom (Props. 124, 154); *until* the power of Christ is exhibited (Props. 120, 121); *until* the destruction of Antichrist (Props. 123, 161); *until* the revelation of the Judgeship of Christ (Prop. 132) and "the judgment-day" (Props. 133 and 134); *until* "the day of the Lord Jesus" (Props. 138 and 139) is to be ushered in; *until* the last great battle is fought (Prop. 163), etc. It is significant that the fulfilment of the predictions relating to the inheritance of David's Son has been continuously witnessed for many centuries, and that it is presented before us, still confirmed, this day. This increases, with other reasons, our confidence in the fulfilment of the remainder, viz., the deliverance and exaltation of the same over all the earth. If, as a punishment, and for purposes of mercy, God can so minutely foretell and historically overrule the overthrow of the Theocracy and Theocratic people, He can *as readily predict and bring to pass* the restoration of the same and the overthrow of the Gentile powers.

Obs. 2. The predictions relating to this point are so numerous, so plain and decisive, that a mere reference to some of them, in view of what has already preceded, is all-sufficient. There is to be a shaking and removal of earthly kingdoms (Prop. 147) making place for the universal establishment of the Messianic Kingdom (Prop. 116), in which saints as co-heirs with Christ shall gloriously preside (Prop. 154), thus fulfilling *Dan.* 7 : 14, 27 (comp. Props. 121 and 123). The supremacy of the Jewish nation (Prop.

114) and the place of manifested royalty (Prop. 168), in view of the homage, worship, and tribute rendered, can only be satisfactorily explained by the Theocratic ordering, uniting Church and State *over all the earth* under one central Head. Such a visible Theocracy (Prop. 117) can, in the very nature of the case, only allow its own form of government to exist, seeing that its design is to restore through it (Prop. 119, etc.) all forfeited blessings, and to insure to man the much-longed-for perfect government on earth (Props. 202, 203, 206 and 207), as well as to exalt the blessed King (Props. 203, 204, 205). Hence such a change of domination is included in "the New Heavens and New Earth" (Props. 148–152), in "the world to come" (Prop. 137), in "the Restitution" (Prop. 144), in "the Regeneration" (Prop. 145), in the removal of the curse from creation (Prop. 146), etc. The testimony is so abundant and cumulative that not only every Millenarian writer has accepted of it, but even many of our opponents, who advocate that a time is coming when Church and State shall be happily united, etc., affirm that present governments will give place *to another and higher form*, having some central point of unity on earth. That unity of the race, dreamed of even by humanitarians, etc., can, however, *only thus* be secured.

Obs. 3. These present "times of the Gentiles" are not perpetual; they must come to an end. This is evidenced both by the election of the Jewish nation (Prop. 24, etc.) and by the oath-bound covenant of God with David (Props. 46, 47, 48, 49), which will yet be realized at the Sec. Advent (Props. 66, 69, 72, 75, 121, etc.). This being "the times of the Gentiles" (i. e. the period in which Gentile nations shall rule over the world and no visible Theocratic Kingship shall exist), and as these "times" are to end, giving place to covenant fulfilment—this serves to remove the objection alleged by unbelief, viz., that in the history of the Jewish nation and in that of the Church nothing has been witnessed commensurate with the grandeur, etc., of prophetic announcements, and that hence the prophecies are mere Oriental exaggerations. The reply is an old one, given even by an Augustine: *discriminate the times, and the Scripture utterances will reconcile themselves.* For the times of triumph are not *in* "the times of the Gentiles;" the latter are "times" of trial and testing, "times" in which the institutions of the world hold their sway, in which the saints are "pilgrims and strangers," and which are also plainly delineated (comp. Props. 174, 175). The Word of God forbids us to look for the fulfilment of a covenanted Kingdom and the triumphant Millennial glory during these "times"; if we do, we then embrace *mere delusion and do violence to Holy Writ.* We must patiently await the ending of these "times," and *then*, and *then only*, will "*the sure mercies of David*" be realized in the Theocratic ordering and the rich blessings resulting therefrom.

These times of the Gentiles have been variously estimated to accord with some favorite chronological views, so that the times of Lev. 26 and Dan. 4, have had various endings (depending on the commencement) given to them, even extending to A.D. 1918 (Habershon, *Guide*, p. 34),and to A.D. 1923 (by Guinness in his recent work, *Approaching End*). We are not concerned in the exactitude of such calculations; only *approximatively* have they any value.

Obs. 4. This again reminds us of the folly, so widely prevalent, of exalting this present period of time—embracing as it does "the times of the

Gentiles"—above the position assigned to it in Holy Scripture. Eminent and good men, overlooking the utterances of the Spirit of truth, and in their eagerness to honor the Church, call that "*day*" which the Spirit designates "*night*," and that "*light*," which the Word recognizes as "*darkness*." This dispensation includes "the times of the Gentiles," for they are only closed by their fearful overthrow at the Second Advent (Rev. 19, etc.), and while in this dispensation the Church, with all her blessings and privileges, is still in "the night," surrounded by darkness (herself led by "*the light shining in the dark place*," and by "*the day-star*," 2 Pet. 1 : 19, or by "*the light*," 1 Jno. 1 : 9, etc.), looking for an absent bridegroom, fighting, struggling, and pressed with the curse, it is certainly unwise, both against Scripture and existing fact, to appropriate to her blessings which only belong to her *after* these "times" are ended.

Obs. 5. This fact, viz., the positive end of Gentile domination to give place to the Theocratic reign of Christ and His brethren, will become more and more impressed upon, not only believers, but the world. Already deep thinkers have received and boldly advocated what is so eminently Biblical; devoted men in all denominations proclaim the same; and this will become more intensive as infidelity, etc., advances. This fact in its historical connection, and as part of the Divine Plan, will especially be *unwelcome* to the kings of the earth and to nearly all who are in power, ecclesiastical or civil. This, too, will evidently be *one cause* of that deep hatred against Christ, and result in the widespread confederation and gathering of the nations against Him (Props. 161, 162, and 163.) The kings and mighty men of the earth (Rev. 19 : 19, etc.) will be *unwilling* to yield up (Ps. 2 : 2, 3) their power and *submit* to the rule that must be imposed for the good of man.

The early Church, and Millenarians since, have taken this position. Even Disraeli (*Cur. of Lit.*, vol. 3, p. 275), quotes Dr. Hartley as follows: "In 1749 Dr. Hartley published his 'Observations of Man,' and predicted the fall of the existing governments and hierarchies in two simple Propositions; among others: Prop. 81. It is probable that all the civil governments will be overturned. Prop. 82. It is probable that the present forms of Church government will be dissolved.' Many were alarmed at these predicted falls of Church and State," etc. The student of the Bible, if reverent and receptive, will make this probability to be an absolute certainty. The warning is distinctively given; the necessity for such a change is specifically pointed out, and to close our eyes to the truth only indicates *lack of faith* in God's own utterances. Indeed, as intimated already, this overthrow, thus predicted and based on the incoming Theocratic Kingdom, will be sufficiently understood—however scornfully rejected—to be a warning to those kingdoms, as evidenced by the events to occur at the closing of this dispensation, by the order of fulfilment (as given e.g. in Rev. 14), and by the special entreaty given (as e.g. in 2d Ps.) to such kingdoms.

Obs. 6. But the nations, in their selfishness and opposition to the truth, refused to recognize what at the same time is so plainly revealed, viz., that while Gentile domination ceases, it simply ceases because the new order or dominion introduced is *immensely its superior* in securing the happiness and glory of the Gentile nations. This has been so clearly portrayed in various propositions (as e.g. Props. 119, 142, 144, 154, 156, etc.) that it is unnecessary to repeat. Paul rightfully presents this point in Rom., ch. 11, because when the Redeemer comes and restores the elect people, His dominion will perform that for the nations (Props. 120, 144, etc.) which mere human governments, with all the aids that man can possibly apply, can never accomplish, viz., *remove the curse and introduce the millennial bless-*

ings. But the enmity of man, while recoiling upon himself in deserved punishment, *cannot prevent* the abounding grace of God from bringing in a dominion designed both for his benefit and his glory. And in this government, the ancient promise (Gen. 9 : 27) will still hold good, viz., that God will enlarge Japhet, but specially, yea personally, dwell with Shem as He did in the past, and again will, Ps. 132 : 13, 14, etc.

God does not delight in employing violence, but force, terrible and destructive, must be used. The long-continued and cumulative depravity of the nations finally culminating in Antichristian blasphemy and cruelty, which despises God's warnings and kills His own, makes it a necessity, in order to introduce a deliverance and the promised blessings of redemption. God's own honor and glory, as well as the happiness of those who trust in Him, *demand* this change. The nations, however great, who undertake to crush His truth and people are doomed to vengeance. It has been observed that the Bible presents the history of great nations that figure so prominently in secular history, only in so far as they stand related to the development of the Theocratic idea in its preparatory stages and final realization. This omission, of what so largely composes the world's history, has been said by unbelief to be either the result of a narrow, bigoted Jewish prejudice (leading the writers to make Jehovah one who did not concern himself in the fortunes of the world, but only in those of the Hebrews), or the outcome of Jewish vanity (which exalted the Jewish nation by ignoring the affairs of other nations). But as Roger's (*Superhuman Origin of the Bible*, p. 16, etc.), has well shown, the former is refuted by the abundant assertions to the contrary (as in the case of Pharoah, Sennacherib, Cyrus, etc.), and the positive predictions relating to other nations ; while the latter is set aside by the simple fact that such " vanity" should speak of other nations as " scourges" of their own and predict their own overthrow and the dominion of the Gentiles. The omission must be found in the Theocratic idea, viz., that God regards only one form of government, and the people who are to be incorporated with it, as deserving of His particular continued and detailed notice.

Obs. 7. Reference has been made several times to *the guarded manner* in which the primitive Christians, including even Jesus and the apostles, spoke of the downfall of Gentile dominion. This was done in order to avoid the hostility and persecution of the Roman Emperors. Yet the view was more or less distinctly proclaimed by the believers, and was one reason why the millenarian doctrine fell into disrepute, especially after a union of State and Church, with those in power. To illustrate how, nevertheless with reluctance, this truth was proclaimed, Lactantius (*De. Instit.*, ch. 15) expresses himself : " The Roman Power which now governs the world (my mind dreads to declare it, yet I must speak it, because it will surely come to pass)—the Roman Power will be taken away from the earth, and the Empire will return to Asia, and the East will again have the chief dominion, and the West will be in subjection." The general sentiment with all millenarians, based upon Dan., Isa., etc., was that *King Jesus with His subordinate rulers would sway an undisputed sceptre over all the earth*, the Gentile dominion being crushed by an overwhelming manifestation of divine power and vengeance, owing to its final array against the truth, etc.

The round apple of gold, the token of Universal Lordship over the earth, fallen from the hand of the image of the Emperor Justinian, can never be replaced (Sir John Maundeville, ch. 1), until it is grasped again by the Antichrist, who shall perish in the attempt. Like the apple of Eden, it only proves a curse to its holder, until He comes whose right it is. The student will not fail to observe (see next Prop.) that while civil government is ordained of God as something that necessarily proceeds from the nature of man and society, God has nowhere excepting only the Theocratic—given His approval *to a special* form. This exception indicates the form, which, above all others, meets the Divine approval, and we may rest assured from the praises that He bestows upon it, that His Divine Purpose relating to it will not fail. Hence we cannot receive the predictions of otherwise able writers on the perpetuity and prosperity of " the times

of the Gentiles." Thus e.g. Wines (*Com. on Hebrew Laws*, Introd. p. 62) growing enthusiastic over his delineation of American "liberty and self-government," confidently (speaking of nations as they now exist, and of knowledge progressing, etc.), predicts: "The great principle of popular right and popular sovereignty, in some form or other, is predestined to a universal triumph. It may achieve this triumph in one century, or it may not achieve it in five; but its ultimate success *is as certain as its truth*. God never made a truth, into which He did not put a power, that sooner or later would cause it to prevail. Despotism, therefore, will have to bow before the majesty and supremacy of the people. Even the frozen gates of Siberia shall yet dissolve and disappear beneath the genial warmth of the sun of freedom. Tyranny, with its chains and its blood, will everywhere come to an end. Humanity will recover her rights. And an enfranchised world shall yet exult in the liberty and happiness, for which it has sighed and struggled through many a weary century of injustice and oppression." So again p. 62 he prophesies respecting the American Republic: "Standing upon the soil of freedom, and using the lever of Christian civilization, he has a place whereon, and a power wherewith, not only to move the world, but to transform it from a desolate wilderness into the garden of the Lord, covering it with the light of truth and the beauty of goodness." Let the reader look at this uninspired prediction and then at the inspired portraiture given by Scripture of the future Antichrist, etc. Wines's prophecy is based on a false principle, viz., that truth must inevitably prevail and triumph, which is proven by history to be untrue, as exemplified in the Antediluvian world, in the Theocracy, in the life and death of Jesus, in the retrogressions of Christianity, in the overthrow of nations, etc.

Obs. 8. The reader may regard it as significant that the Theocratic King was born at the very time that the Gentile dominion was in its most extended and consolidated form. The fairest portions of Europe, Asia, and Africa then known formed one vast Empire—the Roman—when Jesus, "the Christ," appeared and tendered the Kingdom to the elect nation (Props. 54, 55, etc.) which, if accepted (by a national repentance), would have broken the Roman Power with irresistible force. The *One* through whom that Gentile dominion is to cease, comes singly and alone, when at its height, and then, owing to the sinfulness of His own inheritance, permits this dominion to continue on and on *until* He shall come the Second time. And this, too, is done both as a punishment to His own rebellious people, and that special grace and mercy should be extended to the Gentiles. When He comes again, the time selected is also one in which this Gentile dominion shall be manifested in a vast confederation (Prop. 160, etc.), and when, humanely speaking, the Church shall so experience its persecuting power that no hope for its continuance appears possible.

God, for wise and merciful purposes (to correct his nation for their unbelief, to call out a people for His name, etc.), and also to indicate by actual experiment how man is a ruler over man, has allowed Gentile domination. His own Theocratic Kingdom was withdrawn, and the most ample opportunity afforded to Gentiles to show forth their ability to rule, and subserve the interests of mankind. Nimrod's rebellion probably first originated the worldly and selfish form of government, and this culminated in the four great Empires of Daniel. This domination was tried with the most intelligent and cultivated nations under different forms of government, and history records the results in the wars, violence, crime, oppressions, etc. The blood, tears, terrors, sufferings, despair, and cruelty, that they have entailed in the name of glory, religion, liberty, etc., is fearful to contemplate, and the victims of persecution and pride are counted by millions and millions. We are gravely told that civilization, education, humanity, philosophy, science and art are changing the nations for the better. Are the standing armies less? Are the engines of war, and fortifications, and fleets less? Do establishments that manufacture weapons of destruction languish and die for lack of work? Is taxation less? Are the jealousies and desire for revenge less? Is the spirit between rulers and subjects more harmonious? Is the conflict between the high and low, the rich and poor, the capitalist and laborer diminished? Are the interests of nations and classes reconciled? Such questions need no answer.

Obs. 9. It is a significant fact, fully attested by history, past and present, that no *Christian* nation has ever existed among the Gentiles. No matter how largely the laws of Moses and the precepts of Christ have been incorporated, and no matter how men of a Christian spirit have endeavored at times to legislate and execute laws in a proper spirit, it still remains true that the design of this dispensation has never been to convert nations (Prop. 86. etc.), and that every nation, however professedly Christian, has been guilty of oppression, injustice, and wickedness. The spirit of self-interest, aggrandizement, earthly glory, etc., has led nations into paths of sin, violence and cruelty, and with the principles at work they are utterly unfitted to co-operate *with a pure Theocratic Kingdom*, and hence their domination must come to an end.

Ultraists, in their eulogy of "Christian nations," speak loudly of such "nations tendering allegiance to Christianity" and of their "recognizing the authority of Jesus," but conveniently ignore the acts and unbelief of such nations. Those very nations, as we abundantly show in other places, develop the Antichrist and array themselves against the Christ. The final complete overthrow not only indicates the lack of sanctity, so often claimed, but *the worthlessness* of those ultra views (e.g. see art. "Reformed Presbyterian Church," or Covenanters, in M'Clintock and Strong's *Cyclop.*), which make the State one of the "departments of Christ's visible Kingdom on earth." If any one desires to see what evils are engendered by the Church arrogating power over the civil authorities or of the civil exercising power over the Church, history is full of it, from the days of Constantine down to the present, as witnessed in the history of Rome, France, England, Germany, Holland (Motley's *Life of Barneveld*), etc.

Obs. 10. The reader will not fail (which we repeat, in order to impress) to observe, that while civil government is ordained by God as something that necessarily proceeds from the nature of man and of society (next Prop.), yet as *the forms* of it are of man's ordinance, and subject more or less to depravity, God has nowhere, *excepting only* the Theocratic form, given His approval to any special one. If we open the Old Testament, and read the numerous passages in which God praises and eulogizes this form, we find that this exception indicates most forcibly the form of government that, *above all others*, meets the divine approbation.

Consequently we deprecate the fulsome and unscriptural eulogies heaped upon earthly governments by various writers. Thus e.g. Wines (*Com. on Heb. Laws.*) in a most enthusiastic manner praises the advance in government as illustrated by the Republican form in the United States; predicts in behalf of popular sovereignty "a universal triumph," (see Obs. 7 and note). The wildest of all efforts to glorify the United States is presented by Baldwin (*Armageddon*), who pushes it to an extreme allied to the blasphemous. The student has only to contrast this *uninspired* picture with the *inspired* portraiture of the future, and he finds instead of the former, the Antichrist ruling over the nations, the nations confederated against Christ, despotism and tyranny the most violent, tribulation, etc. When Wild, in his work *The Lost Ten Tribes*, exalts England and the United States under the plea of being the "Israel," he only shows that he does not comprehend *the nature* of the Kingdom which is to be set up. When he predicts "smooth things," including a continued progress in prosperity and greatness, a most triumphant career, he indicates a lack of comparison of prophecy.

Some students of prophecy, owing to England's State Church, or the aid given to the Reformation, or its missionary and Bible extension, or its contest with the Papacy, or its removing Jewish disabilities, think that (as e.g. Thruston in *England Safe and Triumphant*), the future of England is a decidedly prosperous one, etc. A recent writer, Cummings (*The Great Tribulation*), concludes that England will escape the tribulation of the nations. In his Lecture "The Destiny of England in the Prophetic Record," he takes the favorite position of many that owing to England assisting to carry the Jews to Palestine, she shall escape the doom of other nations. On the other hand, a large number of prophetic students emphatically declare (as e.g. Thorpe in *The Destinies of the*

British Empire), that owing to her national sins (oppression, policy, opium trade, connivance of idolatry in India, aid extended to Popery, etc.), England is fated to meet the divine vengeance. Bickersteth (*The Practical Guide*), Varley (*National Calamities*, in *The Chris. Herald*, Aug. 28, 1879), and others give a vivid list of the sins of England, and indorse Thorpe's view. Indeed, whatever England, and others, may do in reference to the Jews (through policy, etc.), the universality of prophecy (e.g. Isa. 2 : 10–17), the positive declarations that no nations are on the Lord's side when He comes for vengeance and redemption (as Isa. 63 : 3, Delitzsch's rend. " of the nations no one was with me," and Lange's *Com. loci* declares the same, Doc. 2, 3, and Exeg. says : " The statement indicates the universal antichristian spirit of the nations,") the extent of the divine vengeance reaching to " all nations," even " all the kingdoms of the world, which are upon the face of the earth" (as Jer. 25), the complete overthrow of world-dominions and their incorporation with Christ's Theocratic rule (Rev. 11 : 15), the ending of Gentile times and the manner of closing (e.g. Dan. 2) with no exception of the nations made (unless we except those heathen mentioned in Isa. 66 : 19), all this fully indicates that the latter view is the most tenable.*

Some present the United States as the great element for " the regeneration" of the nations, expressing themselves in eulogies which appropriate the promises *solely belonging to Jesus, "the Son of Man."* Wise statesmen (as Webster, etc.), have pointed out the great evils connected with our system of government, such as result from office-seeking, the licentiousness of the press, the abuse and perversion of suffrage, the dangers of emigration, the corruption of officials, the violence of party spirit, the conflicting interests of sections, and the misunderstanding of the rights of the general government and of individual States. But there is a portent of danger before us far greater than all these, which must eventually result disastrously, and that is, the growth of unbelief, socialism and its kindred brood with their demands. The government is in the hands of the people, and just so soon as *the majority* becomes leavened with socialistic ideas (which will come when the laboring population becomes more dense, wages become low, labor itself becomes difficult to obtain, distress brings discontent, etc.); then its doctrines respecting capital will be enforced (for the rich being in the minority, will be helpless) legally in the Legislative halls, and a series of spoliations ensue. Each blow at capital relieving distress but temporarily, will be succeeded by another and another, until the means of wealth being exhausted and the motives to its being obtained are destroyed, anarchy, engendered by a fearful experience, will evidence the worth of all such predictions. Unbelief will attack the Church, and in every way cause it to suffer. Both capital, because of its former extortion and monopolies, and the Church, because of its unfaithfulness and worldliness, will then suffer. This may be thought to be a gloomy view of the future, but how can we close our eyes to the fearful increase of infidelity, the danger already threatened, the demands already made, the views of disorganization already held by a multitude, the communistic parties already organized, the facilities already provided for joint action, etc. The aim is finally to control legislation, introduce universal co-operation, make the State a universal co-operative corporation, and enforce, *under coercion*, a universal and equal distribution of property. (For the demands, plans, extent, etc., of Socialism, see e.g. the series of articles entitled " German Socialism in America" in *The North Amer. Review*, 1879, Cook's *Lecture* " The Infidel Attack on Property," etc.). The membership is numerous, for a Socialistic gathering at Chicago (*Luth. Obs.*, July 12, 1878), on Sunday, alone was estimated at 30,000. It is boldly avowed to be " a political party" (as e.g. Morris Cohen before the Hewitt Committee in New York, as stated in *Cin. Enquirer*, Aug. 5, 1878). Emigration is rapidly swelling their numbers ; numerous papers and journals, some with a large daily circulation, adopt and circulate their principles. The people have worshipped Mammon, and *their god* will bring them misery. " The National Platform and Principles of the Socialistic Labor Party," adopted by the National Congress at Newark, N. J., Dec., 1877, has for its motto : "The earth is man's, and the fulness thereof," which is but a parody on Ps. 24 : 1, " The earth is the Lord's, and the fulness thereof." The abuse poured out upon God, Christ, and Christianity is so virulent and blasphemous

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* During the revisal of the text, the writer observed an interesting article on " The Ships of Tarshish," by Rev. Hytche in *The Proph. News*, Ap., 1882. It takes Thorpe's position, and gives the following order : (1) England at first resists Antichrist ; (2) then allies herself with him ; (3) her navy in the Mediterranean is destroyed by the Lord ; (4) influenced by the spared Gentiles at the fall of Antichrist, she will be the foremost in conveying with her ships the Jews to Palestine.

as to be exceedingly shocking. While some to gain adherents quote Jesus as a Socialistic Reformer (but refuse his cross), and the Bible as teaching Socialism, Communism, etc., others denominate Christianity "Poison, and an eighteen hundred years' sickness," and declare (as *Volkstaat*, No. 25, 1876), "that Christianity and Socialism are opposed to each other as fire and water." We transcribe only one sentence as indicative of the fiery hate, given by a public speaker: "We hold God for an Ass of foolishness; we view God as the greatest evil in the world, and, therefore, declare against God *the war.*" (He will meet them in "the war," and their blasphemy, pride, and boasting will have a terrible fall.) It is this mixture of unbelief, socialism, communism, etc., which will bring this country into an endurance of tribulation. By eloquently expressed appeals to humanitarian ideas, and by ravishing pictures of bountiful help from the State, removal of care, the certainty of competency, freedom from all restraint, and the surety of help under all circumstances, a majority will finally accrue to them, *and infidelity will rule.* There is one feature that may mitigate the severity of God's judgments on the United States, provided that it is retained to the end, viz., the general and State governments have ever been friendly to the Jews. So Lawrence ("The Jews and their Persecutors," Harper's *Mag.*, June, 1874, ref. to Jost's *His. of the Jews*) remarks: "A fair Republic sprang up in the New World, that was *the first of all the nations* to offer a peaceful and happy home to the persecuted people." Now God's threatenings are specially levelled against the nations who in the past or future oppress that people and burden themselves with it; they *particularly* shall feel His vengeance. Therefore there is propriety in the observation of Wines (*Com. on the Laws of the Anc. Hebrews*, p. 340), who, after referring to the manner in which the Jews were treated in Europe, Africa, and Asia, and how in this country they have from the first enjoyed freedom, equality, protection of rights, etc., says: "May we not hope, that, when Jehovah shall judge the nations, *He will in mercy remember the land*, which has afforded a refuge and a home to the sons of Jacob."

Obs. 11. Turning back to Props. 131, 154, 159, and others (e. g. Prop. 201, 202, 206, etc.) of similar import, it will be seen that a Theocracy embracing a pure Infallibility, administered through righteous and glorified agents, is to possess the rule over the earth. Fallible Imperialism, with its weakness and vices, will be crushed under its force; Constitutional Monarchy, with its utter inability to meet the clashing interests of classes and Republicanism which suffers from the suffrage of self-interest and ignorance being made the basis of its ordering, all forms of government, unable to remove the evils under which their subjects are groaning, must be subverted and give place to this one, which in itself honors God and blesses humanity with a *perfect government that fully performs*, yea immensely more, what others promise. This is clearly taught. All that oppose this coming Kingdom and its august Ruler shall be destroyed. Kings and nobles, high and low, rich and poor, who resist, shall fall beneath its invincible power—a power which will settle all difficulties between nation and nation, aristocracy and commoner, capital and labor, man and man.

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